

THE SERMONS

of John 1694

Mr Henry Smith:

Gathered into one Volume.

PRINTED ACCORDING TO HIS
corrected Copies in his lifetime.

WHEREUNTO IS ADDED
Gods Arrow against Atheists.



LONDON:

Printed for Andrew Kneale, John Wright, John Drywell, and
George Sawbridge. 1697.

THE
SERMONS

OF
THE
HONORABLE

NOBILISSIMO VIRO

GVLIELMO CECILIO, E-

QUILAVRATO, BARONI BURGH-

LIENSE, KYNOI ANGLE, THE-

SAVRARIO, ET CANTABRIGIEN-

SIS ACADEMIE CANCELLARIO:

HENRICVS SMITHVS HEC

PIGNORA GRATIANI

MI TESTIMONIUM

CONSECRAT

WHERETIV



LONDON
Printed for Iohn Knapton, at the Swan and Lamb in St. Dun-
stons Church, near the North Gate.

The several Texts and Titles of
the Sermons contained
in this Book

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S. m. Sa.

1657

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Gods Arrow against Atheists.

the more than all the rest
from some what more by this book, because it is
for say all as I have said for this: I would have
of nation and the words of the text explained. Now
you are afraid of the Communion: prepared, in both are many
in the text. In the text is contained the whole of the
A 3 To

Howen T

To the Reader.

BECAUSE I have been restrained me from preaching,
I am content to do any good by writing. Happy is
that author which is of older, than after this
I go upon a Theme which many have traversed before me
practically, or curiously, or earnestly. If I have performed by
study any more than the rest, let my Reader judge, and give
glory to him which teacheth by whom he will. What I have con-
templated, my self do tell, and others know. We are ignorant
of many things, for which we are content to suffer. But I have been
always assured that my writing should weigh lighter for
want of passages, than the same of preaching, and surfeits to the
Reader. Now I send thee like a garden, which is full of flow-
ers and weeds. Every garden is full of weeds, and so
is ours. Read, pray, and meditate. I hope this shall be little in
any book, unless thou read alone, and unless thou read all, and
view it after, as the Sermons of the Sermons of Paul. It is one
of the births of my pen, therefore take it with a right
hand: and if thou find any thing that shall make thee better,
I repent not that it was my pen which hath obtained it for thee.
Farewell. As Jacob blessed his servants so I bless thee, so now
I must leave my friends and thee. I pray God to bless it, that it
may bring forth fruit in thee, and be the savor of life to
all that read it.

Thine in Christ, H. S.

THE EPISTLE TO THE TREATISE
of the Lords Supper.

IN the first Sermon the adversary is confuted. In the second
Sermon the Communicants are prepared. In both, are many
observations, and the words of the Text expounded. Now la-
bour for thy self as I have laboured for thee: I would have thee
profit somewhat more by this Book, because it hath weakened
me more than all the rest.

Farewell,

The principal Contents of this Treatise

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They muſt learn one anothers nature.
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A PREPARATIVE TO MARRIAGE.



You are come hither to be contracted in the Lord, that is, of two to be made one; for as God hath knit the bones & sinews together for the strengthening of mens bodies; so he hath knit man and woman together for the strengthening of their life, because *two are firmer than one*; and therefore when God made the woman for man, he said, *I will make him an help*, shewing that man is stronger by his wife. Every marriage before it be knit, should be contracted; as it is shewed in *Exod. 22. 16. & Deut. 22. 18.* Which stay between the Contract and the Marriage, was the time of longing, for their affection to settle in, because the deferring of that which we love, doth kindle the desire, which if it came easily and speedily unto us, would make us fickle by it. Therefore we read how *Joseph and Mary* were contracted before they were married. In the Contract Christ was conceived; and in the marriage Christ was born, that he might honour both estates: Virginity with his Conception, and Marriage with his birth. You are contracted, but not yet married; therefore I pass from contracts to speak of marriage, which is nothing else but a communion of life between man and woman joyned together according to the ordinance of God.

First, I will shew the excellency of marriage: then the institution of it; then the causes of it; then the choice of it; then the duties of it; and lastly, the divorcement of it.

Well might *Paul* say, *Marriage is honourable*: for God hath honoured it himself. It is honourable for the Author, honourable for the time, and honourable for the place. Whereas all other Ordinances were appointed of God by the hands of men, or the hands of Angels: Marriage was ordained by God himself, which cannot erre. No man nor Angel brought the

Gen. 2. 24

Eccles. 9. 9
Why contracts go before marriage.
Exod. 22. 16
Deut. 22. 18

Mat. 1. 18
That is, between the contract and the marriage.
Luke 1. 27
43. 2. 4. 4. 4.
What man is age 16, 17, 18.
The parts of the Treatise.

Exod. 22. 16
The excellency of marriage.
After p. 22. 16
Hab. 1. 2

A Preparative to Marriage

Gen. 2. 22

Marriage the
first Ordinance
of God.

to the Husband but God himself: so Marriage hath more honour of God in this, than all other Ordinances of God beside, because he solemnized it himself.

Then it is honourable for the time, for it was the first Ordinance that God instituted, even the first thing which he did after Man and Woman were created, and that in the state of innocency, before either had sinned; like the sweetest flower, which will not thrive but in a clean ground. Before man had any other calling, he was called to be an husband; therefore it hath the honour of antiquity above all other Ordinances, because it was ordained first, and is the ancientest calling of men.

Then it is honourable for the place: for whereas all other Ordinances were instituted out of Paradise, Marriage was instituted in Paradise, in the beginning, to signify how happy they are that marry in the Love, who do not only marry one another, but Christ is married unto them: and so marriage hath the honour of the place above all other Ordinances, because it was ordained in Paradise.

Gen. 3. 25

Luke 1. 25

Mat. 23. 2

Mat. 23. 2

John 3. 8

As God the Father honoured Marriage, so did God the Son, which is called, *the seed of the woman*: therefore Marriage was so honoured among women because of this seed, that when *Elizabeth* brought forth a Son, she said, that God had taken away her rebuke, counting it the honour of women to bear children, and by consequence, the honour of women to be married: for the children which are born out of marriage, are the dishonour of women, and called by the shameful name of Bastards.

As Christ honoured Marriage with his birth, so he honoured it with his Miracles: for the first Miracle which Christ did, he wrought at a Marriage in *Cana*, where he turned the water into wine: so, if Christ be at your Marriage, that is, if you marry in Christ, your water shall be turned into wine: that is, your peace, and your rest, and your journey, and your happiness shall begin with your marriage: but if you marry not in Christ, then your wine shall be turned into water: that is, you shall live worse afterwards than you did before.

As he honoured it with Miracles, so he honoured it with promises: for he promised the Kingdom of God unto them who marry, and he commanded holiness at a Wedding Supper.

And

And in the fifth of *Canticles*, he is wedded himself.

We read in Scripture of three Marriages of Christ. The first was when Christ and our Nature met together. The second is, when Christ and our Soul joyn together. The third is the union of Christ and his Church. These are Christs three Wives. (As Christ honoured Marriage, so do Christs Disciples: for *John* calleth the conjunction of Christ and the faithful, a marriage. And in *Rev. 21. 9* the Church hath the name of a Bride; whereas here she is called an harlot. Further, for the honour of marriage, *Paul* sheweth how by it the curse of the Woman was turned into a blessing: for the Woman's curse was the pain which she should suffer in her travel. Now by marriage this curse is turned into a blessing: for Children are the first blessing in all the Scripture. And therefore Christ saith, that as soon as the Mother seeth her child born into the world, she forgetteth all her sorrows, as though her curse were turned into a blessing.

And further *Paul* saith, that by begetting of Children, if she continue in faith, and patience, she shall be saved; as though one Curse were turned into two Blessings. For first, she shall have Children; and after, she shall have Salvation. What a merciful God have we, whose curses are blessings? So he loved our Parents, when he punished them, that hee could scarce punish them for love, & therefore a comfort was folded in his Judgement.

To honour marriage more, it is said, that God took a rib out of *Adams* side, and thereof built the Woman. He is not said to make man a Wife, but to build him a Wife; signifying, that Man and Wife make (as it were) one house together, and that the building was not perfect, until the Woman was made as well as the Man: therefore if the building be not perfect now, it must be destroyed again.

Before God made the Woman, it is said, that he cast the Man into a sleep; and in his sleep he took a rib out of his side; and as he made Man of earth, so he made the Woman of bone, while *Adam* was asleep.

This doth teach us two things: as the first *Adam* was a figure of the second, *Adam*; so the first *Adam*'s sleep was a figure of the second *Adam*'s sleep; & the first *Adam*'s spouse was a figure of the second *Adam*'s spouse. That is, as in the sleep of *Adam*, Eve

Cant. 9. 9.
Three Marriages of Christ.

Art. 387.
Rev. 21. 9.
Rev. 17. 1.
By marriage the woman's curse turned into two blessings.

Gen. 3. 15.
Gen. 1. 28.
Job. 10. 11.

1 Tim. 2. 15.
For this cause will I try her faith.

Note.

Gen. 2. 25.

1 Cor. 15. 45.
A note of Adams sleep.
Gen. 2. 21.

1 Cor. 15. 45.
2. 45.

was

A Preparative to Marriage.

was born, so in the sleep of Christ the Church was born. As a bone came out of the first *Adams* side, so blood came out of the second *Adams* side. As *Adams* Spouse received life in his sleep, so Christs Spouse received life in his sleep: that is, the death of Christ, is the life of the Church; for the Apostle calleth death a sleep: but Christ which died, is called life, shewing that in his death we live. Secondly, this sleep which the man was cast into, while his wife was created, doth teach us, that our affections, our lusts, and our concupiscences, should sleep while wee go about this action. As the man slept while his wife was making, so our flesh should sleep while our wife is chusing, lest as the love of venison wonne *Isaac* to bleis one for another, so the love of Gentry, or riches, or beauty, make us take one for another.

To honour Marriage more yet, or rather to teach the married how to honour one another, it is said, that the wife was made of the husbands rib; not of his head, for *Paul* calleth the husband, the wifes head; not of the foot, for he must not set her at his foot, the servant is appointed to serve, and the wife to help. If she must not march with the head, nor stoop at the foot, where shall he set her then? He must set her at his heart, and therefore she which should lye in his bosom, was made in his bosom, and should be as close to him as his rib, of which she was fashioned.

Lastly, in all Nations the day of marriage was reputed the joy-fullest day in all their life, and is reputed still of all; as though the Sun of happines began that day to shine upon us, when a good wife is brought unto us. Therefore one saith, that marriage doth signifie merry age, because a play-fellow is come to make our age merry, as *Isaac* and *Rebecca* sported together.

Salomon considering all these excellencies, as though we were more indebted unto God for this, than other temporal gifts, saith, *House and riches are the inheritance of the father, but a prudent wisecommeth of the Lord.*

House and riches are given of God, and all things else; and yet he saith, House and riches are given of Parents, but a good wife is given of God. though a good wife were such a gift, as wee should account comes from God alone, and accept it as if hee should send us a present from heaven, with this name written on it, *The gift of God.*

Beasts

12

Ephe. 5. 14
John 1. 6

A second note
of Adams sleep

Gen. 2. 2
A note of
Adams rib.
Gen. 2. 22
Ephe. 5. 23
The fathers
obedience

Prov. 14. 14

Thus Adam
doth
Gen. 2. 2

...the first and chiefest end of Marriage is to have children; as the Apostle saith, *the end of Marriage is the fruit thereof*. Now this is the chiefest end of Marriage, for it is the only way to have children, and it is the only way to have children in a lawful manner. And therefore the Holy Ghost doth shew us three causes of this union. *Gen. 2. 24*

1. *One is, The propagation of children; signified in that which Moses saith, He created Adam male and female, both male and female, but one male, and the other female; as if he had created them fit to propagate either. And therefore when he had created them so, to shew that propagation of children is the end of Marriage, he said unto them, Increase and multiply.* *Gen. 1. 28*

For this cause Marriage is called Matrimony, which signifieth Moniage, because it maketh them mothers, which were Virgins before, and is the seminary of the world, without which all things should be in vain, for want of men to use them: for God referreth the great City to himself, and this Suburbs he hath for us, which are Regents by sea and by land. *Why Marriage is called Matrimony.*

If children be such a chief end of Marriage, then it seems, that where there can be no hope of children, for age and other causes, there Marriage is not so lawful; because it is animated of one of his ends, and seems rather to be sought for wealth, or for lust, then for this blessing of children. It is not good grafting of an old head upon young squablers, for they will never bear it willingly, but grudgingly. *This is signified in the Parable of the fig tree.*

Twice the wife is called *Idolatrie*, as by the Prophet saith, *When men are old, the end of marrying wear out.* Therefore God makes such unequal matches for idle men every where, that they please none but the parties themselves. *Prov. 9. 18*

The second cause is to avoid Fornication, this is signified when he saith, *For the avoiding of Fornication, every man have his own wife.* He saith not, for the avoiding of Adultery, but for avoiding of Fornication, shewing that Fornication is unlawful. *The second cause*

1587

lawfull

A Treatise of Marriage

Popish New

a Sam. 16.23.

Mal. 2.15.

Gen. 2.24.

Gen. 2.24.

Deut. 17.17.

1 Tim. 3.2.

Gen. 4.13.

Mat. 9.15.

Provs. 16.

Gen. 36.25.

Fornicators

like the devil.

Mar. 13.33.

Plal. 128.

Gen. 1.16.

lawfull use, which the Popists make lawfull, in maintaining their
fews, as a stage for Fornicators to play upon, and a sanctuary
to defend them; like *Abraham's* tent, which was spread upon the
top of the house, that all *Israel* might see how he defiled his
Fathers Concubines. For this cause *Abraham* saith, that God
did create but one woman for the many, hee had power to create
more, but to shew that he would have him to stick to one, there-
fore he created of one rib, but one wife for one husband. And in
the Ark there were no more women than men, but four wives
for four husbands, although it was otherwise in the beginning of
the world, when many wives might seem necessary to multiply
mankind.

If any might have a dispensation herein, it seems that King
might be privileged before any other, because of their succession
to the Crown, if his wife should happen to be barren; and yet the
King is forbidden to take many wives, in *Deut. 17.17.* as well as
the Minister, 1 *Tim. 3.2.* shewing that the danger of the State
doth not countervail the danger of Fornication.

For this cause we read of none but wicked *Lamech* before
the flood, that had more wives than one, whom *Jeremiah* calleth
a Minister, because hee made two ribs of one. And another
saith, that the name of his second wife doth signifie a shadow,
because she was not a wife, but the shadow of a wife. For this
cause the Scripture never biddeth man to love his wives, but to
love his wife and faith, *They shall be two in one flesh*, not three,
nor four, but only two. For this cause King *Salomon* calleth the
whorish woman a strange woman, to shew that she should be a
stranger unto us, and we should be strange to her. For this cause
children which are born in Marriage, are called *Liberi*, which
signifieth free-born; and they which are born out of Marriage,
are called *Bastards*, that is base-born like the Mule which is in-
gended of an Ass and a Mare. Therefore Adulterers are likened
to the Devil, which sowed another mans ground: Adulterers
sow for a harvest, but they sow that which they dare not reap.
Therefore children born in wedlock, are counted Gods blessing,
because they come by virtue of that blessing, *Increase and
multiply*. But before *Adam* and *Eve* were married, God never
said, *Increase*, shewing that he did create, and not then begin to
create,

crease. Therefore we read not in all the Scriptures of one Bastard that came to any good, but only Joseph: and to shew that no inheritance did belong to them in heaven; they had no inheritance in earth; neither were counted of the Congregation, as *Leviticus 23*.

Now because Marriage was appointed for a remedy against Fornication, therefore the Law of God inflicted a severe punishment upon him which did commit uncleanness after Marriage, than upon him which was not married, because hee sinned, although he had the remedy of sin, like a rich thief which stealeth and hath no need.

Now if Marriage be a remedy against the sin of Fornication, then unless Ministers may commit the sin of Fornication, it seems that they may use the remedy as well as others; for a man is better for a man to marry than to burn; so it is better for all men to marry than to burn: and therefore Paul saith, *Marriage is honourable amongst all men*. And again, *For the avoiding of Fornication, let every man have his wife*; not as though he did suppose that some would except the Minister in that so hee sinned in the first Epistle of Timothy, the third Chapter and second verse, he speaketh more precisely of the Minister's wife, than of any other, saying, *Let him be the husband of one wife*. And lest ye should say, that by one wife he meant not one flesh, like the Pupils, he expoundeth himself in the fourth verse, and saith, that he must be one that can rule his house well, and his children.

Sure God would not have these children to be Bastards, and therefore it is like that he alloweth the Minister a wife. Therefore Paul said well, that he had no commandment for virginity; for Virginity cannot be commanded, because it is a special gift, but not a special gift to Ministers; and what else they are to be bound more than others. A peculiar gift may not be made a general rule, because none can use it but they which have it. And therefore a Cor. 7. 19, he saith, *God hath distributed every grace as he will*. That is, if hee have not the gift of continency, he is bound to marry; and therefore Paul commandeth in the seventh verse, whether he be Minister or other, *If they cannot abstain, let them marry*; as though they tempted God if they married not.

Bastards
Judg. 11. 1.
They might be saved, but they had the mark of the curse.

Luke 20. 10.
Deut. 23. 13.
Married Fornicators.

Marriage of Ministers.

1 Cor. 7. 2.
Heb. 13. 4.
1 Cor. 7.

1 Tim. 3. 2.

1 Cor. 7. 2.

1 Cor. 7. 17.

The

UMI

and therefore the Wise-man saith, *We to him that is alone*, that is, he which is alone shall have woe. Thoughts, and cares, and fears will come to him because he hath none to comfort him, as Theeves steal in when the house is empty; like a Turtle, which hath lost his Mate; like one legge, when the other is cut off; like one wing, when the other is clipped; so had the man been, if the woman had not been joyned to him: therefore for mutual society, God coupled two together, that the infinite troubles which lye upon us in the world, might be eased with the comfort and help one of another, and that the poor in the world might have some comfort as well as the rich: for *the poor man* (saith Solomon) *is forsaken of his own brethren*: yet God hath provided one comfort for him, like *Jonathans* Armour-bearer, that shall never forsake him, that is, *another self*: which is the only commodity (as I may term it) wherein the poor do match the rich: without which some persons should have no helper, no comfort, no friend at all.

But as it is not good to be alone, so Solomon sheweth, *That it is better to be alone, than to dwell with a froward wife*, which is like a quotidian Ague, to keep his patience in ure. Such Furies do haunt some men like *Sauls* spirit, as though the Devil had put a sword into their hands to kill themselves: therefore chuse whom thou maist enjoy, or live alone still, and thou shalt not repent thee of thy bargain.

That thou maist take and keep without repentance, now wee will speak of the choyce, which some call the way to good wives dwelling, for these flowers grow not on every ground: therefore they say, that in wiving and thriving, a man should take counsel of all the world, lest he light upon a curse, while he seeks for a blessing. As *Moses* considered what Spies he sent into *Canaan*, so thou must regard whom thou sendest to spy out a wife for thee: Discretion is a wary spy, but Fancy is a rash spy, and liketh whom she will mislike again.

In the *Revelation* Antichrist is described by a Woman; and in *Zachary*, Sin is called a woman; which sheweth, that women have many faults: therefore he which chuseth of them, had need have judgement, and make an Anatomy of their hearts and mindes, before he say, *This shall be mine*, For the wisest man

Eccles. 4. 10

Prov. 19. 9

Prov. 27. 2

1 Sam. 14. 7

A Wife is the poor mans riches.

Prov. 21. 9

1 Sam. 16. 14

The choyce.

Deut. 1. 23

Two Spies for a Wife.

Zach. 5. 2

A Preparative to Marriage.

Ecdes. 7. 30

saith, *I have found one man of a thousand, but a woman among them all have I not found.* Although this may be understood of his Concubines, yet it implieth that generally there is a greater infirmity in women than in men, because he compareth them together, as though there were a dearth of good women over the world.

1 King. 3. 9

G. n. 1. 12. 24

For help hereof, in **1 Cor. 7. 39.** we are taught to marry in the Lord; then we must chuse in the Lord too: therefore we must begin our marriage where *Solomon* began his wisdom, *Give unto thy servant an understanding heart.* So, give unto thy servant an understanding Wife. If *Abrahams* servant prayed unto the Lord, to prosper his business, when he went about to chuse a Wife for another, how shouldst thou pray when thou goest about a Wife for thy self? that thou maist say after, *My lot is fallen in a pleasant ground.* To direct thee to a right choyce herein, the Holy Ghost gives thee two rules in the choyce of a

Godly, and fit.

Wife, godliness, and fitness: godliness, because our Spouse must be like Christs Spouse, that is, graced with gifts, and imbroidered with vertues, as if we married holiness her self. For the marriage of man and woman is resembled of the Apostle to the marriage of Christ and the Church. Now the Church is called holy, because she is holy. In the sixth of the *Canticles* she is called undefiled, because she is undefiled. In the 45. Psalm she is called fair within, because her beauty is inward: So our Spouse should be holy, undefiled, and fair within. As God respecteth the heart, so we must respect the heart, because that must love, and not the face. Covetousness hath ever been a Suter to the richest, and pride to the highest, and lightness to the fairest: and for revenge hereof, his joy hath ever ended with his Wives youth which took her beauty with it. The goods of the World are good, and the goods of the body are good, but the goods of the minde are better. As *Paul* commendeth Faith, Hope, and Charity, but saith, *The greatest of these is charity*; so may I commend beauty, and riches, and godliness, but the best of these is godliness, because it hath the things which it wants, and makes every state alike with her gift of contentation.

Ephes. 5. 29

Can. 6. 8

Psal. 45. 9

1 Sam. 16. 7

1 Cor. 13. 13

A fit Wife.

Secondly, the Mate must be fit: It is not enough to be virtuous, but to be surable, for divers Women have many vertues,

and

and yet do not fit to some men; and divers men have many vertues, and yet do not fit to some women: and therefore wee see many times, even the godly couples to jar when they are married, because there is some unfitness between them, which makes odds. What is odds, but the contrary to even? therefore make them even (saith one) and there will be no odds. From hence came the first use of the Ring in Weddings, to represent this evenness: for if it be straiter than the finger, it will pinch, and if it be wider than the finger, it will fall off; but if it be fit, it neither pincheth, nor slippereth: so they which are alike, strive not, but they which are unlike, as fire and water. Therefore one observeth, that concord is nothing but likeness, and all that strife is for unfitness: as in things when they fit not together, and in persons when they suite not one another. How was God pleased when he had found a King according to his own heart? So shall that man be pleased that findes a Wife according to his own heart, whether he be rich or poor, his peace shall afford him a cheerful life, and teach him to sing, *In love is no lack*. Therefore a godly man in our time thanked the Lord, that he had not only given him a godly Wife, but a fit Wife: for he had said, not that she was the wisest, nor the holiest, nor the humblest, nor the modestest Wife in the World, but the fittest Wife for him in the World, which every man should think when that knot is tied, or else so oft as he seeth a better, he will wish that his choyce were to make again. As he did thank God for sending him a fit Wife; so the unmarried should pray to God to send him a fit Wife: for if they be not like, they will not like.

The Ceremonie is not approved, but the invention declared.

1 Sam. 2. 35

The saying of a wife man

The fitness is commended by the Holy Ghost in two words: one is in the second of *Genesis*, and the other in 2 *Cor.* 6. 14. that in *Genesis* is *Meet*: God saith, *I will make man a help meet for him*; shewing, that a Wife cannot help well, unless she be meet. Further, it sheweth that man is such an excellent Creature, that no Creature was like unto him, or meet for him, till the woman was made.

Gen. 2. 18
2 Cor. 6. 14

This meetness God sheweth again in the 22. verse, where *Moses* saith, That of the rib which was taken out of Man, God built the Woman: signifying, that as one part of the building doth meet and fit with another; so the Wife should meet and

fit

A Preparation to Marriage.

fit with the Husband, that as they are called couples, so they may be called pairs: that is, as a pair of Gloves, or a pair of Hose are alike: so man and wife should be alike, because they are a pair of friends.

If thou be Learned, chuse one that loveth knowledge; if thou be Martial, chuse one that loveth prowess; if thou must live by thy Labour, chuse one that loveth Husbandry: for unless her minde stand with thy Vocation, thou shalt neither enjoy thy Wife, nor thy Calling.

That other word in 2 Cor. 6. 14. is *Yoke*: there Marriage is called a Yoke. Paul saith, *Be not unequally yoked*. If Marriage be a yoke, then they which draw in it must be fit, like two Oxen which draw the yoke together, or else all the burthen will lye upon one. Therefore they are called yoke-fellows too, to shew that they which draw this yoke must be fellows. As he which soweth seed, chuseth a fit ground, because they say, it is good grafting upon a good stock: so he, which will have godly and vertuous Children, must chuse a godly and vertuous Wife: for like Mo:her (saith *Ezechiel*) like Daughter. Now as the Traveller hath marks in his way, that he may proceed aright; so the Sower hath marks in his way, that he may chuse aright.

There be certain signs of this fitness, and godliness, both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou must mark Five things: the Report, the Looks, the Speech, the Apparell, and the Companions; which are like the Pulses, that shew whether we be well or ill. The report, because as the market goes, so they say the market-men will talk. A good man commonly hath a good name, because a good name is one of the blessings which God promiseth to good men: but a good name is not to bee prized from the wicked; and therefore Christ saith, *Cursed are you when all men speak well of you*: that is, when evil men speak well of you, because this is a sign that you are of the world, for the world liketh and praiseth her own. Yet as Christ saith, *Who can accuse me of sin?* So it should be said of us, not who can accuse me of sin? but who can accuse me of this sin? or who can accuse me of that sin? That is, who can accuse me of swearing? who can accuse me of dissembling? who can accuse me of fornication? No man can say this

Phil. 4. 3

Ezek. 16. 44.

Five Rules in
the choyce of a
good Wife.
Eph. 11. 26

Prov. 10. 7

Mark 14. 9

Luke 6. 26.

Iohn 15. 19

Iohn 8. 46

this of his thought; but every man should say it of the *act*, like *Zachariah* and *Elishabeth*, which are called blameable before men, because none could accuse them of open sin. Luke 1. 6

The next sign is the look: for *Solomon* saith in *Ecclesi.* 8. 7. *Wisdom is in the face of a man*: so godliness is in the face of a man, and so folly is in the face of a man, and so wickedness is in the face of a man. And therefore it is said in *Esa.* chap. 3. ver. 9. *The trial of their countenance testifies against them*: as though their looks could speak. And therefore we read of proud looks, and angry looks, and wanton looks: because they betray pride, and anger, and wantonness. Eccles. 8. 7
Esa. 3. 9

I have heard one say, that a modest man dwells at the sign of a modest countenance; and an honest Woman dwelleth at the sign of an honest face, which is like the gate of the Temple that was called beautiful: shewing, that if the entry be so beautiful, within is great beauty. To shew how a modest countenance, and womanly shamefastness do commend a chaste Wife: is observed that the word *Nuptia*, which signifieth the marriage of the woman, doth declare the manner of her marriage: for it importeth a covering, because the Virgins which should be married, when they came to their Husbands, for modesty and shamefastness did cover their faces: as we read of *Rahab*, which so soon as she saw *Isaac*, and knew that he should be her Husband, she cast a veil before her face, shewing that modesty should be learned before marriage, which is the dowry that God addeth to her portion. Acts 3. 2
Gen 24. 65

The third sign is her speech, or rather her silence: for the ornament of a woman is silence: and therefore the Law was given to the Man rather than to the Woman, to shew that he should be the teacher, and she the hearer. As the Echo answereth but one, for many which are spoken to her: so a Maids must speak like an Echo. To Adam first, and to Mavis after.
Maids must speak like an Echo.

The eye & the speech are the minds glasses, for out of the abundance of the heart (saith Christ) the mouth speaketh: as though by the speech we may know what aboundeth in the heart. And therefore he saith, *By thy words thou shalt be justified, and by thy words thou shalt be condemned*: that is, thou shalt be justified Mat. 12. 34
Mat. 26. 34

Of Proprieties to Marriage.

to be wise, or thou shalt be condemned to be foolish: thou shalt be justified to be sober, or thou shalt be condemned to be rash; thou shalt be justified to be humble, or thou shalt be condemned to be proud: thou shalt be justified to be loving, or thou shalt be condemned to be envious. Therefore *Salomon* saith, *A fools lips are a snare to his own soul.* Snare is made for others, but this snare catcheth a mans self, because it bewrayeth his folly, and causeth his trouble, and bringeth him into discredit. Contrariwise, *the heart of the wise* (saith *Salomon*) *guardeth his mouth wisely, and the words of his mouth have grace.* Now to shew that this should be one mark in the choice of thy Wife, *Salomon* describing a right wife, saith; *She openeth her mouth with wisdom, and the law of grace is in her tongue.* A wife that can speak this language, is better than she which hath all the tongues. But as the open vessels were counted uncleane, so account, that the open mouth hath much uncleanness.

The fourth sign is the apparel; for as the pride of the *Glutton* is noted, in that he wore in purple every day, so the humility of *John* is noted, in that he went in hair-cloth every day. A modest woman is known by her sober attire, as the Prophet *Eliab* was known by his rough garment. Look not for better within, than thou seest without; for every one seemeth better than she is: if the face be vanity, the heart is pride. He which biddeth thee abstain from the shew of evil, would have thee abstain from those wives which have the shews of evil; for it is hard to come in the fashion, and not to be in the abuse; and therefore *Paul* saith, *Passion not your selves like unto this world,* as though the fashions of men did declare of what side they are.

The fifth sign is the company, for birds of a feather will fly together, and fellows in sin will be fellows in league, even as young *Rehobeam* chose young companions. The tame Beasts will not keep with the Wild, nor the clean dwell with the Le-prou. If a man can be known by nothing else, then he may be known by his companions; for, like will to like, as *Salomon* saith, *There ever call one another.* Therefore when *David* left inquiry, he said; *Away from me all ye that work iniquity:* shewing, that a man never abandoneth evil, until he abandoneth company: for no good is concluded in his company.

There

Prov. 18. 7

Prov. 16. 23

Eccles. 12. 20

Prov. 31. 26

Numb. 19. 15

Luke 16. 19

Mark. 1. 6

2 King. 1. 8

2 Thes. 5. 22

Rom. 12. 2

2 King. 12. 8

Prov. 1. 11

Eccl. 6. 8

A Preparation to Marriage.

Therefore chuse such a Companion of thy life, as hath chosen company like thee before. For they which did chuse such as loved prophane companions before, in a while were drawn to be prophane too, that their Wives might love them. All these properties are not spied at three or four comings, for Hypocrite is spun with a fine thread, and none are deceived so often as Lovers. He which will know all his Wives qualities before he be married to her, must see her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or else he shall have less with her than he looked for, or more than he wished for.

When these Rules are warily observed, they may joyn together, and say as *Laban* and *Bethuel* said; *This cometh of the Lord, therefore we will not speak against it.* How happy are those, in whom faith, and love, and godliness are married together, before they marry themselves? For none of these martial, and cloudy, and whining marriages can say, that godliness was invited to their Bride-ale, and therefore the blessings which are promised to godliness, do fly from them.

Now in this choyce are two Questions; First, whether children may marry without their parents consent. Secondly, Whether they may marry with Papists or Atheists, &c. Touching the First, God saith, *Honour thy father and thy mother.* Now wherein canst thou honour them more, than in this honourable action, to which they have preserved thee, and brought thee up, which concerneth the state of thy whole life? Again, in the first institution of marriage, when there was no father to give consent, then our heavenly Father gave his consent. God supplied the place of the father, and brought his daughter unto her husband, and ever since, the father after the same manner hath offered his daughter unto the husband.

Beside, there is a Law, that if any man deflow a Virgin, hee shall marry her: but if the father of the Virgin do so, like of the marriage, then he shall pay unto her the dowrie of Virgins; that is, so much as her virginity is esteemed: so that the father might allow the marriage, or forbid it.

Again, there is a Law, that if a free-man, or free woman make a vow, it shall be kept. But if a virgin make a vow, it should

Gen. 24. 50.

Parents consent in Marriage.

Exod. 20.

Gen. 2. 23.

Exod. 22.

Numb. 30.

A Preparation to Marriage.

not be kept unless the father approve it, because she is not free, therefore if he did vow to marry, yet the father hath power by this Law to break it. Again, our Saviour saith, that in Heaven there is no marrying, or giving to marriage, shewing that in earth there should be a giving to marriage, as well as marrying. Therefore the Law speaketh unto the father, saying; *Thou shalt not take a wife for thy Son of strangers*; therefore Paul speaketh to the father, *If thou give thy daughter to marriage, thou dost well*. Therefore *Jobs* children are counted part of *Jobs* substance; shewing, that as a man hath the disposition of his own substance, so he hath the disposition of his own children. Therefore in *Mat.* 22. 30. the Wife is said to be bestowed in marriage; which signifieth, that some did give her beside her self. Therefore it is said, that *Jacob* served *Laban*, that *Laban* might give him his Daughter to Wife. Therefore *Saul* saith to *David*, I will give thee mine eldest Daughter to Wife. Therefore it is said, that *Judab* took a Wife to *Er* his Son. Therefore *Sichem* saith to his father, get me this maid to wife. Therefore in the marriage of *Isaac*, we see *Abrahams* servant in the place of *Isaac*, and *Rebecca* the Maid and her Parents, sitting in Parliament together. Therefore *Sampson* though he had found a Maid to his liking, yet he would not take her to Wife, before he had told his Parents, and craved their assent. It is a sweet Wedding when the Father and the Mother bring a blessing to the feast; and a heave union, which is cursed the first day that it is knit.

The Parents commit their Children to Tutors, but themselves are more than Tutors. If Children may not make other Contracts without their good will, shall they contract Marriage, which have nothing to maintain it after, unless they return to beg of them whom they scorned before?

Will you take your fathers money, and will you not take his instruction? Marriage hath need of many Counsellors, and dost thou count thy father too many, which is like the fore-man of thy instructors? If you mark what kind of youths they be, which have such haste, that they dare not stay for their Parents advice, they are such as hunt for nothing but beauty, and for punishment hereof, they marry to beggary, and lose their father and mother for their wife: therefore honour thy Parents in

Deut. 7. 3

1 Cor. 7. 18

Iob 1. 3. & 10

Gen. 29. 18

1 Sam. 18. 17

Gen. 28. 6

Gen. 34. 9

Gen. 24. 56, 57,

Judg. 14. 20

1 Sam. 18. 17

1 Sam. 18. 17

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1 Sam. 18. 17

be secured: but say, how shall I stand, where such a Cedar fell? The Wife must be meet, as God said, *Gen. 2. 18*. But how is she meet, if thou be a Christian, and she a Papist? We must marry in the Lord, as *Paul* saith: but how do we marry in the Lord, when we marry the Lords enemies? Our Spouse must be like Christs Spouse; but Christs Spouse is neither Harlot, nor Heretic, nor Atheist. If she be poor, the Lord reproveth not for that; if she be weak, the Lord reproveth not for that; if she be hard favoured, the Lord reproveth not for that; all these wants may be dispensed with: but none giveth any dispensation for godliness but the Devil. Therefore they which take that privilege, are like to them which seek to Witches, and are guilty of preferring evil before good. This unequal marriage was the chief cause that brought the Flood, and the first beginning of Giants, and monstrous births, shewing by their monstrous children what a monstrous thing it is, for believers and unbelievers to match together.

Mat. 22. 21 In *Mat. 22*, Christ sheweth, that before parties married, they were wont to put on fair and new garments, which were called Wedding Garments; a warning unto all which put on Wedding Garments, to put on truth and holiness too, which so precisely is resembled by that Garment more than other. It is noted; *Luk. 14*. that of all them which were invited to the Lords Banquet, and came not, only he which had married a Wife did not desire to be excused, but said proudly, *I cannot come*: shewing how this state doth occupy a man most, and draw him often from the service of God: and therefore we had not need to take the worst, for the best are combersome enough. In the Book of

Job, it is to be observed, that his Wife did tempt him to blaspheme God; and he did not open his mouth to curse the day of his birth, till after he had been so tempted by her shewing, that wicked women are able to change the steepest man, more than all temptations beside. *Sampson* would take a Philistian to Wife; but he lost his honour, his strength, and his life by her, lest any should do the like.

But what a notable warning is that in *2 Chr. 21. 16*, where the holy Ghost saith, *Jeroboam walked in the way of Ahab, for he had six daughters of Ahabes wives, as though it were a miracle*

if he had been better than he was, because his Wife was a temptation. Miserable is that man which is fettered with a Woman that liketh not his Religion, she will be nibbling at his prayer, and at his study, and at his meditations, till she have tired his devotion: and turned the edge of his soul, as David was tired off his malapert *Michol*, she mocked him for his zeal, and slied her self in her folly; many have fallen at this stone. Therefore as Christ saith, *Remember Lovs wife*; so when thou marriest, remember *Jehorams* wife, and be not wedded to her which hath not the Wedding garment: but let unity go first, and let union follow after, and hope not to convert hers, but fear that she will pervert thee; lest thou say after, like him, which should come to the Lords banquet, *I have married a Wife and cannot come*, Luk. 14. 30.

Sam. 18. 6

Luke 16. 31

Luke 14. 30

Yet the chiefeft point is behind, that is, our duties. The duties of marriage may be reduced to the duties of Man and Wife one toward another, and their duties toward their Children, and their duty toward their Servants. For themselves, saith our, they must think themselves like to Birds, the one is the Cock, and the other is the Hen: the Cock fieth abroad to bring in, and the Dam siteth upon the Nest to keep all at home. So God hath made the Man to travel abroad, and the Woman to keep home: and so their nature, and their wit, and their strength, are fitted accordingly: for the mans pleasure is most abroad, and the womans within.

The duties of Marriage.

Prov. 31. 16
The Man and wife like Cock and Dam

In every state there is some one vertue which belongeth to that calling more than other: as Justice unto Magistrates, and Knowledge unto Preachers, and Fortitude unto Souldiers, so love is the Marriage vertue, which sings Musick to their whole life.

at yoloq fied
or egyptum
law mged

Wedlock is made of two Loves, which I may call the first love, and the after love. As every man is taught to love God before he be bid to love his Neighbour; so they must love God, before they can love one another.

Marriage com-
pounded of
two Loves.

To shew the love which should be between Man and Wife, Marriage is called *Conjugalium*, which signifieth a knitting or joyning together: shewing, that unless there be a joyning of hearts, and a knitting of affections together, it is not marriage indeed, but in shew and name, and they shall dwell in a house like two poysons.

Law 107
ans 200 200
cousin 200

A Preparative to Marriage.

poysons in a stomack, and one shall ever be sick of another.

Therefore, first that they may love, and keep love one with another, it is necessary that they both love God: and as their love increaseth toward him, so it shall increase each to other. But the man must take heed that his love towards his Wife be not greater than his love toward God, as *Adams* and *Sampsons* were: for all unlawful love will turn to hatred; as the love of *Amnon* did toward *Thamar*; and because Christ hath forbidden it, therefore he will cross it. His made *Vriah* so fearful, lest the pleasure of his Wife should withdraw his heart from God, that he would not go to his house, so long as he had cause to mourn and pray, although he had a Wife which feared God like himself: and that you may see it is no cheap dalliance for the Husband to make the Wife, or the Wife to make the Husband less zealous than they were, in *Deut. 13*, the Wife which did draw her Husband from God is condemned to dye. Therefore good Wives when their Husbands purpose any good, should encourage them like *Jacobs* Wife, which bad him do according to the Word of God; and if they see them minded to do any evil, they should stay them, like the Wife of *Pharo*, which counselled her Husband not to condemn Christ. For seeing Holiness is called the Wedding Garment, who shall wear this Wedding Garment, if they wear it not which are wedded? When one holy hath found another, then the Holiest seemeth to make the marriage, and his Angels come to the feast.

To pass over sleights which seldom prosper, unless they have some warrant; the best policy in marriage is to begin well: for as boards well joyed at the first, sit close ever after; but if they square at the first, they warp more and more: so they which are well joyed, are well married: but they which offend their love before it be sealed, fade every day like a Marigold, which closeth her flower as the Sun goeth down, till they hate one another more than they loved at first.

To begin this concord well, it is necessary to learn one anothers nature, and one anothers affections, and one anothers infirmities, because ye must be helpers, and ye cannot help, unless you know the Disease. All the jars almost which do trouble this band, do rise of this, that one doth not hit the measure of the

Gen 3. 6
Judg. 16. 17

2 Sam. 13. 15
Mat. 10. 36

Gen. 30. 16

Mat. 17. 19
Mat. 22. 11

Best policy in
marriage, to
begin well,

They must
learn one ano-
thers nature.

the others heart, apply themselves to eithers nature, whereby it cometh to pass, that neither can refrain when either is offended; but one sharpeneth another, when they had need to bee calmed. Therefore they must learn of Paul, to fashion themselves one to another, if they would win one another: for if any jar do arise, one saith, in no wise divide beds for it; for then the Sun goeth down upon their wrath, and the means of reconciliation is taken away. Give passions no time; for if some mens anger stand but a night, it turneth to malice, which is incurable.

1 Cor. 9. 20

Ephes. 4. 25

The Apostle saith, that there will be offences in the Church: so sure there will be many offences in marriage: but he saith, these are trials who have faith, these are but trials who are good Husbands, and who are good Wives. His anger must be in such a mood, as if he did chide with himself, and their strife as it were a sawce made of purpose to sharpen their love when it waxeth unpleasant: like Jonathans Arrows, which were not shot to hurt, but to give warning. Knowing once a couple which were both cholerick, and yet never fell out, I asked the man how they did order the matter, that their infirmity did not make them discord? He answered me, When her fit is upon her, I yeeld to her, as Abraham did to Sara; and when my fit is upon me, she yeelds to me; and so we never strive together, but asunder. Me thought it was a good example to commend unto all married folks; for every one hath his frenzie, and loveth them that can bear his infirmity. Whom will a woman suffer, if she will not suffer her husband? and whose defects will a man bear, if he will not bear hers which beareth his? Thus much of their duties in general: now to their severall offices. The man may spell his duty out of his name, for he is called the head, to shew that as the eye, the tongue, and the ear are in the head, to direct the whole body; so the man should bee stored with wisdom, and understanding, and knowledge, and discretion, to direct his whole family: for it is not right, that the worse should rule the better; but the better should rule the worse, as the best rules all. The husband saith, that his wife must obey him, because he is her better, therefore if he let her be better than himself, he seems to free her from her obedience, and binds himself to obey her.

1 Cor. 11. 19.

1 Sam. 10. 20

A sweet example, teaching how couples shall never fall out.
Gen. 16. 6

Ephes. 5. 23

Note ye Husbands,

His

The Husbands
first duty,

His first duty is called *Hearting*; that is, hearty affection: As they are hand-fast, so they must be heart-fast: for the eye, and the tongue, and the hand will be her enemies, if the heart be not her friend. As Christ draweth all the Commandements to love, so I may draw all their duties to love, which is the hearts gift to the Bride at her marriage. First, he must chuse his Love, and then he must love his Choyce: this is the oyl which maketh all things easie. In *Solomons Song*, which is nothing else but a description of Christ the Bridegroom, and the Church his Spouse, one calleth the other Love; to shew, that though both do not honour alike, yet both should love alike, which the man may do without subjection.

Understand in
his marriage
only.

Ephes. 5. 25

The man is to his Wife in the place of Christ to his Church: therefore the Apostle requireth such an affection of him towards his Spouse, as Christ beareth towards his Spouse: for he saith, *Husbands love your Wives, as Christ loved his Congregation*; that is, with a holy love, and with a hearty love, and with a constant love, as the Church would be loved of Christ.

1 Cor. 11. 7

Will not a man love his glory? why *Paul* calleth the woman *the glory of the man*, for her reverence makes him to be revered, and her praise makes him to be praised. Therefore hee which loveth not his Wife, loveth his shame, because she is his glory. Ephes. 5. 28. *Paul* saith, *He which loveth his Wife, loveth himself*: for thereby he enjoyeth peace and comfort, & help to himself in all his affairs: therefore in the same verse *Paul* counselleth Husbands to love their Wives as their bodies. And after in ver. 33. as though it were too little to love them as their bodies, he saith; *Let every man love his wife as himself*; that is, as his body and soul too. For if God commanded men to love their Neighbour as themselves, much more are they bound to love their Wives as themselves, which are their next neighbours. As *Elcanah* did not love his Wife less for her barrenness, but saith, *Am not I bitter unto thee than ten Sons?* As though he favoured her more for that which she thought her self despised: so a good Husband will not take occasion to love his Wife less for her infirmities, but comfort her more for them, as this man did, that she may bear with his infirmities too.

Ephes. 5. 28

Levit. 19. 18

1 Sam. 1. 7

Mark 10. 7

When Christ saith, that a man should leave father and mother and

and cleave to his Wife: he signifieth how Christ left his Father for his Spouse; and that man doth not love his Wife so much as he should, until he affect her more than ever he did his father or mother. Therefore when God bad *Abraham* forsake all his Kindred, yet he bade him not forsake his Wife: as though the other sometime might be forsaken for God, but the Wife must be kept for God, like a charge which bindeth for term of life. Gen. 21. 1

His next duty to Love, is a fruit of his love: that is, to let all things be common between them, which were private before. The Man and Wife are Partners, like two Oares in a Boat: therefore he must divide offices, and affairs, and goods with her, causing her to be feared and revered, and obeyed of her Children and Servants, like himself, for she is an under-officer in his Common-weal, and therefore she must bee assisted and born out like his Deputy; as the Prince standeth with his Magistrates for his own quiet, because they are the leggs which bear him up. To shew this community between Husband and Wife, he is to maintain her as he doth himself, because Christ saith, *They are no more two, but one*; Therefore when hee maintaineth her, he must think it but one charge, because hee maintaineth no more but himself, for they two are one. He may not say as Husbands are wont to say, That which is thine is mine, and that which is mine is mine own: but that which is mine is thine, and my self too. For as it is said, *He which hath given us his Son, can he deny us any thing?* So she may say, Hee which hath given me himself, can he deny me any thing? The body is better than the goods, therefore if the body bee mine, the goods are mine too. The Husbands
second duty.
Man and Wife
are two Part-
ners.

Lastly, he must tender her as much as all her friends, because he hath taken her from her friends and covenanted to tender her for them all. To shew how he should tender her, *Peter* saith, *Honour the woman as the weaker vessel*. As we do not handle Glasses like Pots, because they are weaker Vessels, but touch them nicely and softly, for fear of cracks; so a man must intreat his Wife with gentleness and softness, not expecting that wisdom, nor that faith; nor that patience, nor that strength in the weaker Vessel, which should be in the stronger; but think when he takes a wife, he takes a vineyard, not grapes, but a vineyard. The Husbands
last duty.
1 Pet. 3. 7.

A Preparation to Marriages.

yard to bear him grapes : therefore he must sow it, and dress it, and water it, and fence it, and think it a good vineyard, if at last it bring forth grapes. So he must not look to finde a Wife without a fault, but think that she is committed to him to reclaim her from her faults : for all are defectives : and if hee finde the Proverb true, That in space cometh grace, he must rejoyce as much at his Wife when she amendeth, as the Husband-man rejoyceth when his vineyard beginneth to fructifie.

Husbands must hold their hands, and Wives their tongues.

This is far from civil wars between man and wife ; in all his offices is found no office to fight. If he cannot reform his Wife without beating, he is worthy to be beaten for chusing no better : when he hath used all means that he may, and yet she is like her self, he must take her for his cross, and say with *Jeremy*, *This is my cross, and I will bear it.* But if he strike her, he takes away his hand from her, which was the first part he gave her to joyne them together : and she may put up her complaint against him, that he hath taken away part of her goods. Her cheeks are made for thy lips, and not for thy fists.

Gen. 22. 13

The very name of a wife, is like the Angel which stayed *Abrahams* hand when the stroke was coming. If *David*, because he could not express the good and comfort of unity, was faine to say, *O how good and joyfull a thing it is for brethren to dwell together in unity !* then weigh and judge how harsh and bitter a thing it is, for man and wife to dwell together at enmity. For the first year after marriage, God would not have the Husband go to War with his enemies : but no year would he have him war with his Wife ; and therefore God gave him that year to stay at home and settle his love, that he might not war, nor jar after : for the God of peace dwelleth not in the house of War.

Ps. 133. 1

Deut. 24. 9

Mat. 12. 29

Gen. 19. 33

Deut. 23. 2

As a Kingdom cannot stand if it be divided, so a house cannot stand if it be divided : for strife is like fire, which leaves nothing but dust, and smoke, and ashes behind it. We read in Scriptures of Masters that struck their servants, but never of any that struck his Wife, but rebuked her. *Lot* was drunk when he lay with his Daughters instead of his Wife : and so is he which striketh his Wife in stead of his servant. The Law sheweth how a bond-man should be corrected, but the Wife is like a Judge, which is joyned in Commission with her Husband to correct other, Wilt thou

that strike one in his own house no more should thou
strike thy wife in his house. She is come to thee as to a man
ary to defend her from hurt, and canst thou hurt her thy self?
Therefore *Abraham* was called *Sarab* because he should
shield her; for a veil is made to save. *Abraham* saith *Eve*,
Are we not brethren? that is, My Brethren sister brethren may
say, Are we not one? can one chide with another? can one fight
with another? Hee is a bad Host that welcomes his guest with
stripes. Doth a King trample his Crown? *Salomon* calleth the
wife, *The Crown of her husband*; therefore he which woundeth
her, woundeth his own honour. She is a free Citizen in his
own house, and hath taken the power of the fifth day of
her marriage, to hold chy hands till she release thee againe of the
faith of his spouse, *This is flesh of my flesh*; But *no man* (saith
Paul) ever hated his own flesh. So then if a man ask whether
he may strike his wife, God saith, nay thou must not hate thy
wife, for no man hateth his own flesh; knowing that he should
not come near blows, but think his wrath too much for
Paul saith, *Be not angry as ye have been*; noting, that anger
in a husband is a vice.

Gen. 20. 16

Gen. 13. 8

Prov. 12. 4

Gen. 2. 23

Ephes. 5. 19

Colos. 3. 16

Doth the Cock spur the Hen? Everyman is ashamed to lay
his hands on a woman, because she cannot match him; there-
fore he is a shamelesse man which layeth hands on his wife.
The hand doth not buffet its own cheek, but stroke it. If a man
be seen raging with himself, he is carried to Bedlam. So these
mad men which beat themselves, should be sent to Bedlam, till
their madness be gone. *Solomon* saith, *Delight continually in
her love*; that is, begin, proceed, and end in love. In revenge there-
fore, he sheweth that delight is gone, because he calleth love their
delight. Therefore as *Paul* saith of Bishops, *A Bishop must be no
striker*; so a husband must be no striker for he which striketh his
own flesh, breaketh that law which saith, *Thou shalt not make
a scar in thy flesh*; to like the *Baalites*, which wounded their
own bodies. Thus we have sent letters unto husbands to read
before they fight. Now let us go home to love again. Would-
st thou learn how to make thy match delighted? *Solomon*
saith, *Rejoice in her love continually*. As though thou coul-
dest not delight without love; and wish love thou might delight

Prov. 5. 18

1 Tim. 3. 3

Of his wife,

Lev. 19. 20

Deut. 14

1 King. 18. 38

It is properly
ment in mour-
ning for the
dead, but it
doth imply an
unlawfulness
to hurt our
selves.

14

C

continually

Prov. 3. 18

The woman's duty.

Phil. 4. 3

Job 2. 9

Rom. 12. 19

1 King 2. 6
Gal. 6. 2

1 King 21
1 King. 14. 4

Gen. 21. 1

2 Sam. 2. 18

1 Cor. 1. 25

1 Pet. 3. 2

Finally. Therefore love is called the thankful virtue; because it rendereth peace, and ease, and comfort to them that make of her. So much to husbands.

Like wife the woman may learn her duty of her names. They are called good wives, as good-wife; and good wife. Every wife is called a good wife; therefore if they be not good wives, their names do betray them, and they are not worth their titles, but answer to a wrong name, as players do upon a stage. This name pleaseth them well; but besides this, wife is called a *Yoke-fellow*; to shew that she should help her husband to bear his yoke; that is, his grief must be her grief; and whether it be the yoke of poverty, or the yoke of envy, or the yoke of sickness, or the yoke of imprisonment, she must submit her neck to bear it patiently with him: or else she is not his yoke-fellow, but his yoke, as though she were inflicted upon him for a penalty, like to Job's wife, whom the devil left to torment him, when he took away all he had beside. The Apostle biddeth to *Rejoice with them that rejoice, & weep with them that weep*. With whom should the wife rejoice, rather than with her husband? or with whom should she weep, rather than with her own flesh? I will not leave thee, saith Elizabeth about she should never leave him till death. Bear one another's burthen, saith Paul: who shall bear one another's burthen, if the wife do not bear the husband's burthen? wicked Perishel comforted her husband in his sickness, & Israhel's wife sought for his health, though she were as bad as he. God did not bid Sarah leave her father, and her country, as he bid her husband: yet because he bid Abraham leave his, she left hers too: shewing that she was content, not only to be his yoke-fellow, but his yoke-fellow too.

Beside a yoke-fellow, she is called a *Helper*, to help him in his business, to help him in his labours, to help him in his troubles, to help him in his sickness, like a woman-physician; sometime with her strength, and sometime with her counsel: for sometime as God confoundeth the wife by the foolish, and the strong by the weak, so he teacheth the wife by the foolish, and helpeth the strong by the weak. Therefore Peter saith, Wives, as the church is the body of Christ, which is his church, which he himself hath cleansed with the word of his water.

As if he should say, sometime the weaker vessel is the stronger vessel, and *Abraham* may take counsell of *Sara*, as *Nahum* was advised by his servant. The *Shunammite* counsell made her husband receive a Prophet into his house, and *Her* counsell made her husband spare the Church: so some have been better helpers to their husbands, than their husbands have been to them for it pleased God to provoke the wife with the foolishness, as hee did the Jews with the Gentiles.

Before a helper, shee is called a *Consorter* too, and therefore the time is hid in joye in his wife: which is as much to say, that wives must be the rejoycing of their husbands, even like *Dinah* with *Har* to comfort *Saul*. Therefore it is said of *Abigail*, that shee prepared meat for her husband, such as he loved: so a good wife is known, when her word and deeds, and countenance are such as her husband loveth. She must not examine whether hee be wise or simple, but that she is his wife, and therefore they which are bound must obey, as *Abigail* loved her husband, though he were a fool: for the wife is as much despised for taking rule over her husband, as he for yielding it unto her. Therefore one saith, that a mankinde woman is a monster: that is, half a woman, and half a man. It becometh the Mistress to be Master, no more than it becometh the Master to be Mistress, but both to sail with their own wind.

Lastly, We call the wife his wife, that is, house-wife: not a fiers wife, like *Tamar*, nor a field wife, like *Dinah*, but a house-wife: to shew that a good wife keeps her house. And therefore *Papa* biddeth *Titus* to exhort women, that they be chaste and keeping at home, presently after chaste, he saith, *keeping at home*: as though home were chastities keeper. And therefore *Solomon* depicting the Whore, seeth her at the door, now sitting upon her stile, now walking in the streets, now looking out at the windows, like cursed *Jezabel*: as if she held forth the glass of occasion for vanity to gaze upon. But chastity consisteth to please but one, and therefore she keeps her closet as if she were still in prayer. The Angel asked *Abraham*, where is thy wife? *Abraham* answered, *she is in the Tent*. The Angel knew where she was, but yet we asked, that he might see how women in old times did keep their Tent and house. It is recorded of the *Shunammite*, that shee did ask her husband leave to go unto

Gen. 18. 2
1 King. 5. 8
2 King 4. 10

Hell. 7. 3

Prov. 9. 18

1 Sam. 16. 29
Cca. 17. 9

1 Sam. 23. 3

Gen. 32. 14
Gen. 34. 2
Why wives are called House-wives.
Tit. 2. 5

Prov. 7. 12

1 King 9. 38

Gen. 18. 2

1 King 4. 28

the Prophet: though she went to a Prophet, and went of a good errand, and for his cause as much as her own, yet she thought it not meet to go far abroad without her husbands leave. Psalm when he should paint a woman, painted her sitting under a Snails shells: signifying that she should go like a Snail, which carrieth his house upon his back. Solomon bid Strimee, Go not beyond the river for a wife should teach her feet go not beyond the door: she must count the walls of her house like the bounds of the river which Shimee might not pass, if he would please the King. For when Adam was away Eve was made a prey. If her husband be from her, until he return again, shee must think her self a widow: that is, separated from man: for Kidna doth signify, A wife is a wife, that is, widow: doth signify divided from man: therefore now she must have no fellowship nor company with men, because she is divided from man. As it becometh her to keep house, so it becometh her to keep silence, and always speak the best of her head. Other seek their honour in triumph, but shee must seek her honour in reverence, for it becometh not any woman to set light by her husband, nor to publish his infirmities: For they say, That is an evil bird that defileth her own nest? and if a wife use her husband so, how may the husband use his wife? Because this is the quality of that sex, to overthwart and upbraid, and see the preeminence of their husbands: therefore the Philosophers could not tell how to define a wife, but called her, The contrary to the husband: as though nothing were so crosse and contrary to a man, as a wife. This is not scripture, but so. slander to many.

As David exalted the love of women above all other loves, so Solomon mounteth the envy of women above all other envies: Subborn, fullen, taunting, gain-saying, out-facing, with such a bitter humour, that one would think they were moulen out of the salt-pillar, into which Lot's wife was transformed, wee say not all are alike, but this sect hath many disciples. Doth the rib that is in mans side offend him? no more then should she which is made of the rib. Though a woman be wife, & painfull & have many good parts, yet if she be a shrew, her troublesome jarring in the end will make her honest behaviour unpleasant as her over-pinching at last causeth her good huswifery to be

King. 2. 36, 37
Husbands should not keep their wives so strait but wives should not think their house their prison, but as their paradise where they would be. A wife may not utter her husbands faults

A wife the contrary to her husband.

2 Sam. 1. 26
Prov. 21. 19
Gen. 19. 26
Gehi 2. 26

1. 2. 26

1. 2. 26

1. 2. 26

evil spoken of: Therefore although she be a wife, yet sometimes she must observe the servants lesson, *Not answering again*; and Tit. 2. 9 hold her peace, to keep the peace. Therefore they which keep silence, are well said to hold their peace, because silence oftentimes doth keep the peace, when words would break it.

To her silence and patience, she must adde *she acceptable obedience*, which makes a woman rule while she is ruled. This is the wives tribute to her husband; for she is not called his head, but he is called her head. Great cause hath man to make much of his wife, for great and many are her duties to him; for *Paul* saith, *wives submit your selves, unto your husbands; as to the Lord*; shewing that she should regard his will as the Lords will, but withall, as the Lord commandeth, onely that which is good and right: so she should obey her husband in good and right; or else she doth not obey him as the Lord, but as the tempter. The first subjection of women began at sin; for when God, cursed her for seducing her husband, when the serpent had seduced her, he said, *He shall have authority over thee*. And therefore as the man named all other creatures, in sign that they should be subject to him, as a servant which cometh when his master calleth him by his name; so did he name the woman also, in token that she should be subject to him likewise. And therefore *Ahasuerus* made a law, that every man should bear rule in his own house, and not the woman; because shee sinned first, therefore shee is humbled most: and ever since, the daughters of *Sara* are bound to call their husbands Lords, as *Sara* called her husband: that is, to take them for their Lords, for heads and governours. If ye disdain to follow *Abrahams* spouse, the Apostle biddeth you follow Christs spouse: for he saith, *Let a wife be subject to her husband, as the Church is to Christ. A greater love then this* (saith Christ) *no man can have*: so a better example than this, no woman can have. That the wife may yeild this reverence to her husband; *Paul* would have her attire to be modest and ordered; for garish apparel hath taught many gossips, to disdain their husbands. This is the folly of some men, to lay all their pride upon their wives; they care not how they flogen themselves, to their wives yet like Peacocks. But *Peter* doth commend *Sara* for her attire, and not *Abraham*; shewing that women should

Eph. 5. 23
How far too
wife should
obey.

Gen. 3. 16
Gen. 3. 20

Verf. 2, 3

Hell. 1. 20, 22
Numb. 30. 7
Judg. 19. 20

Gen. 19. 12
1 Pet. 3. 6

Eph. 5. 24
Iohn 15. 13

The cause why
many despise
their husbands
1 Tim. 2. 9

1 Pet. 3. 5

Gen. 3. 21

Gen. 3. 7

Luke 10. 18

Mark. 14. 6

Their duties
to their ser-
vants.

Rev. 5. 10
Acts 13. 16
& 18. 8

Phil. 1. 8

brave it do more than men: and God made *Eve's* coat of the same cloth that he made *Adams*. They covered themselves with leaves, and God derided them; but now they cover themselves with pride, like Satan which is fallen down before them like lightening: ruffe upon ruffe, lace upon lace, cut upon cut, four and twenty orders, untill the woman be not so precious as her apparel: that if any man would picture vanity, he must take a pattern of a woman, or else he cannot draw her likeoesse. As *Herodias* was worse for her fine dancing: so a woman may have too many Ornaments. Frizzled locks, naked breasts, painting, perfume, and specially a rolling eye, are the fore-runners of adultery. and he which hath such a wife, hath a fine plague. Once women were married without dowries, because they were well nurtured; but now, if they weighed not more in gold, than in godlinesse, many should sit like Nuns, without husbande. Thus we have shadowed the mans duty to his wife, and the womans to her husband.

After their duties one to another, they must learn their duties to their familie. One compareth the Master of the house to the Seraphin, which came and kindled the Prophets zeal: so he should go from wife to servants, and from servants to children, and kinde in them the zeal of God, longing to reach his knowledge, as a Nurse to empty her breasts. Another saith, that a master in his family hath all the offices of Christ; for hee must rule, and teach, and pray; rule like a King, and teach like a Prophet, and pray like a Priest. To shew how a godly man should behave himself in his household: when the holy Ghost speaketh of the conversation of any house-keeper, lightly hee saith, that the man beleeveth with all his household. As *Peter* being converted, must convert his brethren: so the Master being converted, must convert his servants. For therefore God said, that he would not hide his counsel from *Abraham*, because he would teach his family: and surely all duty which is not done of conscience, is but eye service, and faileth at most need, as *Ziba* betrayed his master, when he should have defended him. Therefore before *Onesimus* was converted, *Paul* said, hee was an unprofitable servant; but when he was converted, he calleth him more than a servant, because such a servant is better then many servants.

servants. Therefore though *Laban* was wicked himself, yet he rejoyced that *Jacob* his servant was godly, because God blessed him, the better for him. *Ioshua* saith, I & my household will serve the Lord: shewing that masters should receive none into their houses, but whom they can govern, as *Ioshua* did: and if any have crept into their doors, then they must put him forth again: for *David* saith, I will not suffer a liar to stay in my house. *Psal.* 101.7. He saith not, a swearer, nor a thief, but a liar: as if he should say, I will rid him out of my doors before he be a swearer, and a thief; for a liar will grow to a swearer & a thief in a day, as a dicer groweth to a begger in a night. Therefore it is noted of *Cornelius*, that all his household served God as himself did. This is reported also of *Ioseph* and *Mary* for an example, that they went up every year with all their family, to worship at *Jerusalem*, that their children, and their servants might learn to know God as well as they. These examples be written for householders, as others are for Magistrates, and Ministers, and Souldiers, that no calling might seek farther then the scripture for instruction. Wherefore as you are Masters now, and they your servants, instruct them and train them, as if you would shew what Masters they should be hereafter. After the care of their souls, they must care for their bodies: for if the labourer is worthy of his hire, which laboureth but a day, what is the servant worthy of which labours every day? therefore *Paul* is so earnest with *Philemon*, to make much of *Onesimus* his servant, that he desired *Philemon* to receive him as he would himself. Therefore because cruel and greedy Masters should not use them too hardly, God remembered them in his creation, and made every week one day of rest, wherein they should bee as free as their masters: so God pittiyeth the labourer from heaven, and every Sabbath looks down upon him from heaven: as if hee should say, One day thy labours shall have an end, and thou shalt rest for ever, as thou restedst this day.

By this we see, as *David* did limit *Joab*, that he should not kill *Abalom*, so God hath bound Masters, that they should not oppress their servants. Shall God respect thine more than thou? Art thou made fresher to thy labour by a little rest? and is not thy servant made stronger by rest to labour for thee? How

Gen. 29. 27

Iosh. 14. 15

Acts 10. 2
Luke 2. 41

Luke 10. 7

Phil. 1. 9

Gen. 2. 2

2 Sam. 18. 5

A Preparative to Marriage.

Gen. 31: 9 many beasts and sheep did *Laban* lose, onely for hardly intreating of a good servant: therefore that is the way to lose, but not to thrive. He which counteth his servant a slave, is in an error: for there is difference between believing servants, and infidel servants: the Infidels were made slaves to the Jews, because God hated them, and would humble them; but their brethren did serve them like helpers, which should be trained by them. It is not a base nor vile thing to be called a servant, for our Lord is called a servant: which teacheth Christians to use their servants well for Christs sake, seeing they are servants too, and have one Master Christ. As *David* speaketh of man, saying, *Thou hast made him a little lower then the Angels*: so I may say of servants, that God hath made them a little lower than children; not children, but the next to children, as one would say inferiour children, or sonnes in Law. And therefore the householder is called *Paterfamilias*: which significeth a father of his family, because he should have a fatherly care over his servants, as if they were his children: and not use them onely for their labour, like beasts.

Besides, the name of a servant doth not signify suffering, but doing; therefore Masters must not exercise their hands upon them, but set their hands to work; and yet as God layeth no more upon his servants, then he makes them able to bear: so men should lay no more upon their servants, then they are able to bear. For a good man (saith *Salomon*) will bee mercifull to his beast, and therefore he will be more mercifull to his brother.

That man is not worthy to be served, which cannot afford that his servants should serve God as well as himself: Give unto God that which is Gods, and then thou maiest take that which is thine. *He that careth not for his family* (saith *Paul*) *is worse than an Infidel*, because Infidels care for their families. But as *Agur* prayeth, *Give me not too much, nor too little, but feed me with food convenient*: so their care should not be too much nor too little, but convenient, or else they are worse than Infidels too, because covetousnesse is called Idolatry, which is worse then infidelity: for it is lesse rebellion not to honour the King, than to set up another King against him, as the Idolaters do against the King of heayen.

Next

A Preparative to Marriage.

Next unto servants instructions and labours, must be considered their corrections. As Paul saith, *Fathers, provoke not your Children to wrath*: so may I say, Masters provoke not your servants to wrath: that is, use such reproofs, and such corrections, that you do not provoke them; but move them: that you do not exasperate them, but winne them: for reviling words and unseasonable fiercenesse doth more hurt than good. And therefore the law of God did charge the Master, that he should not inflict above foure stripes upon his servant, lest hee should seem despised in his eyes. For while a child, or Scholler, or servant, doth think that he is reprov'd for love, or beaten with reason, it makes him think of his faults and is ashamed: but when hee sees that he is rebuked with curses, and beaten with staves, as though he were hated like a dog, his heart is hardened against the man which correcteth him; and the fault for the which he is corrected: and after he becometh desperate, like a horse which turneth upon the striker: and therefore think that God even then chides you, whensoever you chide in such rage. For though there be a fault, yet some things must be winkt at, and some things must bee forgiven, and some punished with a look: for he which takes the forfeit of every offence, shall never be in any rest, but vex himself more than his servant.

Further, I have heard experience say, that in these punishments it is most meet and acceptable to the offender; that the man should correct his men, and the woman her maids: for a mans nature scorneth to be beaten of a woman, and a maids nature is corrupted with the stripes of a man. Therefore wee read that *Abraham* would not meddle with his maid, but committed her to his wife, and said, *Do with her as it pleaseth thee* as if he should say, It belongeth not to me, but to thee.

Lastly, We put the duty towards children, because they come last to their hands. In Latine children are called *pignora* that is, pledges, as if I should say, a pledge of the husbands love to the wife, and a pledge of the wifes love toward the Husband: for there is nothing which doth so knit love between the man and the wife, as the fruit of the womb. Therefore when *Leah* began to conceive, she said, *Now my husband will love me*: as though the Husband did love for children. If a woman have many

The master must correct his men, and the Mistris her Maids.

Gen. 16. 6

Their duty towards their children.

Gen. 28. 31

A Preparative to Marriage.

many defects (as *Leah* had) yet this is the mends which shee makes her husband, to bring him children, which is the right wedding Ring, that sealeth and maketh up the marriage. When their father and mother fall out, they perk up between them like little mediators, and with many pretty sports make truce, when others dare not speak to them. Therefore now let us consider what these little ones may challenge of their parents, that stand them instead of Lawyers. Before we teach parents to love their children, they had need be taught not to love them too much, for *Dauids* darling was *Dauids* traitor: and this is the manner of God, when a man begins to set any thing in Gods room, and love it above him which gave it, either to take away it, or to take away him, before hee provoke him too much: therefore if parents would have their children live, they must take heed not to love them too much: for the giver is offended, when the gift is more esteemed than he.

The first duty is the mothers, that is, to nurse her child at her own breasts, as *Sara* did *Isaac*: and therefore *Esay* joyneth the nurses name and the mothers name both in one, and calleth them *nursing mothers*: shewing, that mothers should bee the nurses. So when God chose a nurse for *Moses*, he led the hand-maid of *Pharaohs* daughter to his mother, as though God would have none nurse him but his mother. After, when the Son of God was born, his father thought none fit to be his nurse, but the Virgin his mother. The earths fountains are made to give water, and the breasts of women are made to give suck. Every beast, and every fowl is bred of the same that did bear it, onely women love to be mothers, but not nurses. Therefore if their children prove unnatural, they may say, Thou followest thy mother, for she was unnatural first, in locking up her breasts from thee, and committing thee forth like a Cuckow to bee hatched in a sparrows nest. Hereof it comes that we say, *Hee sucks evil from the dug*: that is, as the nurse is affected in her body or in her mind, commonly the child draweth the like infirmity from her, as the egges of a Hen are altered under the Hawk. Yet they which have no milk, can give no milk. But whose breasts have this perpetual droughe? forsooth it is like the gowr; no beggers may have it, but Citizens or Gentlewomen,

Mothers
should nurse
their children
Gen. 21. 7
Exod. 2. 8.

Matth. 2. 14

women. In the ninth chapter of *Hosea*, dry breasts are named for a curse: what lamentable hap have Gentlewomen to light upon this curse more than other? Sure if their breasts be dry, as they say, they should fast and pray together, that this curse might be removed from them.

The next duty is, *Catechize a child in his youth, & he will remember it when he is old.* This is the right blessing which fathers and mothers give to their children, when they cause God to bless them too. The wrong mother cared not though the child were divided, but the right mother would not have it divided: so wicked parents care not though their children be destroyed, but godly parents would not have them destroyed but saved that when they have dwelt together in earth, they may dwell together in heaven. As the Mid-wife frameth the body when it is young and tender, so the parents must frame the mind while it is green and flexible; for youth is the seed-time of virtue. They which are called Fathers, are called by the name of God, to warn them that they are in stead of God to their children, which teacheth all his sons. What example have children but their parents? and sure the providence of God doth ease their charge more than they are aware; for a child will learn better of his father than of any other. And therefore we read of no School-master in the Scripture but the parents: for when Christ saith to the Jews, *If ye be the Sons of Abraham, ye will do the works of your father Abraham*: he sheweth that sons use to walk in their fathers steps, whether they be good or bad.

It is a marvellous delight to the father and mother, when people say that their children are like them; but if they bee like them in godlinesse, it is as great delight to others as to their parents: or else we say, that they are so like, that they are the worse for it. Well doth *David* call children *Arrows*; for if they be well bred, they shoot at their parents enemies: and if they be evil bred, they shoot at their parents. Therefore many parents want a staffe to stay them in their age, because they prepared none before; like old *Eli*, which was corrected himself, for not correcting his sons. Are not children called the fruit of their parents? Therefore as a good tree is known by bringing forth good fruit; so parents should shew their godlinesse in the edu-

Prov. 22. 6
How children
should be
brought up.
1 King. 23. 6

Luke 11. 2

Except of
Kings Sons.

Iohn 8. 38

Psal. 127. 4

1 Sam. 2. 29
Psal. 127. 4
Math. 12. 33

cation

A Preparation to Adversity.

1 Sam. 1. 20
1 Sam. 13. 14

Three exam-
ples of good
parents

Loh. 12. 17

Col. 4. 13.
Phil. 1. 8.

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3e 8 n d
The name of
step-mothers
expounded,
and their duty.

2 Sam. 2. 7.
2e 1902E

1st. 22. 2.
Dym. 14. 17

cation of their children, which are their fruit. For this cause the Jews were wont to name their children so when they were born: that ever after, if they did but think upon their names, they would put them in mind of that religion which they should profess; for they did signify something that they should learn.

An admonition to such as call their children at all adventures, sometimes by the names of dogs, even as they prove after. In 1 King. 2. 2. we have David instructing his sons. In Gen. 39. Jacob correcting his sons, and in Job 1. Job praying for his sons. These three put together, instructing, correcting, and praying, make good children, and happy parents.

Once Christ took a child, and set him in the midst of his Disciples and said, *He which will receive the kingdome of heaven must receive it as a little child*: shewing that our children should be so innocent, so humble, and so void of evil, that they may be taken for examples of the children of God. Therefore in Psal. 127. vers. 4. children are called *the heritage of the Lord*: to shew, that they should be trained, as though they were not mens children; but Gods, that they may have Gods heritage after. Thus if you do, your servants shall be Gods servants, and your children shall be Gods children, and your house shall be Gods House, like a little Church; when others are like a den of thieves.

Now I speak to one which is a mother so soon as she is married: therefore peradventure you look that I should shew the duty of step-mothers. Their name doth shew them their duty too; for a step-mother doth signify a sted-mother, that is, one mother dieth, and another cometh in her stead: therefore that your love may settle to those little ones as it ought, you must remember that you are their sted-mother, that is, instead of their mother. So therefore to love them and tender them, and cherish them as their mothers did. Shee must not look upon them like Rehobam, who told his people that he would be worse unto them than his predecessor; for then they will turn from her, as his subjects did from him: but she must come to them as David came to the people after Sauls death, and said, *Though your Mother Saul be dead, yet I will reign over you*: so she must say to them, though your mother be dead, yet I will be as a mother: so the children will love her as much as their father. Further

A Preparative to Marriage.

ther, these children are orphans, and therefore you must not onely regard them as children; but as orphan children. Now God requireth a greater care over widows, and orphans, than over any other women or children.

Lastly, you must remember that saying: *As you measure unto others, so it shall be measured unto you again:* that is, as you intreat these children: so another may come after and intreat your children: for he which hath taken away the first mother, and sent you, can take away the second mother, and send a third, which shall not be like a step mother to yours, unless you bee like a step-mother to these.

If these duties be performed in marriage, then I need not speak of divorcement, which is the rod of marriage, and divideth them which were one flesh, as if the body and soul were parted asunder. But because all perform not their wedding vow, therefore he which appointed marriage, hath appointed divorcement, as it were taking our privilege from us, when we abuse it. As God hath ordained remedies for every disease, so he hath ordained a remedy for the disease of marriage. The disease of marriage is adultery, and the medicine thereof is divorcement. *Moses* licensed them to depart for hardness of heart, but *Christ* licenceth them to depart for no cause but adultery. If they might bee separated for discord, some would make a commodity of strife: but now they are not best to be contentious, for this law will hold their noses together, till we can make them leave struggling; like two Spaniels which are coupled in a chain, at last they learn to go together, because they may not go asunder. As nothing might part friends, but *if thine eye offend thee, pull it out*; that is, thy friend be a tempter, so nothing may dissolve marriage, but fornication, which is the breach of marriage for marriage is ordained to avoid fornication: and therefore if the condition be broken, the obligation is void.

And besides, so long as all her children are his children, she must needs be his wife, because the father and mother, are man and wife: but when her children are not his children, she seems no more to be his wife; but the others, whose children shee bears, and therefore to be divorced from him. In all the old Testament, we read of no divorce between any: which shew-

Deut. 24. 17
& 26. 12.

Mat. 7. 2

Divorcement
the physick of
marriage.

Math. 18. 19
Math. 19. 9

Why Christ
would have no
Divorcement
but for Fornication.

Math. 5. 32

Math. 19. 9
1 Cor 7. 20

Note.

eth.

A Preparation to Marriage.

eth that they lived chaster then we: yet no doubt this law was better executed amongst them, than amongst us. Such a case God had in all ages and callings, to provide for them which live honestly: for divorcement is not instituted for the carnall, but for the chaste, lest they should be tyed to a plague while they live; as for the adulterer and adulteresse, he hath assigned death to cut them off, lest their breath should infect others. Thus he which made marriage, did not make it unseparable; for then marriage were a servitude. But as Christ saith of the Sabbath, *The Sabbath was made for man*; that is, for the benefit of man and not for the hinderance of man: so marriage was made for man: that is, for the honour of man, and not for the dishonour of man: but if marriage should turn to fornication, and when it is turned to fornication, there might bee no separation; then marriage were not for the honour of man, but for the trouble, and grief, and dishonour of man. Therefore now we have heard how divorcement is appointed for a remedy of fornication; if any be afflicted of this physick, let them be more ashamed of the disease. Because I have spoken more than you can remember, you ask me what is most needfull to bear away, in my opinion, there is one saying of Paul, which is the profitablest sentence in all the Scriptures for man and wife to meditate often, and examine whether they finde it in themselves, as they do in others, lest their marriage run to sin, which should further them in godliness. *The unmarried man careth for the things of the world, how he may please the Lord; but he that is married careth for the things of the world, how he may please his wife; also the unmarried woman careth for the things of the Lord, how she may be holy; but she that is married, careth for the things of the world, how she may please her husband*; as though their pleasing God were turned all to pleasing one another, and their carnal love had eaten their spiritual love; as the lean kine devoured the fat. Therefore it follows in the next words, *This I speak for your commodity*; as though there were great commodity in remembering this watch-word. All men have not the feeling of Gods word, or else such a sentence might be an Anchor for the marbled to stay them, when any temptation goeth about this change, which Paul feared even in them which feared God before.

Levit. 20. 10.

Mark 2. 27

Lev. 20. 10

Condemn.

A sentence for the married to think upon.

1 Cor. 7. 33

Gen. 41. 4

1 Cor. 7. 35

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If thou hast read all this Book, and art wiser the better, yet catch this flower before thou go out of the garden, and peradventure the scent thereof will bring thee back to smell the rest. As the corps of *Azazel* made the passengers to stand, so I placed this sentence in the door of thy passage, to make thee stand and consider what thou doest before thou marryest. For this is the scope and operation of it, to call thy mind to a solemn meditation, and warn thee to live in marriage as in a temptation, which is like to make him waste when he was, as the marriage of *Lebanon* did, if he use not *Iob's* preservative, to be jealous over all his life.

1 Sam. 1. 23

2 Chron. 21. 6
Job 9. 18

The allurement of beauty, the troubles about riches, the charges of children, the losses by servants, the unquietness of neighbours, cry unto him that he is entred into the hardest vocation of all others, and therefore they which have but one years promise to make them good Menns or Drapers, have ninety years before marriage to learn to be good husbands and wives as though it were a trade of something but mysteries, and had need of double time over all the rest.

Therefore so often as you think upon this saying, think whether you be examples of it, and it will waken you and chide you, and lead you a straight path, like the Angel which led the sextant of *Abraham*.

Gen. 24. 40

Thus have I chalked the way to prepare you unto marriage, as the Levites prepared their brethren to the Passover. Remember that this day you are made one; and therefore must have but one will. And now the Lord Jesus, in whom you are contracted, knit your hearts together, that ye may love one another like *David* and *Jonathan*; and go before you in this life,

2 Chron. 35. 6

like the Star which went before the Gentiles, that ye may begin and proceed, and end in his glory. To whom be all glory for ever. Amen.

1 Sam. 13. 21
Mat. 2. 8

FIN IS.

A TREATISE OF THE LORDS SUPPER.

In two Sermons.

The First Sermon.

1 Cor. 11. 23, 24.

The Lord Jesus, in the night that he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do ye in remembrance of me.

The two breasts
of the Church.



He word and the Sacraments are the two breasts wherewith our mother doth nurse us. Seeing every one receiveth & few understand what they receive: I thought it the necessariest doctrie to preach of the Sacrament, which is a witness of Gods promise, a remembrance of Christs death, and a seal of our adoption. Therefore Christ hath not instituted this Sacrament for a fashion in his Church, to touch, and feel and, see as wee gaze upon pictures in the windows: but as the woman which had the bloody issue, touching the hem of Christs garment, drew vertue from Christ himself: because she beleaved: so Christ would that we touching these signes, should draw vertue from himself: that is, all the graces which these signs represent. Therefore as the Levites under the Law, were bound to prepare their brethren, before they came to the Pascheover: so Preachers of the Gospel should prepare their brethren, before they come to the Supper of the Lord. For which purpose I have chosen this place to the *Corinthians*, which is the clearest and fullest declaration of this Sacrament in all the Scripture.

Math. 9. 22

2 Chron. 35. 6

3. 11. nom

1. 21. me

The Division.

The Lord Jesus in the night, &c.

The sum of all these words is, the institution and use of the Lords Supper. First. *Paul* theewith the Author of it, the Lord Jesus: then the time when it was instituted in the night that he was betrayed: then the manner how he did institute it, he took bread, and when he had given thanks, he brake it, and gave unto his Disciples, &c. Then the end why he did institute it, for a remembrance of his death.

The Author.

Touching the Author, he which is signified by it, was the Author

upon the Lords Supper.

thor of it. The Lord Jesus hath bid us to Supper, *I am not worthy* (saith *John*) *to loose his shoe*; so we are not worthy to wait at his treacher, and yet he will have us to sit at his Table. To him belongeth the power to ordain Sacraments in his Church, because he fulfilled the Sacraments of the Law. When Christ came, the Paschever ceased, because he is our Paschever; that is, the Lamb by whose blood we are saved. When Christ came, Circumcision ceased, because he is our Circumcision; that is, the purifier and cleanser of our sins.

Now these two Sacraments are fulfilled, he hath appointed two other Sacraments for them. Instead of the Paschal Lamb, which the *Jews* did eat, he hath given us another Lamb to eat, which *John* calleth, *The Lamb of God*, that is, himself, upon whom all do feed, whosoever do receive the Sacrament with an assured faith that Christ died to possess them of life. The breaking of the bread doth signifie the wounding of the body: the pouring out of the wine doth signifie the shedding of his blood. The eating of the bread, and drinking of the wine, doth signifie that his flesh and blood, do nourish in us life eternal, as the bread and wine do nourish the life present.

In stead of Circumcision, which began at *Abraham*, he hath ordained Baptism, which began at *John*, a more lively representation of the true circumcision of the heart, because it representeth unto us the blood of Christ, which washeth our souls as the water in Baptism washeth our bodier.

Touching the time, *In the night* (saith *Paul*): therefore this Sacrament is called the *Lords Supper*, because it was instituted at night when they used to sup. But what night? *Even that night* (saith *Paul*) *when he was betrayed*. That night which he should have cursed, as *Job* did the day of his birth, if he had suffered against his will; that night when he should have thought to destroy men, as men conspired to destroy him; that night (saith *Paul*) this Sacrament of Grace, and Peace, and Life began *Even that night when we betrayed him*. Many nights did he spend in watching and praying for us; and is there a night now for us to betray him? That was a dark night, when men went about to put out the Sun which brought them light. Who can but wonder, to see how Christ, and they for whom Christ came,

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Job. 1. 17

None but
Christ may or-
daine Sacra-
ments. *John* 1. 29

Regel. 7. 24

John 1. 29

Gen. 17. 10
Who was
therefore cal-
led *John* the
Baptist.

Mar. 3. 10
Revel. 1. 5
Revel. 12. 24
The time
Vers. 23.
John 33c

John 33c

John 33c

John 33c

John 33c

John 33c

John 33c

John 33c

John 33c

were occupied at one time; when they devised mischief against him, and sought all means to destroy him, then he consulted how to save them, and instituted the same night this blessed Sacrament, to convey all his graces and blessings unto them. *Even that night when they betrayed him.* The reason why this action was deferred until night, is: because that was the time appointed by the Law to eat the Paschever, which was like a predecessor of this Sacrament. The reason why he deferred it until his last night, was, because the Paschever could not be ended before the fullness of time, and the true Paschal Lamb were come to be slain instead of the other. Therefore how fitly did Christ end the Paschever, which was a sign of his suffering, so presently before his suffering? And beside how sweetly did he confirm his Disciples faith; when as they should see that, the next day performed before their eyes, which over-night both in the Paschever, and in the Sacrament, was so lively resembled unto them? If any man from this do gather, that we ought to eat the Lords Supper at night, as Christ did; he must understand that we have not the same cause to do so which Christ had, because of the Paschever. And therefore the Church which hath discretion of times and places, hath altered both the time and the place, using the Temples instead of the chamber, and the morning instead of the evening: for indifferent things are ruled by order and decency.

Touching the manner, *He took bread, and when he had given thanks, he brake it, and gave it unto them.* He would not eat it, nor break it, before he had given thanks to God. What need be which was God, give thanks to God, but to shew us what we should do when we eat our selves? *To all things give thanks (saith Paul)*: whereby wee declare that all things come from God: but the wicked believe rather that God doth take, than that he doth give: and therefore they never pray heartily unto him for any thing, nor feelingly thank him for it. For which the Lord complaineth, saying: *I have loved you, yet ye say, where is he that hath loved us? knowing that we are worse than the Oxe which knoweth his feeder.* And if that wee acknowledge all things from God, yet we do like Lot (Is it not a heide one, saith he, when he travailed to go unto Sodom? as though it were not much.

Why this Sacrament was instituted at night.
Why it was deferred till his last night.

Why we receive not the Lords Supper at night.

Mat. 13. 24

1. Thes. 5. 18

Num.

Mal. 1. 2.
Ely 1. 5.

Gen. 12. 20

much which he asked) so mince and excoarte the gifts of God, before we receive them, and after, like them which have a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their own.

Our example did not so, although it was but bread which he received, yet he was more thankful for bread, than many which bury the Fowls, and Fishes, and beasts in their belly : for if account of all were kept ; for one that prayeth, *Give us this day our daily bread*, a hundred take their bread and meat and sleep too, which never pray for it.

After he had given thanks, he brake it, and gave unto them, and said, *Take, eat*; for when he had given thanks to God, then it was sanctified, and blessed, and lawful to eat; so when thou servest God, then it is lawful for thee to use Gods blessings, then thou mayest eat and drink as Christ did; but not before: for these things were created to serve them which serve God; if thou dost not serve him for them, thou inroacheest upon Gods blessings, and stealest his Creatures which are no more thine, than thou art his: for the good God created all things for good men, as the Devils possessions are reserved for evil men.

Therefore as Christ would not break the bread before he had given thanks to the Founder; so know, that there is some thing to be done before thou receive any benefit of God: and presume not to use his Creatures with more liberty than his Son did, which did not eat without giving thanks, nor sing again without singing a Psalm.

It followeth, *This is my body*. Here is the fruit of his thanks before, he prayed that the bread and wine might be blessed, and they were blessed. As *Isaacs* blessing shewed it self upon *Jacob* whom he blessed, so Christ his blessing appeared straight upon these mysteries: for it could not be said before, *This is my body*, because it was meer bread: but now it may be called his body, because his blessing hath infused that vertue into it; that it doth not only represent his body, but convey his body and himself unto us. The efficacy of this blessing is in this Sacrament upon such, sanctifying it unto us as well as it did to the Apostles; even as Christs prayer prayed *Peters* faith after Christ was dead.

Now yee have heard the meaning of these words, *This is my body*.

Mat. 26. 26

Luke 22. 19

Mat. 26. 26

Luke 22. 19

Mat. 26. 26

Note.

Mat. 26. 30

Mat. 26. 30

Mat. 26. 30

Mat. 26. 30

Mat. 26. 30

Mat. 26. 30

Mat. 26. 30

Mat. 26. 30

Luke 22. 20

bread

Heb. 1. 16

Ioh. 17. 19

1 Pet. 2. 24

Ephes. 3. 17

bread, and blessed it, and brake it, and gave it: you shall see with what a myſtical reſemblance they unice Chriſt and us. Firſt, as Chriſt in the Supper took bread to feed us: ſo in his birth he took our fleſh to ſave us. Secondly, as Chriſt when he had taken the bread, bleſſed the bread to make it a ſpiritual food: ſo Chriſt when he had taken our fleſh, poured forth moſt rich and precious Graces into it, to make it food of life unto us. Thirdly, as Chriſt when he had bleſſed the bread, brake the bread: ſo Chriſt when he had filled his body with moſt precious Graces, brake it up like a rich Treasuſe-houſe; his hands by the nails, his back by the ſtripes, his head by the thorns, his ſide by the ſpear; that out of every hole, a river of Grace and goodneſs might iſſue and flow forth unto us. Laſtly, as Chriſt gave the bread when he had broken it: ſo Chriſt (by a lively faith) communicated his body after he hath crucified it. Hereby we are taught, that when we ſee the Miniſter take the bread to feed us: we may conceive that Chriſt (being God from everlaſting) took our fleſh to ſave us. When we ſee the Miniſter bleſs the bread to a holy uſe, we muſt conceive that Chriſt (by uniting the Godhead unto it) ſanctified his fleſh for our redemption. When we ſee the Miniſter break the bread to ſuſtain our bodies, we muſt conceive that Chriſt in his death, brake his body to reſreſh our ſouls. When we ſee the Miniſter give the bread to our hands, we muſt conceive that Chriſt as truly offered himſelf to our faith, to be received of us.

Because upon theſe words, the Papiffs ground their Tranſubſtantiation: that is, that the bread is changed into Chriſts fleſh, and the wine is turned into Chriſts blood, whereby we eat the ſame body which dyed upon the Croſs, and drink the ſame blood which iſſued out of his ſide: That you may ſee the blindneſs of this Popiſh dream, I would have you but mark every word of the Scripture, how they make againſt Tranſubſtantiation, that yet may ſee them ſlain like *Goliath* with their own ſword. Even as God made *Caiphas* ſpeak againſt himſelf, ſo the Scripture which Hereticks alledge, do make againſt themſelves, like the *Baalſtes* which wounded their own fleſh. I may liken their allegations to Satans; when he tempted Chriſt in the Wilderneſs, he alledged but one ſentence of Scripture for himſelf,

Num. 17. 15
Iohn 18. 14
King. 1. 22
Hereticks alledge Scripture like the Devil.
Mar. 4. 4
Mat. 21. 11

The first Sermon

34

Mat. 22. 34

2.

Mark 14. 25

3.

1 Cor. 10. 4

Verf. 3, 4

Verf. 4

4.

Gen. 2. 9

Gen. 17. 11

Exod. 12. 3

Exod. 23. 11

Heb. 9. 1

Exod. 30.

Exod. 25. 24

Exod. 17. 16

Mat. 3. 16

bread all this while, when he did take it, and bless it, and brake it, and gave it, and they did eat it, when is it turned into his body? here they stand like the Saduocs, as mute as fishes.

Now that yee may see, that not we only say it is Bread and Wine after the Consecration; in vers. 27. Christ himself doth call it Bread and Wine after he had given it, as hee did before.

And in *Mark* he saith, *I will drink no more of the fruit of the vine*. Here Christ saith, that it was the fruit of the vine which he drank; but his Blood is not the fruit of the vine, but wine: therefore wine was his drink, and not blood.

Besides, if you would hear *Paul* expound Christ, he sheweth that all our fathers had the same substance of Christ in their Sacraments, that we have in ours; for he saith, *They all did eat the same spiritual meat, and all drank the same spiritual drink*. Straight he saith, *that this meat, and this drink was Christ*. Mark that he saith not only *they did eat the same meat* that we eat, but he saith, *that the meat was Christ*: and not only so, but to shew that Christ is not a Corporal meat, as the Papists say, he saith, he is a Spiritual meat, as we say: therefore you see that we do not eat him Corporally, no more than our fathers; but that as they did eat him Spiritually, so do we: for Spiritual meat must be eaten spiritually, as Corporal meat is eaten corporally.

Again, for the figures to be turned into the thing signified by them, is utterly against the nature of a Sacrament, and makes it no Sacrament, because there is no sign: for every Sacrament doth consist of a sign, and a thing signified: the sign is ever an earthly thing, and that which is signified is an heavenly thing. This shall appear in all examples. As, in Paradise there was a tree for the sign, and Christ the thing signified by it: in Circumcision there was a cutting off of the skin, and the cutting off of sin: in the Passover there was a lamb, and Christ: in the Sabbath there was a day of rest, and eternal rest: in the Sacrifices there was an offering of some beasts, and the offering of Christ: in the Sanctuary there was the holy place, and Heaven: in the Propitiatory there was the Golden covering, and Christ our covering: in the Wilderness there was a Rock yielding water, and Christ yielding his blood: in the Apparition there was a Dove, and the holy Ghost: in the Manna there was bread, and

and Christ: in Baptism there is very water which washeth us, and Christs blood washing us: so in the Supper of Christ, there is very Bread and Wine for the sign, and the Body and Bloud of Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments.

Again, there must be a proportion between the Pascheover and the Lords Supper, because this was figured by the other.

5.
Exod. 14.

Now the Jews had in their Pascheover, Bread and Wine, and a Lamb: so our Saviour Christ instituting his last Supper, left Bread, and Wine, and a Lamb: the which name is given to himself, because he came like a Lamb, and dyed like a Lamb.

Mat. 26. 26
John 19:

Again, if Christs very Body were offered in the Sacrament, then it were not a Sacrament, but a Sacrifice; which two differ as much as giving and taking; for in a Sacrifice we give, and in a Sacrament we receive; and therefore wee say our sacrifice, and Christs Sacrament.

Again, every Sacrifice was offered upon the Altar. Now mark the wisdom of the holy Ghost; lest we should take this for a Sacrifice, he never names Altar when he speaks of it, but, *The Table of the Lord*. Therefore it is no doubt but the Devil hath kept the name of Altar, that we might think it a sacrifice.

6.
Exod. 17.

Again, if the Bread were Christs flesh, and the VVine his Bloud; as these two are separate one from the other, so Christs flesh should be separate from his bloud: but his Body is not divided, for then it were a dead body.

7.

Again, that which remaineth doth nourish the body, and refresh in the mouth as it did before: which could not be, but that it is the same food which it was before.

8.

Again, I would ask whose are this whiteness, and hardness, and roundness, and coldness? None of them say, that it is the whiteness, and hardness, and roundness, and coldness of Christs Body: therefore it must needs be the whiteness, and hardness, and roundness, and coldness of the bread, or else qualities should stand without substances, which is, as if one should sell you of a house without a foundation.

9.

Again, as Christ dwelleth in us, so he is eaten of us: but hee dwelleth in us only by faith, *Ephes. 3. 17.* therefore he is eaten only by faith.

10.

11.

Again, none can be saved without the communion of the body of Christ : but if all should communicate with it corporally, then neither infants, nor any of our fathers, the Patriarchs, or the Prophets should be saved, because they receive it not so.

12.

Again, Christ saith not, *This Wine*, but *This Cup* : and therefore by their conclusion, not only the Wine should be turned into blood, but the Cup too.

13.

Again, Paul saith, *They which receive unworthily, receive their own damnation*. But if it were the flesh of Christ, they should rather receive salvation than damnation, because Christ saith, *He that eateth my flesh, and drinketh my blood, hath life everlasting*. Joh. 6. 54.

14.

Again, if they would hear an Angel from Heaven : when Christ's body was glorified, an Angel said to the woman, *He is risen, and is not here*, Mat. 28. as if he should say ; His body is but in one place at once ; or else he might have been there though he was risen.

15.

Again, why do they say in receiving this Sacrament ever since the Primitive Church, *Lift up your hearts*, if they have all in their mouths.

John 6. 68

To end this controversie, here we may say, as the Disciples said to Christ, *Whither shall we go from thee?* I mean, we need not to go to any other Expositor of Christ, than Christ himself. Therefore mark what he saith: At first, when Christ said, that he was the Bread of Life, and that all which would live, must eat him, they murmured untill he expounded his words : and how did he expound his words? thus, *He that cometh unto me, hath eaten, and he that believeth in me, hath drunk*. After, when he instituted this Sacrament in like words, they murmured not ; which they would, as before, if he had not resolved them before, that to eat his body, and to drink his blood, was nothing but to come to him, and believe in him.

John 6. 60

John 6. 35

After he had said so, they murmured not, because they did see some reason in it. As it is plainly said, *This is my body* ; so it is plainly said, *these words are spirit* : that is, they must be understood spiritually, and not literally.

John 6. 63

But if it be flesh indeed, why do they not satisfy the simple people how they may eat this flesh in Lent, when they forbid them.

them to eat any flesh? they must needs eat it doubtfully; and he which doubteth, saith *James*, receiveth nothing: therefore he which eateth the Mass, receiveth nothing.

I did not alledge the Fathers in my Sermon: but if any suspend his assent, till they bring in their verdict, let him hear them make confession of their beleef.

Augustine saith, The Lord doubted not to say, *This is my body*; when he gave only a sign, or a Sacrament of his body.

Tertulian saith, *This is my body*: that is, a sign of his body.

Ambrose saith, The Bread and Wine remain still the same thing that they were.

Theodoret saith, After the Consecration, the mystical signs do not cast off their own nature, but abide still in their first substance and form.

Origen saith, The bread that is sanctified with the Word of God, as touching the material substance thereof, goeth into the belly, and forth again like other means.

Irenaeus saith, That it hath two things in it; one earthly, and the other heavenly.

Cyril saith, our Sacraments avouch not the eating of a man.

Cyprian saith, The Lord called bread, made of many grains, his body; and called wine, made of many grapes, his blood.

Athanasius saith, Christ made mention of his ascension into heaven, that he might withdraw his Disciples from corporal and fleshy eating.

Chrysostom saith, God giveth us things spiritual, under things visible and natural. And again, being sanctified, it is delivered from the name of bread, and is exalted to the name of the Lords body, although the nature of the bread still remain.

And because they beleefe that the Pope cannot erre, Pope *Gelasius* setteth to his hand, and saith with the rest; Neither the substance of the bread, or nature of the wine, cease, to be more than they were before.

Tell us Papists, do not these Fathers speak as plain as we? Canst thou avouch Transubstantiation more flatly than they deny it? how had this Heresie been chased, if the Devil had hatched it in their time?

Thus the Scriptures on the one side, and the Fathers on the

Aug. upon the 3. Psalm.

Tertul. against Marcion the 4. book.

Ambro. 4. book; 4. chapter of Sacraments.

Theod. dialogue 1. 3.

Orig. on Mat. 15.

Iren. lib. 4. cap. 34. against

Valentinus.

Ad 6. Theo. Anabaptist.

Cyp. Epist. lib. 1. In that Gospel.

Whoever speaketh a word, &c.

Hom. 60 to the people of

Antioch.

To Cæsarius the Monk.

Against Eutyches the Heretic.

other.

Upon the Canon. Leſt. 40.

1. Book of the Sacraments. Pag. 46.

Against the captivity of Babylon, made by M. Luther. Luk. 19. 28.

The Papists allegation, for the real presence. Exod. 4. 8. & 11.

Exod. 9.

1 Thel. 1.

Object. Anſw.

Mark 2. 40.

other side, did so trouble three Arch-papists, *Biel, Tonsal, and Fisher*, that *Gabriel Biel* saith, How the Body of Christ is in the Sacrament, is not found in the Canon of the Bible.

Tonsal saith, It had been better to leave every man to his own conjecture, as they were before the Council of *Laterane*, than to bring in such a question.

Fisher saith, No man can prove by the words of the Gospel, that any Priest in these days doth Consecrate the very Body and Blood of Christ.

Here is fulfilled, *Out of thine own mouth, I will condemn thee*. But we will carry the matter so, because a Judge must have two ears, therefore now let them speak.

Because they cannot tell how the Bread and Wine should be turned into flesh and blood, and yet appear bread and wine still, they say it is a miracle: but how do they prove it? if they contend it is a miracle, they must shew us a sign: for every miracle may be seen, like all the miracles of *Moses*, and *Christ*, and the *Apostles*: and therefore a miracle is called a sign, because it may be seen like a sign, and the word signifieth a Wonder. And the *Jews* craving a miracle, said, *Show us a miracle*: as though they were taught to judge of miracles by sight. All which doth shew, that a miracle may be seen, but here no miracle is seen.

Again, a miracle (especially in the time of the Gospel) is an extraordinary thing, but they make this an ordinary thing: for if the bread and wine be turned into flesh and blood, then miracles are as common as Sacraments, and so because they have Mass every day, they should work miracles every day.

Lastly, this seemeth strange, that *Augustine* (whom they so much honour) gathered all the miracles which are written in the Scripture, and yet amongst all, speaks not of this: therefore then it was counted no miracle: but *Paul* speaks of lying miracles, and this is one of them.

If they say that Christ can turn bread and wine into his body, and therefore he doth: First, they must prove that he will, for they can do many things themselves which they do not, because they will not: therefore it is an old answer, that from *Can* to *Will*, no argument followeth. The Leper did not say unto Christ, *If thou canst, thou wilt*: but, *If thou wilt, thou canst*.

But

- But the question which they think cannot be answered, like their invincible Navies, is this: If the bread be not his body, why doth he call it his body? Resolve this knee and all is clear. Mark then, and we will loose it as well as we can. He saith, *This is my body* as he saith after, *which is broken for you*. Why? his body was not broken before he suffered; how did he say then, *which is broken*, before it was broken? There is no sense of it but this, the bread was broken, and signified that his body should be broken.

Objection;

Answer.

Now, as the breaking of the bread did signifie the breaking of his body; so the bread must needs signifie his body: but as his body was not broken indeed when the bread was broken, so the bread could not be his body indeed: for then his body should have been broken, when the bread was broken: yet let them object what they can.

- If (say they) the Bread and Wine be not changed into his body and blood, why doth he speak so darkly? He might have spoken plainer.

Objection.

- I answer, though this seem dark to Papists, yet it was not dark to the Apostles, they understood his meaning well enough, and all the rest, for 1215 years after Christ, before Transubstantiation was spoken of. If the Apostles had not understood his meaning they would not stick to ask him, as their manner was, until they were acquainted with Christs phrase, whensoever they doubted upon any of his speeches, they were wont to come unto him, and say, *Master, what is thy meaning?* But they were used to such phrases: for it was Christs manner to teach by similitudes, shewing one thing by another, which is the plainest manner of teaching, and most used in holy Scriptures, especially in the types and shadows of this Sacrament. For example, Christ calleth the Lamb the Paschever, in place whereof this Sacrament succeeded, and therefore presently after they had eaten the Paschever, Christ instituted this Sacrament to be used for to Christ (They) called the Lamb the Paschever, and yet the Paschever was this; an Angel passed over the houses of the *Israelites*, and struck the *Egyptians*: this was not a Lamb, and yet because a Lamb was a sign of this Paschever, the bread and wine is of Christs body, therefore Christ called the Lamb the Paschever, as he called the bread and wine his body.

Answer.

Luk. 1. 19.

Mat. 26. 17.

Exod. 11. 17.

Again,

Gen. 17. 13) Again, Circumcision is called the *Covenant*; and yet Circumcision was nothing but the cutting away of a skin : but the Covenant is; *In Abrahams seed all Nations shall be blessed : I will be their God, and they shall be my people : I will defend and save them, and they shall serve and worship me.* This is not Circumcision, and yet as though Circumcision were the Covenant it self, it is called the Covenant, because it signifieth the Covenant : so bread and wine are called Christs body, because they signifie Christs body.

Titus 3. 5) Again, Baptism is called Regeneration; and yet Baptism is a dipping of our bodies in water : but Regeneration is the renewing of the mind to the image wherein it was created. This is not Baptism, and yet as though Baptism were Regeneration it self, it is called Regeneration, because it signifieth Regeneration : so the bread and wine are called Christs Body, because they signifie Christs body.

Luke 22. 20) Again, the Cup is called the New Testament, and yet the Cup is but a peece of metal filled with wine : but the New Testament is; *He which beleeueth in the Son shall be saved.* This is not a Cup ; and yet as though the Cup were the New Testament it self, it is called the New Testament, because it signifieth the New Testament : so the bread and wine are called Christs body, because they signifie Christs body.

Mat. 26. 26) They which knew that the Lamb is not the Passeover, though Christ called it the Passeover ; That Circumcision is not the Covenant, though God called it the Covenant ; that Baptism is not Regeneration, though it be called Regeneration ; that the Cup is not the New Testament, though Christ called it the New Testament ; could they not as well understand, that the bread and wine were not Christs body, though Christ called them his body ? As they understood these speeches, so they understood this speech : therefore they which say, that the bread and wine are Christs body, because Christ saith, *This is my body* : may as well say, that the Lamb is the Passeover, because Christ calleth it the Passeover ; that Baptism is Regeneration, because Paul calleth it Regeneration ; that the Cup is the New Testament, because Christ calleth it the New Testament.

If every Sacrament was called by the thing which it signified, and yet never any Sacrament was taken for the thing it self :

self: what reason have they to take this Sacrament for the thing
itself, more than all the rest? It is the consent of all Writers, that
a Sacrament is a sign, therefore not the thing signified: no more
than the bush at the door is the wine in the celler, If I call the
Prince a Phoenix, the University a Fountain, the Court a Pea-
cock, the City a Sea, the Country an Hermite: why can the
Papists understand me, and not understand Christ?

What a dark, and strange, and intricate, and incredible speech
had this been for them to understand grossly, and literally? Luke 9. 11
Would they think that they did eat Christs body, when his body
stood before them, and he had told them before, that his body
was like their body? Nay, this would have required more
words, and made them come again with, *Master, what is thy*
meaning? For they were not so instructed yet before the Resur-
rection, to believe every thing without questioning, if it were
contrary to selfe and reason: but as they asked, who had given
him any meat, when he said that he had meat, and they could
see none: so they would have asked, what meat is this which we
see not? How can every one of us eat his body, and yet he hath
but one body, and that body is whole when we eat it? Let he
standeth before us and saith, that his body is like unto ours, and
yet he takes bread and breaks it, and gives it unto us to eat, and
when we eat it he saith, *This is my body*, and yet his body stan-
deth before us still. If his body be like ours (as he saith) how
can it be eaten, and be there? for ours cannot. Thus they would
have questioned, if they had not been used to such phrases: but
as they could understand him, when he called himself a stone, a
rock, a door, a window, and a vine: so they pickt out his mean-
ing, when he had said that bread was his body: for hee told
them before, that he was *the bread of eternal life*.

Now the Bread of Eternal Life is not eaten with teeth, for the
body cannot eat Spiritually, no more than the soul can eat
Corporally: and therefore he is such a bread as is eaten with
faith, and so himself saith in the Gospel of *John*. Mark this
eating by faith, and all the strife is ended. Flesh and bloud in-
deed need not faith to chew them, for the teeth can chew
them well enough. Therefore if the bread and wine were the
body of Christ, then we need not faith to eat it, but all those
which

Luke 9. 11
John 4. 33

John 4. 33

Luke 14. 39

John 4. 33
John 4. 33

which hath teeth might eat Christs Body, yea the Mice might eat it as well as men. for they eat the same bread that we do, as well after it is Consecrated as before.

If this be not enough to batter the mines of this upstart Heresie, I will come to Interrogatories, and see whether they have learned it by rote, or by reason.

Mat. 26. 26

If they ground their Transubstantiation upon these words of Christ, *This is my body*, which he spake to his Disciples; I ask them, whether they receive that body which was mortal, or that body which is glorified? because one of these bodies they must needs receive, either his mortal body, or his glorified body. If they say that it is his mortal body; the mortal body will not profit them, for you see that mortal food is but for this mortal life: neither hath Christ a mortal body now to communicate unto them, because it is changed to an immortal body; therefore they cannot receive the mortal body, because Christ hath not a mortal body to give unto them: if they say, that they receive his glorified body, then they must fly from this Text: for at that time Christ had not any glorified body.

Neither
Christs mortal
body nor im-
mortal in the
Sacrament.

When this Sacrament was instituted, and Christ said, *This is my body*, his body was not glorified, because the Sacrament was instituted before his death, and his body was glorified after his Resurrection: therefore if they receive the same body which the Apostles received, as they say they do, they cannot receive a glorified body, because then Christ had not a glorified body to communicate unto them.

Dan. 4. 15

Thus the Rocks and Sands are on both sides them, they receive a body neither mortal, nor immortal: if Christ hath any such body, judge you. Here they stand like a fool, which cannot tell on his tale. *Nebuchadnezzar* dreamed a dream, and knew not what it meant.

Mark 14. 22
Christ spake
not to the
bread and wine,
but to his Di-
sciples.

Beside, I ask them to whom Christ spake, when he said, *This is my body*? *Mark* saith, he spake it to them, that is, to his Disciples: well then, if these words, *This is my body*, were not spoken to the signs, but to the persons; not to the bread and wine, but to the receivers, as the words which follow, *Eat this in remembrance of me*: if these words were not spoken to the bread and wine, then it is plain that they do not change the nature of the bread

upon the Lords Supper.

63

bread and wine. If the nature of them be not altered, then the substance remaineth, and then we receive no other substance with them, because two substances cannot be in one place.

What then, is there nothing in the Sacrament but bread and wine, like an hungry nuncheon? Nay, we say not that the Sacrament is nothing but a bare sign, or that you receive no more than you see; for Christ saith, that it is his body; and Paul saith, that it is the communion of Christs body and blood. Therefore there is more in Sacramental bread, than in common bread; though the nature be not changed, yet the use is changed: it doth not only nourish the body as it did before; but also it bringeth a bread with it which nourisheth the soul: for as sure as we receive bread, so sure we receive Christ; not only the benefits of Christ, but Christ: although not in a Popish manner, yet we are so joynd and united unto him, even as though wee were but one body with him.

More in the
Lords Supper
than bread and
wine,
1 Cor. 10. 16.

As the Spouse doth not marry with the Lands and Goods, but with the man himself, and being partaker of him, is made partaker of them; so the faithful do not only marry with Christs benefits, but with Christ himself; and being partakers of him, they are made partakers of his benefits: for Christ may not in any wise be divided from his benefits, no more than the Sun from his light.

A Similitude.

It is said, *The Father gave us his Son*, and so the Son giveth us himself. For as the bread is a sign of his body, so the giving of the bread is a sign of the giving of his body. Thus he feedeth before us like a Pellican, which leecheth her young ones suck her blood: so that we may say, the Lord invited us to Supper, and he himself was our meat.

Rom. 8. 32.

But if you ask how this is? I must answer, It is a mystery: but if I could tell it, it were no mystery. Yet, as it is said, when three men walked in the midst of the furnace, *One like the Son of God walked amongst them*: so, when the faithful receive the bread and wine, one like the Son of God seemeth to come unto them, which fills them with peace, and joy, and grace, that they marvel what it was which they received besides bread and wine.

Dan. 3. 25.

For example, thou makest a bargain with thy Neighbour for House, or Land, and receivest in earnest a peece of Gold. That

A Similitude.

which

which thou receivest is but a peece of Gold; but now it is a sign of thy bargain; and if thou keep not touch with him, haply it will claspe thee for all that thou art worth: so that which thou receivest is bread; but this bread is a sign of another matter, which passeth bread.

Again, thou hast an Obligation in thy hand, and I ask thee what hast thou there? and thou sayest, I have here an hundred pounds; why (say I) there is nothing but Paper, Inke, and Wax: Oh but by this (sayest thou) I will recover an hundred pounds, and that is as good. So beloved, this is as good, that under these signs you receive the vertue of Christs body and blood by faith, as if you did eat his body, and drink his blood indeed, which were horrible to think, that any should devour their God, thinking thereby to worship him: never any Heretick, nor Idolater conceived so grossly of their God, before the Papist. Wee read of a people which did eat men, but never of any people which did eat their God.

All the Apostles say, that it was needful that Christ should take our flesh, but no Apostle saith, that it is needful that we should take Christs flesh; for all the blessings of Christ are apprehended by faith: and nothing fit to apprehend him whom we see not, but faith: and therefore one of their own Pillars said, *Believe, & thou hast eaten.* Faith doth more in religion than the mouth; or else we might say with the woman, *Blessed are the breasts which gave thee suck,* and so none should be blessed but *Mary*: but *Mary* was not blessed because Christ was in her body, but because Christ was in her heart. And lest this should seem incredible unto you, because *Mary* is called blessed among women; when Christ heard the woman say, *Blessed are the breasts which gave thee suck;* he replied unto her, *Blessed are they which hear the Word of God and keep it: these are my brethren, and sisters, & mother,* saith Christ; as though the rest were no kin to him in Heaven, though they were kin in Earth. Thus if Christ were in thy body, and thou shouldest say as this woman, *Blessed is the body that hath thee in it;* say, would Christ say, *Blessed is the heart that hath me in it.* If *Mary* were no whit better for having Christ in her arms, nor for having him in her body, (how much better art thou for having him in thy belly, where

More is
Another Simi-
litude.
Art. 61. 102

* So they ac-
count.

Augustine
Luke 11. 27

Luke 8. 21.

7. 1. 102

Revel

10210

where thou canst not see him? Must the Sun needs come to us, or else cannot his heat and light profit us? Nay, it doth us more good, because it is so far off: so this Sunne is gone from us, that hee might give more light unto us, which made him say, *It is good for you that I go from you;* therefore away with this carnal caring of spiritual things. *Many daughters have done ver- rously, but thou* (saith Salomon) *surpassest them all:* so many hereticks have spoken absurdly, but this surpasseth them all, that Christ must be applied like phylloxera, as though his blood could not profit us, unless we did drink it, and swallow it as a potion. Is this the Papists union with Christ? Is this the manner whereby we are made one flesh with Christ, *to eat his flesh?* Nay, when he took our flesh unto him, and was made man, then we were united to him in the flesh, & not now. Christ took our flesh, we take not his flesh, but believe he took ours: therefore if you would know whether Christs body be in the Sacrament, I say unto you as Christ said unto *Thomas*, touch, feel, and see. In visible things God hath appointed our eyes to be judges; for as the spirit discerneth spiritual objects, so sense discerneth sensible objects. As Christ taught *Thomas* to judge of his body, so may we and so should they: therefore if you cannot see his body, nor feel his body, you may gather by Christs sayings to *Thomas*, that he would not have you believe that it is his body; for my body (saith Christ) may be seen and felt. And thus Transubstantiation is found a lyar.

Now if you ask me why Christ called the sign by the name of the thing it self: I ask thee again, maist thou say when thou seest the picture of the Queen, this is the Queen? and when thou seest the picture of a Lion, this is a Lyon? And may not Christ say when he seeth a thing like his body, *This is my body?*

I shewed you before that every Sacrament is called by the name of the thing which it doth signify, and therefore why should we stumble at this more than the rest? The reason why the signs have the names of the things, is to strike a deep reverence in us to receive this Sacrament of Christ reverently, sincerely, and holily, as if that Christ were there present in body and blood himself.

And surely, as hee which defaceth the Kings Seal is con-
E

John 16. 7

Prov. 31. 39

No natural or corporal presence or union.

A way to know whether Christs body be in the Sacrament.

John 20. 27

Why Christ calleth the bread his body.

sted of contempt and treason to her own person : so hee which prophane these seals of Christ, doth not worship Christ, but despise him, and that contempt shall be required of him, as if he had contemned Christ himself. This is the reason why Christ calleth the signs of his body, his body; to make us take this Sacrament reverently, because we are apt to contemn it, as the Jews did their Manna.

Verse 11.

It followeth, *Do this in remembrance of me*; that is, these signs shall be a remembrance of my death: when you break the bread, you shall remember the wounding of my body : and when you drink the wine, you shall remember the shedding of my blood. If we do this in remembrance of Christs body, which was broken like the bread, it is an argument that his body is not there because remembrance is not of things present, but of things absent : we remember not, but we see, that which is before us. This might put the Papists in remembrance, that Christ is not sacrificed now, when we do, but remember his sacrifice : this is not Christs sacrifice, but a remembrance of his Sacrifice, he was sacrificed before, and now it is applied, lest his sacrifice should be in vain. This was done once really, when he offered himself upon the Crosse; therefore that offering was called a sacrifice, because he was sacrificed indeed; but this offering is called a Sacrament, because it is but a sign of his sacrifice.

If Christs body were in the Sacrament, it were not a Sacrament, but a Sacrifice.

If Christ in this Sacrament were offered indeed, then it should be called a sacrifice, as his once offering was : but because it is but a remembrance of his sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selves. Lest we should take it to be a sacrifice of Christ, Christ himself calleth it a remembrance of his Sacrifice. *Do this in my remembrance.*

Here is our work. As Christ hath done, so must we do; so we minister, and so you receive : we can give you nothing but that which we have received from him, as Paul saith. Therefore if Christ did not give his mortal body which stood before them, and could not profit them : nor his glorified body, which was not glorified then, and when it was glorified, ascended up into heaven, and there abideth : how can these juggling Priests make their God again, which made them ? They can no more turn

wine.

wine into blood, and bread into flesh, than they can command a
gnat to become a Camel: for it is a greater work to make God
than to make the world. Therefore as Christ saith, *When they,*
tell you here is Christ, and there is Christ, beleve them not,
So when they tell you that Christ is in heaven, and that Christ
is in earth, in this place, and that place, beleve them not: for
Elia ascension was a figure of Christs ascension: when
Elia was ascended, yet some sought for his body upon earth:
so though Christ be ascended, yet many seek his body upon
earth: but as they could not find *Elia* body, so these cannot find
Christs body, although they have sought three hundred years.
But if his body were upon earth, as they say; shoul'd we handle
it, and touch it, now it is glorified? After his resurrection he said
unto *Mary, touch me not*: because his body was glorified: that
is, not to be touched with fingers any more, but with faith.
Therefore we read of none which touched his body (after it was
risen) but onely *Thomas*, to settle his faith.

Mat. 24. 23

11. 21. 22

11. 21. 22

1 King 1. 17

Iohn. 20. 17

That you see wee need to submit no witnesses, for every
word in this text which they alledge for Transubstantiation,
doth make against Transubstantiation: whereby, if Antichrist
doth signify those which are against Christ, you see who may
bee called Antichrist. There is no question in Popery (except
Purgatory, the Popes publican and tasker) about which the
Papists are at such civil wars among themselves, as about this
Transubstantiation. They cannot tell when the change begin-
neth, nor what manner of change it is, nor how long the change
continueth: some hang one way, and some another, like the
Midianites, which fought one against another. And no man will
though their consciences stagger about it: for to shew you the
right father of it, it was one of the dreams of *Innocentius*, the
third, in the year of our Lord, 1215. So many years passed
before Transubstantiation was named, and then a Pope set it
first on foot: so it came out of Rome, the grandsame of all he-
resies; and for want of Scriptures, hath been defended with fire
and sword, and swallowed more Martyrs, than all the gulph of
the Papal sea beside.

11. 21. 22

11. 21. 22

Iudg. 7. 23

A monster of
his age.

Eight absurdities which fol-
low Transub-
stantiation.

Now, when the doctrine of men go for Scriptures, you shall
see how many errors rush into the Church: for grant but this to

by was betrayed; the manner how it was instituted; the
thanksgiving the end why it was instituted for remembrance
of his death, and the discovery of Transubstantiation one of the
last heresies which Babylon hatched. Now they which have been
patrons of it before, should do like the father and murderer of an
idolater; that is, lay the first hand upon him to thow away his life.
Thus I end. Think what account yee shal give of that ye have
heard. *The end of the first Sermon.*

Deut. 3. 6. & 9.

A TREATISE OF THE LORDS SUPPER.

The Second Sermon.

1 Cor. 11. 25, 26, 27, 28.

25 After the same manner also he took the Cup when he
had supped, saying, This Cup is the new Testament in my
blood: this do as oft as ye drink it, in remembrance of me.

26 For as often as ye shall eat this bread, and drink this
Cup, ye shew the Lords death till he come.

27 Wherefore whosoever shall eat this bread, and drink
the Cup of the Lord unworthily, shall be guilty of the body and
blood of the Lord.

28 Let a man therefore examine himself, and so let him
eat of this bread, and drink of this Cup.



Here I am to speak of the second service (as it
were) at the Lords Table, and of that prepa-
ration, which is like the Wedding Garment;
that every man must bring to his Banquet.
These words are diversly repeated of the E-
vangelists. Here it is said, *This Cup is the new*

Testament in my blood. In *Matthew* and in *Mark* it is

Mat. 26. 28

said; *This Cup is my Blood of the New Testament.*

Mark. 16. 19

This is the first mention which Christ makes of a Testa-
ment, as though now his promises deserved the name of a
Testament, because the seal is set unto them, which before this
Sacrament were not sealed, but like a bare writing without a
seal. This word Testament doth imply a promise; and there-

last words is, that the Sacrament doth confirm; and seeing
that it nourisheth our faith, because it feedeth the promise which
we should believe.

John 13. 34

Heb. 9. 18

Math. 26

Luke 22. 20

Heb. 8. 13

Against Cere-
monies.

2 Sam. 18. 14

Here is to be noted, that Christ doth not onely speak of a Te-
stament, but he calleth it a *New Testament*, which words never
met together before: as though the Law were for the old man
to mortifie him, and the Gospel for the new man to comfort
him again: or, as if the old Testament had so washed her face, and
changed her apparel at Christs coming, that one would not
think it the same, but a new Testament, because even now there
was shadowed with a thousand Ceremonies, and now they are
gone from her like a mist at the sun rising. As Christ calleth
Love, *A new Commandment*, because hee renewed it like a
law worn out of memory; so he calleth the promise of salvation,
a new Testament, because as it was renewed to *Shem*, & after re-
newed to *Abraham*, and after renewed to *David* so now he renewed
it again, which should be alway new and fresh unto us. Every
Testament is confirmed with blood. The Old Testament
was confirmed by the blood of Goats, and Bullocks; and
Rammes: but the New Testament is confirmed by the blood of
Christ. *My blood* (saith Christ) *is the blood of the New Testa-
ment*. *This cup* (saith Christ) *is the new Testament*. You
may see then, that they may gather as well of Christs words, that
the cup is the new Testament, as that the wine is his blood: for
Christ saith, *This cup is the new Testament*, as well as he saith
This wine is my blood, or *This bread is my body*. Beside, when
Christ speaks of a new Testament, he implieth that the old Te-
stament is fulfilled: the sacrifices and Ceremonies of the Law, did
signify Christ before he came, therefore they are fulfilled in his
coming. No more Sacrifices, no more Ceremonies, for the truth
is come. Sacrifices and Ceremonies are honourably buried with
the Priesthood of *Aaron*, let them rest: it is not lawful to vio-
late the Sepulchers of the dead & take their bodies out of earth,
as the Witch would raise *Samuel* out of his grave. Therefore
they which retain Ceremonies, which should bee abrogated,
reliques of *Judaisme*, or reliques of *Papisme*, may be said to
violate the Sepulchers of the dead, and disturb the deceased,
like the witch which presumed to raise *Samuel* out of his grave.

This

This Testament is called a Testament in blood, because the Testament and Will of a man is confirmed when the man is dead: so Christ confirmed his Testament by his death. *Heb. 9. 17.* I say, that life is in the blood: so the blood of Christ is the life of this Testament. If Christs blood had not been shed, this Testament made unto us had been unprofitable, as the Testament of a father is unto his son, if the father should not die but live: Therefore the Apostle saith, without shedding of blood there is no remission of finnes. Therefore the Testament or Covenant of the remission of our finnes, is called the Testament in blood: the blood of Christ is the seal of the Testament, which we have to shew unto God for the remission of our finnes, and the two Sacraments are a seal of that blood, to witnesse that it was shed.

Again, this is a matter regarded in Testaments and wills: to the Testament of him that is dead, no man addeth or detracteth; but as the testator made it, so it standeth without alteration. So should this testament of Christ, and this Sacrament of Christ; no man should alter it now he is dead: for he which addeth or detracteth, hath a curse in Gods book.

Therefore Christ, when hee instituted this Sacrament, commanded, *Do this*; that is, do as I do; lest they should swarve one whit from his own manner: yet how many gawdes have the Papists added to it? that he which had heard Christ say, *Do this in remembrance of me*, and should see how they handle the matter in their Masse, could see nothing to remember Christ by, but a veile to hide Christ from him. Therefore this commandement was repeated again, when hee gave the Wine, *Do this, &c.*

As hee commanded them to eat the bread in remembrance of him: so hee commanded them to drink the Wine in remembrance of him: nay, he speaks more precisely of the Wine than the Bread; for he saith of the wine, *Drink you all of this*, which hee saith not of the bread. Surely Christ did foresee that some proud Hereticks would do otherwise after him, even as it is come to passe: for the Papists do break this commandement of Christ, as flatly as *Saul* brake the commandment of *Samuel*. *Samuel* commanded him to kill the fat and the lean: *Saul* killed

Luk. 17. 12.

Heb. 9. 17.

Deut. 4. 2.
Rev. 22. 18.

The Popish receiving under one kind confuted.

Mat. 26. 27.

The second Sermon

1 Sam. 15. 9 led the lean, but not the fat: so Christ commandeth to receive bread and wine: they teach to receive bread, but not wine. Christ saith, *Drink you all of this*: they say, drink not all of this: Christ gave the bread and wine to all, they give the bread to all, and the wine to some; their Priests receive all, but the people must content themselves with half: the Priests eats and drinks, but the people must not drink for spilling on their cloathes. Is this the Church which cannot erre? Do they think to hemme Christ in their Masse, and shut his ordinance out of their Masse? The Souldiers divided Christs coat, but these divide his body, and separate the bread and Wine which Christ hath joyned, **Col. 2. 21** *Paul* speaketh of Hereticks which taught, *Touch not, taste not, handle not*: so these say, Touch not, taste not, handle not: when they should say, touch, and taste, and handle. Of all Heresies either old or new, there is none so injurious to the common people, as the Pasture of Popish shavelings: for they may not read the Scriptures, they may not come to Councils; they may not examine that which is taught them; they may not be buried without a Mortuary, they may not drink at the Communion: as though their Priests were their Lords.

Mat. 27. 35
Col. 2. 21
Now the Popish Priests do injury the people.
1
2
3
4
5
Ag. 5. 2

Therefore we may say, as a Heathen did, *There is no charity in the Papists Sacraments*, because like *Ananias*, the Priests keep back that which they should distribute, & mangle the Sacrifice, as tho *Eli* his sons had left his hook to the Masting Fryers

1 Sam. 2. 13
Mark. 7. 13

Thus that ye may know who succeedeth the Pharisees, they have fulfilled that which the Pharisees did, that is *by their own commandements, they have made the Commandements of God of no effect*. For whereas the purpose of Christ was to tye our faith wholly to himself, that wee should not seek for any thing without him, knowing that the maintenance of this life hath need both of meat and drink, to teach us that sufficiency is in himself; by bread and wine he sheweth, that he is in stead both of meat and drink, that is, in stead of all: which signification is taken away, where the wine is not given as well as the bread. Therefore as it is said of a horrible & odious crime, *Consider the matter, and give sentence*: so I wish all to consider this innovation, and give sentence of it. Can there be any clearer contradiction to the word, or bolder check to Christ, than when he saith,

Jdg. 19. 30

Drink

Drink ye all of this; to say, drink not all of this: it is even as when God said, *Ye shall dye*; the Devil said, *You shall not dye*. Shall we go now to a Councell, or a father, or a Doctor, to enquire, whether this Doctrin be like Christs doctrin? I do verily think, that none here is so simple, but that he seeth, that if any thing can be contrary to Christs speech, this is contrary to it. But this is only their detraction from the Sacrament.

Gen. 2. 17

2 Cor. 1. 12
27. 28. 29. 30. 31.

Now you shall hear their additions to the Sacrament. Look upon their vestures, and their gestures, and their Altars, and their Pixe, and their incense, and their becks, and their podes, and their turnings, all this is more, than Christ did: and therefore the Prophet may say again, *Who hath required this of you?* Did Christ command you to do more than he did, and not do as he did? Therefore let them that have eyes to see, be thankful for their light, when they hear how blind they were whom God gave over to be seduced.

Elsay. 1. 7. 8. 9.

27. 28. 29. 30. 31.

The fruit of this Sacrament is noted in these words, *which is broken for you, which is shed for you*: that is (as Matthew interprets) *shed for the remission of sins*. As all was made for us, so all which Christ spake, he spake for us; and all which Christ did, he did for us; and all which Christ suffered he suffered for us; that the finnes of men might be forgiven: and yet so few apprehend this benefit, that the way to heaven is called *A narrow way*, as though all these pains did ransom but a small number, and certain order of men. All are not saved by Christs death, but all which are saved are saved by Christs death: his death is sufficient to save all, as the Sun is sufficient to lighten all: but if any man will, the Sunne will not give him light: so if any man contemns, and will not receive Christ, he will not thrust him into heaven but every man shall have that which he chuseth (as David saith) *Blessing to him that loveth blessing, and cursing to him that loveth cursing*. There wants not a hand to give, but a hand to take; *I would* (saith Christ) *but you would not*. Stretch forth thy hand, and here is Christs hand, which takes Gods hand and mans hand, and joyns them together, and then the remission of sins is sealed. This is the will and testament of Christ.

Verf. 24

Mat. 26. 28.

Gen. 1

2 Cor. 4. 15.

Mat. 7. 13

Plat. 109. 7.

Mat. 23.

He had no goods, nor land, nor money to give by his Testament. A rich man when he dyeth, bestoweth the money which he hath

hath

The second Sermon

hath gathered, and forgiven many debts which are owing him, but Christ hath nothing to give, nor any thing to forgive. The Lord of all had least of all, and he might say like his servant *Peter*, *Gold and silver have I none*, no not a grave to bury his body in: but he gave that *Joseph* made for himself, served to bury Christ. His father was a Carpenter, but never made any house for himself: his mother lay in a stable for want of a chamber: his Disciple was fain to borrow twenty pence for him of a fish. Therefore when one offered, *Master, I will follow thee?* thinking to gain by his service, like retainers to Noblemen; he replied unto him; *The foxes have holes, and the fowls have nests, but the son of man hath not a house to hide his head*: shewing that the beasts and fowls were richer than he: therefore when he had nothing to give, he gave himself, and when he had no debtors to forgive, he forgave his enemies. What then? this is a poor and weak Testament, which gave nothing. Oh the goodliest Testament that ever was made, for it bringeth to us the remission of sins! Is it such a matter to forgive sins? Yea, the greatest benefit in all the world; nay, a greater benefit then all the world; for thus it stood: Thou hadst committed high treason against the Queens person; thou art detected, apprehended, accused, convicted, and condemned upon it, to be hanged, drawn and quartered, and thy quarters to be set up for a spectacle, like a carcasse which thou hast seen hanged upon a gibbet, and the Crows picking upon it. What a horrour and shaking to thy minde, to think of that day, when all these torments and shame and fear, shall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so dismembred before thy face? Thou hast no comfort now but this, When I have suffered, I shall be free, before to morrow at this time all my pain will be past; though my shame continue, and my children be beggars. What grace, what favour, what mercy, now to pardon thee all this, and save thy life, and set thee at liberty, as though thou hadst never offended? So I and thou, and every ood here had committed treason against the King of Kings and stood condemned for it: not to suffer, and then be free like them which break the laws of men; but to suffer and suffer, and ever to suffer, all that the devils would heap upon us.

Then

Then came the mercy of God for Christ which shed his blood, like an umpire between God and us, and (as the Essay said to Hemaniah, *Thou shalt not die but live: Loose him and let him go*, so he is mine: so we were stayed like the widows son, when he was carried to his grave. This is the benefit of Christ's death, and this Sacrament is the remembrance of it and therefore whensoever we receive it, this addition commeth with it, *which is shed for the remission of sins*; our fault was so heinous and grievous, that no ransom could countervail it, unless God himself had suffered for us.

Being in this extremity, neither man nor Angel offered his life for us, but the Prince himself; which should have crucified us, came to be crucified of us, for us, that wee might say with stedfast faith, *I believe the remission of sins*; not the satisfaction of sins, but the remission of sins. Mark this distinction against Popish merits of works or penance; Christ hath satisfied, & not we; we are remitted, and not Christ: therefore we say in our confession, *I believe the remission of sins*; which I may call the merciful Article, because it is the quintessence, & sweetness of the 12. Therefore who but Antichrist durst deprave it? If there be satisfaction for our sins by our works, or by our pilgrimages, or by our Masses, or by our penance, let Christ never be called a forgiver, but an exchanger, like the Pope which selleth his pardon.

Wretched creatures, which will not receive the Lord when he comes to the doore: Christ saith, *Take for nothing*; and they say no, we will not take but buy. Wile, base, miserable men disdain to take the grace of God without satisfaction, but they will cope with the Lord, and give him so many pilgrimages, fast so many days, hear so many Masses, and pay so many works for it, untill they have done as much good as they have done evil. Our sins are infinite, and God is infinite: but our works are finite in number and measure: how can they answer then to that which exceedeth number and measure? Therefore be content with *Josephs* brethren, to take your money again: and say that you have corn for nothing; that is, you are saved for nothing: or else when you say, *I believe the remission of sins*, you lie unto God, because you do not believe the remission of sins, but satisfaction for sins, like the Papists.

His words are not so, but the effect of his words. 2 King. 20. 9.

Luke 7. 13. Mat. 26. 28.

The Merciful Article.

Rev. 21. 6.

Gen. 22. 12.

Verse 26
Three argu-
ments against
Transubstan-
tiation in one
verse.
Deut. 17. 6

It followeth, *As often as ye shall eat this bread, and drink this Cup, ye shall shew the Lords death till he come.* Here are three invincible arguments against Popish Transubstantiation, like the three witnesses, under which every word doth stand.
First, we are said to eat bread, *that it is not flesh, but bread.* Secondly we are said to shew the Lords death: then it is but a shew or representation of his death. Thirdly, it is said, *until he come, if he be to come, then he is not come: if he be come, how can we say, until he come?* The effect of this verse was shewed in these words, *Do this in remembrance of me.* For to say, *Do this in remembrance of me,* and to say, *So often as ye do this, you shew my death,* is much at one. So that if you call this Sacrament a shew of Christs death, as it is called here, then it is not Christ; or if you call it a remembrance of Christ, as it is called there, yet it is not Christ; but a shew or remembrance of Christ: but this is such a shew and remembrance, that the next verse saith, *Who so ever receiveth it unworthily, is guilty of the body and blood of Christ.*

Verse 27.

What it is to
receive unwor-
thily.

Will yee know who receiveth unworthily? In the nine and twentieth verse, *Paul* saith, *he discerneth not the Lords body,* that is, which putteth no difference between this bread and other, but eateth like a child, the meat which he knoweth not: and after, the bread seemeth stones to him, and the wine poyson, because his conscience telleth him, *I have received unworthily, before I could say like David, My heart is prepared, My sheep (saith Christ) know my voice:* as they discern Christs words, so they discern Christs body; and therefore so often as they come to the Lords table, they seem to come into the Lords presence, there they greet, and kisse, and embrace one another with affections, which none can know, but they that feel, like *John*, which leaped in the wombs, so soon as Christ came neer him.

Psal. 108. 1
Psal. 57. 7
John. 10. 17

Luke 1. 41

How receivers
may bee guilty
of Christs
death.
Mar. 14. 44
Mar. 15. 19
Mark. 15. 25

Will yee know beside, what it is to be guilty of the body and blood of Christ? even as *Judas* was guilty for betraying him, and *Pilate* for delivering him, and the Jews for crucifying him, so they are guilty which receive this Sacrament unworthily, as *Pilate*, and *Caiphas*, and *Judas* were: If they be guilty of Christs death, they are guilty of their own death too: as if they had committed two murders: and therefore *Paul* saith, af-
ter

ter, that many of the Corinthians dyed, only for the unworthily receiving of this Sacrament. As the word is the sword of death to them which receive it unworthily: so the Sacrament is the favour of death to them which receive it unworthily: it never goeth into their mouth, but they are traitors *ipso facto*, and may say to hell, this day have I taken possession of thee, because I am guilty of Christs blood. Therefore it follows immediately, *Let a man examine himself before hee eat of this bread, or drink of this wine*: as if he should say. If he which receiveth this Sacrament unworthily, be guilty of Christs death, like *Judas* which hanged himself: if these signs be received to salvation or damnation, like the word: the next lesson is to examine your selves before you receive, lest you receive like the son of perdition, which swallowed the bread and the Devil together. Therefore, *Let a man examine himself, and so let him eat*: that is, let him examine first, and receive after: for if we should receive the bread of the earth reverently, how should we receive the bread of heaven? When *Jehonadab* came to *Ishu* his chariot, he said, *Is thy heart upright as my heart is toward thee*? So when wee come to the Lords Table, he would have our hearts upright to him as his heart is to us: for who fealeth his enemies & mockers? The golden Ring sitteth highest at our table, but the wedding garment sitteth highest at this table. It is safer eating with unwashed hands, than with unwashed hearts. The Jews were taught to chuse the Lamb of the Passeeover on the tenth day of the first month, in which month they came out of Egypt; and on the fourteenth day after, they were taught to eat him: so they had four days respite, between the chusing and the killing, to prepare and sanctify themselves for the Passeeover, which was a sign of the Lords Supper. This admonished them that the matter (now to be performed) was very weighty, and therefore they were deeply to consider it: for now was the action and summe of all salvation in handling. If they did prepare themselves so, before they did receive the figure of this Sacrament, how should we be prepared before we receive the Sacrament it self? Therefore as *Jehiab* commandeth the Levites to prepare the people: so *Paul* advileth the people to prepare themselves, that is, to examine whether they have faith and love,

1 Cor. 11. 30.
2 Cor. 13. 5.

How we should be prepared before we come to the Lords table.

Iohn 13. 17.

1 Sam 9. 13.

2 King 10. 13.

James 2. 2.
Exod. 12. 3. & 6.

1 Chron. 35.

All are bound
to know the
Scriptures.

AG. 17. 11.

Note.

Exod. 20. 1 &c.

2 Cor. 13. 5

John 5. 39

Vaise 28

The division.

2 Cor. 11. 14

1 John 4. 1

love and repentance before they come to this feast. By this ill may see: first, that *Paul* would have every lay man skilful in the Scripture, that he be able to examine himself by it: for this admonition is not to them which Minister the Sacrament, but to all which receive the sacrament. And the rule by which we must examine our selves, is the law which we should obey: therefore if the rule be unknown, the examination must be undone. Our doctrine must be examined by the doctrine of the Prophets and Apostles; our prayers must be examined by the six petitions of Christs prayer; our beleefe must be examined by the twelve articles of faith; our life must be examined by the ten Commandments of the Law. Now he which hath his Touchstone, may try gold from Copper; but he which hath it not, takes one for the other: therefore before *Pauls* examine, you had need so learn Christs search, search the Scriptures, &c. they will lighten you to search your selves. This is the doctrine with which I will end, and the necessary point for which I chose this Text, to teach you (if I could) that Christian Art, how to examine your selves.

Let a man examine himself before he eat. Here is first an examination: secondly, an examination of our selves: thirdly, an examination before we come to the Sacrament. Touching the first, here *Paul* saith, *Examine your selves*, but in 2 Cor. 13. he doubleth his charge, *Prove your selves*, and again at next word *Examine your selves* as if he should say, this work must be done when it is done, because it is never thoroughly done; & therefore we must double our examination, as *Paul* doubleth his counsell. If a man suspect his enemy, he will try him with a question; if that will not search him, he will put forth another; if that bee spied, he will move another; like one which putteth divers keys into a lock untill it be open: so he which examineth, must try and try, prove and prove, search and search: for the Angell of darknesse is like an Angell of light, and we have no way to discover him, but that of *John*: Try the spirits. God examineth with tryals; the Devil examineth with tentations; the world examineth with persecutions: we which are thus examined, had need to examine too. If any man skill not what *Examining* meaneth, the very word *Examine* is so peregiant, that it prompteth us how we should examine: for it signifieth to put our selves

selves unto the Touchstone, as if we would try gold from Copper. Therefore one saith, that Examination is the eye of the soule, whereby she seeth her self, and her safety, and her danger, and her way which she walketh, and her pace which she holdeth, and the end to which she tendeth: she looks into her glasse; and spieth every spot in her face, how all her graces are stained; then she takes the water of life, and washeth her bloes away. After she looks again, and beholdeth all her gifts, her faith, fear, love, patience, meekness, and marketh how every one do flourish or wither. If they fade and decay, that she feel-eth a consumption; then she takes preservatives and restoratives of prayer, and counsell, and repentance, before the sickness grow. Thus every day she kureth down a bucket into her heart, to see what water it bringeth up, lest she should corrupt within, and perish suddenly.

A description
of true exami-
nation

To heare, and read; and pray, and fast and communicate, is a work of many: but to examine those works, in the fashion of law, and therefore *Praying* complaineth, *No man saith, what have I done?* as if he should say, No man examineth himself. And therefore in all the Scripture it is said but of one, *That he feared all his works*; as though he durst not think, nor speak, nor do any thing before he had examined what it was, from whence it came, and whither it went: so the more precious treasure is it kept hid in the ground.

1 Cor. 3. 5

Job 9. 28

Mat. 13. 14

The second point is, *To examine our selves*. Paul saith, *Try all things*; as much more should we try our selves. The good sower doth sow his own ground; but the bad sower doth sow another mans ground, as the devil did. The Disciples of Christ said, *Master, is it not thou?* Master, is it he? The Disciples of John asked, *What sign shal we see of thee?* Master, what shal they do? Wee must obey some, and hear others, and admonish others, and love all, but examine our selves. That which we apply unto others, the Apostle applieth unto our selves; for when we speak of an examiner, we intend one which examineth others; when we speak of an accuser, we intend one which accuseth others; when we speak of a judge, we intend one that judgeth others: but the Scripture sayeth, *Examine thy self, accuse thy self, judge thy self*; that is, be not curious to search a mote in thy brothers

1 Thel. 5. 21

Mat. 13. 25

Mar. 26. 12

Luke 3. 10

1 Cor. 11. 31

31

eye.

Mat. 7. 3

eye, but pull out the beam which is in thine own eye. This doth shew, that they which sit in Gods chair to judge others, commonly have greater faulke themselves than they whom they use to judge: and therefore Christ called their faulke a beam, and the others a mote.

Psal. 4. 4

This made David say, *Examine thy heart: thy heart* is thine own heart, therefore thou must examine whether thou pray, whether thou watch, whether thou fast;

Luke 18. 11

and not whether he pray, whether he watch, whether he fast; as the Pharisee examined the Publican: lest thou have *Peters* cheek when he examined what *John* should do; Christ said, *What is that to thee? follow thou me.*

John 11. 32

Thou art a private man, and hast a private examination, therefore let thy question be, *What have I done?* and make thy Anatomy of thy self.

See beloved, we may not believe our selves, before we have examined our selves, for we are false hearted; and the horriblest coulerer that deceiveth most, for one time that he deceiveth others, ten times he deceiveth himself.

1 Kin. 5. 25, 26

Because the flesh is a wily servant, and will lye like *Gehazi* to his Master, and face him that it hath not sinned; when it cometh from sin, therefore as *Elisha* examined his servant; so the soul must examine her servant;

that is, man must be jealous of himself, and take himself for a liar, for a slanderer, for a dissembler, until he be thoroughly acquainted with himself; for no man is so often beguiled as by himself, by trusting his double heart; and taking his own word without further tryal.

If *Paul* had bid us examine others, we would have sifted them like *Sara*, *Satan* hath desired to sift thee (saith Christ to *Peter*); for we have a desire to sift others.

Luke 22. 31

John 11. 21

Even as *Peter* which was sifted of *Satan*, longed to sift *John*; he know what he should do, before he began to his own charge. Therefore the help of examination is a needfull preservative, although we were as sound as *Adam*.

They which are suspected of a crime, do not examine themselves, but are examined of others, lest they should be perjured; but a Christian must examine himself of his crime, and be his own judge, his own accuser, and his own condemner; for no man knoweth the spirit of man, but the spirit which is in man; which will condemn him if he be guilty, and tell him all that he hath done, and with what mind he did it, and what he deserveth for it.

1 Cor. 11. 31

1 Cor. 2. 11

Rom. 1. 15

1 John 3. 21

This

upon the Lords Supper.

This is the private Arrangement, or close Sessions, when Conscience sits in her chair to examine, and accuse, and judge, and condemn her self; because she will not be condemned of God.

Thus holy men have kept the Sessions at home, and made their Hearts the Fore-men of the Jury, and examined themselves as we examine others: the fear of the Lord stood at the door of their souls, to examine every thought before it went in; and at the door of their lips, to examine every word before it went out; whereby they escaped a thousand sins, which wee commit, as though we had no other work. So thou shouldst sit in Judgement of thy self, and call thy thoughts and speeches, and actions, to give in Evidence against thee; whether thou be a Christian, or an Infidel, a Son, or a Bastard, a Servant, or a Rebel, a Protestant, or an Hypocrite: if thou find not faith, nor fear, nor love, nor zeal, when thou examinest thy self, let no man make thee believe that thou art holy, that thou art sanctified, that thou art a Christian, that thou art a Believer, that thou art a Gospeller, because thou art worse than thou seemest thy self: for every man is partial to himself when he is most humbled.

Therefore if my heart tell me, that I do love God; whom shall I believe before my self? As Salomon saith, *No man can search the heart of the King*; so Paul saith, *No man knoweth the spirit of any man, but the spirit which is in man*; that is, no man feelth the heart of man so well as himself. And yet himself, although he have lived with it ever since he was born, doth not know his own heart, unless he examine it narrowly, no more than he knoweth his own bones, or his veines, or his sinews, or his arteries, or his muscles, how many are in his body, or where they lye, or what they doe.

This seems strange that a man should not know his own heart; yet it is true that the best of all doth not know his own heart; though he hath dwelt with it from his Mothers womb. For Christ saith to his Disciples, even to his Disciples, *you know not what spirit you are in*; that is, yee think better of yourselves than you are; and know not what he doth himself within. There is a zeal without knowledge; and there is a knowledge without zeal: there is a faith without obedience; and there is

Prov. 25, 3
1 Cor. 2, 11

Luke 9, 45

Indg. 16. 6

an obedience without faith; there is a love without fear; and there is a fear without love, and both are Hypocrites. Therefore as *Delilah* searched where *Samsen's* strength lay: so let every man search where his weakness lieth, and always be filling the empty gap.

Now this examination must go before us to the Sacrament, Every meat worketh according as it is digested, and this meat worketh according as it is received. Therefore when Christ had taught what we should do in receiving the Sacrament, now Paul sheweth what we should do before we receive the Sacrament. *Let a man examine himself*, but some will come before they examine themselves and therefore as the Priests of the Law had authority to put by lame and blind Sacrifices, so the Ministers of the Gospel have power to put by lame and blind receivers; and he which doth not so, giveth a sword into their hands to kill themselves. If the Pastor would use this examination duty, it were the only way to make every one examine himself, lest he be put by like *Nazarenes*. As *Leprahs* discerned the *Epheimites*, because when they should pronounce *Sibboleth*, they pronounced *Sibboleth*: so all which cannot pronounce Christ, that is, give a reason of their faith, are to be thrust from this table.

Excl. 5. 17

There is a hearing, and a preparative before hearing. There is a praying, and a preparative before praying. There is a receiving, and a preparative before receiving; which if it be wanting; the receiver receiveth uncomfortably, the prayer prayeth idly, the hearer heareth unfaithfully, like those which do eat before hunger, and drink before thirst.

This preparative before hearing, and praying, and receiving, doth signify that there is a kind of Physick in these three: for preparatives are ministred always before physick. And as the preparative which goeth before, maketh way to the physick, so these would do us good but thus: for unless examination go before the Sacrament, we feel up the threatenings which are written against us, in stead of the promises which are made unto us: for the Sacrament is a seal, and therefore sealeth good or evil as every other seal doth.

Table 1.7d
The second examination

The preparative before we receive, is to Exercise As I hope

was the fore-runner of Christ; so examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the room. For as *Iob* commanded his sons to sanctify themselves before they did come to his Sacrifice, how should we sanctify ourselves before we come to Christs Sacrament, wherein we are commanded to do as the Lord himself did which instructed it? It is said that the chamber wherein Christ did institute this Sacrament was trimmed; the chamber wherein the Apostles received this Sacrament was trimmed. If *Isaiah* chamber, his inner chamber had been trimmed so too, hee had received this Sacrament with as much comfort, as the other Disciples did: but because his heart was not trimmed, therefore he was the first which was condemned for the unworthy receiving of this Sacrament.

Adam did not think that death had been in an apple: so you would not think that death should be in bread: but as a coal hath fire in it, besides the coal it self, which fire doth either warm or burn; so this meat hath another meat in it, beside that which is seen, which doth either save or destroy: therefore he which cometh to this spiritual meat, must examine whether he hath a spiritual mouth, as well as a carnal mouth, or else shall receive no more then he seeth, and that which he seeth not shall destroy him.

No man (saith Christ) putteth new wine into old vessels, lest the vessels break and the wine leak. This wine, is new wine, therefore put it into new vessels, holy vessels sanctified vessels, or else it will leak forth, and break the vessels; and thou shalt have no more taste of it, than while the relish of bread is in thy mouth. When Christ cometh to our house, shall we not look whether our chamber be trimmed, as the chamber was trimmed against his coming to the Paschever? But how shall we trim it?

When a man takes an office, hee examines his substance: when he takes a trade, he examineth his skill: when he goeth to fight, hee examineth his strength: but these wants are no wants when he goeth to the Sacrament. Wilt thou know now upon what articles thou must enquire at that time, that is, how thou shouldest examine thy self; As some praye say

Job. 9. 28

be at all times: so some examination is at all times: Thus Job examined himself every day, nay, every hour, because he feared all that he did.

1 Cor. 11. 19
Math. 22. 11

But there is a special examination before the Sacrament, because it is the bread which is received to salvation, or damnation; because it is the feast, to which whosoever cometh without his wedding garments, shall be cast into utter darknesse, because it is a seal which sealeth a curse or a blessing.

Three examinations.
The first examination of the tryal of spirits.

Therefore having observed that examination is the necessaryest lesson in christianity, and lesse known then other, I have studied since my Sermon, to lay down three examinations which you should use at all times, and a speciall examination for the Communicants Catechism, which leadeth immediately to the Sacraments, as a guest is handed to the Table. In the first examination, I will shew thee a rule how thou shalt try others spirits, and how then thou shalt try thine one.

Of others spirits.

1 King 22. 11

1 Thou shalt try strange spirits by their manner of speaking, plainly, or doubtfully, boldly, or fearfully: therefore wee read that the Oracles of the heathen had a double meaning, and that the false Prophets never spake boldly, but where their patrons were ready to flish them.

2

2 By the proportion of faith: for every heresy is contrary to some article of our beleefe, as every sin is against some of the ten Commandements.

3

Deut. 18. 22
Mat. 7. 15

3 By the effect of their speeches, for they take no effect, as it is said in the 18 chapter of *Deuteronomy*: and therefore they are called false Prophets.

4

Mat. 7. 16

4 By their fruits: for some of the false Prophets were good men.

5

5 By their successe: for if they be not of God, they will come to nought. As the *Aerians*, and *Arianists*, and *Pelagians* are vanished, as if they had never been: so time shall wear out every doctrine that is not truth. This is thy rule to try others spirits.

The examination of our own spirits.

Thou shalt try thine own spirit by the motions that it hath to good or evil. For as a good stomach turneth all that it takes into good nutriment, and a bad stomach turneth all that it takes into raven humours: so likewise a good minde converteth

all

all that it heareth, and all that it seeth, and all that it feelth, unto some profit: but a bad mind maketh a temptation of every thing: therefore it is said, *To the clean all things are clean*; and so, to the unclean, nothing is clean: that is, they defile themselves with every thing.

Rom. 14. 14
Tit. 1. 15

Secondly, by the first cause or preparation which thou hadst unto it; for whatsoever it be, thy thoughts will be where thou lovest: to verifie that saying *Where a mans treasure is, there will be his heart*: for likely the beginning is a picture of the end, and the act is like the thought which set it a work.

Mark 6. 21

Thirdly, by the manner of the consolation in it, whether it be of knowledge, or ignorance, whether it be constant, or mutable, calm, or boysterous, simple, or mixt: for as a cleer fountain yeeldeth cleer streams, so a pure heart hath pure joys.

Fourthly, whether it bring to Christ, or take any thing from him to thy self, like all the parts of Popery, which mangle his honour, either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou maist say, It is from God; water the seed, O Lord, which thou hast sown. This is the fruit of thy first examination. In the second, by making thee discern whether another bee a Christian, I will teach thee to know whether thy self be a Christian; which that thou maist reach to, observe this direction, and thou shalt see of what side thou art.

It must need be, that they which walk to contrary ends, should go diuers ways: therefore there be more differences between the Children of God, and the children of the world, than there be between men and beasts.

The second examination upon the differences between the wicked and the godly.

1 First, they are distinguished in *will*: for the wicked strive to bring Gods Will to their will, like Balaam, which when he had an answer, said for another: but the faithful labour to bring their will to Gods Will; like Christ, which said, *Not as I will, but as thou wilt*.

Numb. 22. 19
Mat. 26. 39

2 They are distinguished in *Faith*: *All men have not faith*, (saith Paul) *but the iust live by faith*: as if he should say, The iust beleve, and the unjust beleve not. The iust beleve, and apply that they beleve, to themselves: the wicked may beleve like the Devils, but their faith is like the gadding Hen, which

2 Thes. 3. 2
Rom. 1. 17
Jam. 2. 19

enrich her eyes to other, and never layeth at home : so they believe that other shall be saved, but not themselves.

Mat. 6. 2

3 They are distinguished in *Hopes* : for because the wicked hope not for any meeds of God, therefore they never defer their reward ; but if they do any good, they are transports of it themselves, for fear it should not bee blamed enough : and therefore Christ said, that the Pharisees had their reward already, because they were boasters of their works : and if they do not good, but evil, yet they would be magnified as much for evil, as other are for good. But the faithful are likened to handmaids which wait their reward ; *Their left hand knoweth not when their right hand doeth well*, and they are afraid to take honour of men, for losing their honour with God, like *Jahn Baptist*, which made his virtues meener than they were, and debased himself, when he might have got a name above his Lord.

1 Tim. 3. 2

Plal. 123. 3

Mat. 6. 3

John 1. 21.

Mat. 7. 17

4 They are distinguished in *Obedience*, therefore Christ teacheth us to judge men by their fruit, as an unfallible rule : for the evil tree will bring forth evil fruit, and the good tree good fruit ; and neither can change his property, although the evil fruit is sometimes beautiful, and the good fruit sometime blasted. All this, but in the wicked one sin teacheth another, and in the faithful, one sin preventeth another.

Wood. ro. 16

Sam. 29. 30

Mark 19. 9

Gen. 3. 18

Plal. 77. 17

Rom. 1. 7

Luke 8. 30

1 King. 3. 18

Mat. 9. 3

5 They are distinguished in *Repentance* : for the wicked do but weep for their sins past, but the godly purpose to sin no more. So *Pharaoh*, *Saul*, and *Judas* said, *I have sinned* : but *Sabbath*, *Belshazzar*, and *Abdimelech* said, *We will not sin* : therefore the heart of the godly is called a *contrite heart* ; but the heart of the wicked is called a *heart that cannot repent*. Beside, as Christ cast out a Legion of Devils at once, so the godly would be purged of all their sins together ; but the wicked never consent to leave all, but as *Neuman* said, *Let the Lord spare me in this* ; so ever he excepteth one sin, which is his beloved sin : like *Herod*, which reformed many things, and yet would not leave his brothers wife.

Mat. 9. 48

Luke 6. 32

6 They are distinguished in *Charity* : for ye shall never see the wicked love their enemies : and therefore when the Pharisees could not love their enemies, they taught that men might hate their enemies : and Christ speaking of the Publicans and sinners :

ners :

ters, exhorted his Disciples not to love like them, because they loved none but their friends.

7 They are distinguished in *Prayer*: for the wicked cannot *Pray*. *Psal.* 14. 4 *pray*; therefore *David* saith, *they call not upon the Lord*: as if *Zach.* 12. 10 they had not the *Spirit of prayer*: and therefore *Christ* calleth *Rom.* 8. 16 their prayer *babbling*; for they think not of *God* when they *Max.* 6. 7 speak unto him.

8 They are distinguished in *Painces*: no hypocrite can bear *Gen.* 4. 13 the *Cross*, but saith like *Cain*, *it is heavier than I can suffer*: *Act.* 16. 24 but *Paul* and *Silas* sung in prison: for a faithful man would have something to humble him, and rejoyce to bear his Masters marks, because the wounds of a Lover are sweet.

9 They are distinguished in the *use of adversity*: for this is a proper and peculiar mark of Gods Children, to profit by affliction: and therefore we read not in all the punishments of the wicked, that one of them said like *David*, *it is good for me* *Psal.* 119. 71 *that I have been afflicted*.

10 They are distinguished in *Humility*: for the wicked are not humbled before the *Cross*; like *Pharaoh*, that over- *Exod.* 8. 8, 19 *rowed*, but when he suffered: but the Apostles learned Humility *Mat.* 11. 29 of their Master, before their persecution came.

11 They are distinguished in their *judgement of the world*: for to the wicked it seemeth the hardest, and simplest, and unpleasantest book that is: and therefore *Paul* saith *that it is foolishness* *1 Cor.* 1. 18 *unto them*: but to the godly it seemeth the wisest, and eloquentest, and sweetest, and easiest book of all others: as though *God* did suddenly bring the understanding of it to them, as *Jacob* said of his *Venison*: according to that, *He that will do* *Gen.* 27. 30 *his will, shall know his desire*. *John.* 7. 17

12 They are distinguished in their *judgement of God*: the wicked are perswaded now and then of Gods mercy, for the *Exod.* 17. 30 present time while they feel it, as the *Jews* praised him always when he did as they would have him: but they cannot perswade themselves, that *God* will be merciful to them still, like *Job*, which said, *I though the Lord kill me, yet will I trust in him*: therefore the hope of the righteous is called *hope in death*. *Psal.* 11. 17 if the wicked love *God*, it is but for his benefits, as *Saul* loved *Prov.* 23. 23 him for his Kingdom. And this is always to be feared, that *Sam.* 10. 6

The second Sermon

in the wicked, the fear of Hell is greater than is their hope of Heaven: but in the faithful, the hope of Heaven is greater than their fear of Hell.

13 They are distinguished in their *Delights*: for the sport of the ungodly is folly, like *Belshazzars*; and therefore when they are sick or troubled, they never run to the Word for comfort; as though Gods promise pertained not to them: but to feasts, or tables, or tales, or musick, as *Saul* did to the Harp. But all the delights of the godly, are like *Dauids* dance about the Ark: they are never merry, but when they are doing well; nor at peace, but when their prayers have overcome God, like *Jacob*.

14 They are distinguished in their *opinions of death*: for the faithful long to be dissolved; and although they might live ever in continual prosperity, yet they would not stay so long out of heaven: but the wicked would never be dissolved, because death comes always unto them like a Jaylor, to hale unto prison; as *Achab* said of *Michaiab*, *That he never prophesied good to him*. Hereby a man shall know whether he have faith: for if he do believe the Promises, he will be glad to receive them.

15 They are distinguished in their *sence of sin*. Wicked men feel the loathsomeness of their Vices: but none but the faithful feel the defects of their righteousnesses. The Natural man never complaineth of his good works, but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, and his watches, like *Isaiab*, that said, *His righteousnesses was like a menstruous cloth*. As Christ met the Tempter in the Wilderness, a place of prayer, and fasting, and meditation: so a godly man meeteth the Tempter in his prayer, and in his fasts, and in his meditations; that is, he findes some let, or spot, or want in all his devotions. Therefore unless thy righteousness mislike thee as well as thy prophaneity, know that thou art yet no further than the wicked.

16 They are distinguished in their *Ends*: for the children of God propose the glory of God, and level all their thoughts, and speeches, and actions, as if they were messengers sent to carry him presents of honour.

Thus did *David*, when he said, *All that is within me praise the Lord*: As though himself had rather be without praise, than his Master.

Dan. 5. 4

1 Sam. 16. 23

2 Sam. 6. 14

Gen. 32. 18

Phil. 1. 23

Luke 2. 29

1 King. 22. 8

Job 64. 6

Phil. 16. 2

Mat. 23. 12

Master: but the children of the world set up their own glory for their mark, like *Nebuchadnezzar*, which said, *For the Honour of my Majesty*; Dan. 4. 37. Therefore they speak, and look, and walk, as if they did say to their tongue, and eyes, and feet, and apparel, as *Saul* said to *Samuel*, *Honour me before this people*.

Dan. 4. 37

1 Sam. 13. 13

17. Lastly they are distinguished in *Perseverance*: for the zeal of the wicked lasteth not, and therefore God said, *They are soon turned out of the way*: but the zeal of the faithful was represented by the fire of the Temple, which never went out. By these differences thou maist see how much thou dost differ from the wicked, or whether thou be of their band.

Exod. 2. 38

Levit. 6. 12

Then come to the third examination: as the Devil tempteth thee, to see what thou wilt do for him, so thou must tempt thy self, and get of thy soul what it would do for God, and what it would suffer for him, which hath suffered death for it. Therefore here we will set down certain *Interrogatories*, whereof thou shalt examine it.

The third examination.

Mat. 4. 9

1. First, whether thou have the heart of *Joshua*, to worship God as boldly as thou dost, though all the World did renounce him, and every one did mock thee as they did *Noah*, while he built the Ark?

Josh. 24. 15

2. Whether thou wouldest not deny Christ, as *Peter* did, if thou wert in *Peters* straits, and nothing to succour thee but policy?

Mat. 26. 70

3. Whether thou wouldest not steal, if thou didst see a booty as fit as *Achan*, which thou mightest catch up, and no man spy thee?

Josh. 7. 8, 9

4. Whether thou wouldest refuse a Bribe, like *Elisha*, if thou didst meet with one which were as willing and able to give it as *Naaman*?

2 King. 5. 26

5. Whether thou wouldest not deceive, if thou were in such an office as the false Steward, whose Master referred all unto him, and knew not when he kept any thing back?

Luke 16. 6

Although this is a parable,

yet it carrieth

the significati-

on of a Histo-

ry.

2 Sam. 11. 4

6. Whether thou wouldest not fulfil thy lust, as *David* did, if thou hadst his opportunity and allurement, and mightest do it without danger of the Law, like a King, as *David* might?

7. Whether thou wouldest not tell a Lye, as *Abraham* did, if it stood upon thy life, which made him twice dissemble than his

his

The second Sermon

his wife was his sister, lest he should dye for her beauty?

Gen. 22. 2

Gen. 20. 2

Mat. 4. 9

8. Finally, if it should be said unto thee, as the Devil said to Christ, *All these will I give thee, if thou wilt fall down and worship me*: that is no more, but if thou wilt sin; whether thou wouldst yield or no?

Psal. 86. 18

1 King. 18. 26

If thou have sinned thus and thus before, I will not say therefore, the Lord will not hear thee. But David saith, *If I regard wickedness in my heart, the Lord will not hear me*: that is, if for any cause a man purpose and carry a mind to sin when he is tempted, the Lord is so far from helping him, that he will stand like Baal, as though he did not hear him: for he hath a traitorous mind as deep as any, which thinks for a Dukedom I would betray my Prince, though he never play the traitor in his life. Thus you have heard how to try spirits, and how to discern a Christian from an Hypocrite, and how to oppose your hearts, that ye may be sure to judge rightly what ye are.

The fourth examination.

Heb. 6. 1

The receivers articles.

Now we come to that examination, which is the Epitome or abridgement of all these, for memory is short, and all are not of one strength, but some run, and some go, and some creep, and all do well, so long as they strive to perfection. The matters whereof principally the mind should be examined before the Sacraments, are these.

Play 59. 20

John 8. 29

Mat. 5. 44

1. First, whether thou hast faith, not only to believe that Christ died, but that he died for thee: for as the Scripture calleth him Redeemer, so Job calleth him his Redeemer.

2. The second Article is, whether thou be in charity; not whether thou love them which love thee, but whether thou love them that hate thee: for Christ commandeth us, *To love our enemies*.

Mat. 18. 36

3. The third Article is, whether thou repent, not for thy open and gross sins, but for thy secret sins, and petty sins, because Christ saith, *that we must give account of every idle word*.

Revel. 21. 12

Revel. 2. 12

4. The fourth Article is, whether thou resolve, not to sin again for any cause, but to amend thy evil life, not when age cometh, or for a space, but to begin now, and last till death: for Christ is Alpha and Omega, both the beginning, and the end, as well in continuing, as in our being, which hath made no promise to them which begin, but to them which persevere.

5 The

5. The last Article is, whether thou wilt find in thy heart to dye for Christ as Christ died for thee: we are bid not only to follow him, but to bear his Cross: and therefore we are called *Servants*, to shew how we should obey; and we are called *Souldiers*, to shew how we should suffer. Luke 12. 30
1 Tim. 3. 4

These are the receivers Articles, whereof his Conscience must be examined before he receive this Sacrament: & happy is he which can say, *All these have I kept*: for the Dove was not so welcome to *Noah*, as this man is to Christ. But if thou find not these affections within; but a nest of vices, leave still the offering at the Altar, and return to thine examination again, for thou art not a fit guest to sup with the Lord, until thou have no this *wedding garment*. Mat. 19. 20
Gen. 2. 11
Mat. 5. 24
Mat. 22. 12

How is it then, that some regard their other garments more than this? *Paul* saith, *Examine your selves*; and they examine their apparel: if they have new clothes in the Country, then they are ready to receive. I have known many kept from the Sacrament a whole year together by their Masters, for nothing but for want of a new Sute to set them forth with their fellows. The preparation of the Country folk before they receive.

Others respect whether it be a fair day: that they may walk after searce; making that day upon which they receive, like a Scholers thursdai, which he loves better than all the days in the week, only because it is his play-day. Thus like the Jews, they sit down to eat, and rise up to play: that as Christ calleth the Pharisees prayer *Dabbling*, Mat. 6. 7. so their receiving may be called dallying.

When they have the Sacrament in their belly, they think that all is well as *Isaac*, when he had a Leane in his house, thought that God loved him: but as the Levite did not profit him, because he received nothing but the Levite; so the bread and wine do them no good, because they receive nothing but bread and wine for want of faith. Marvel not then if you have not felt that comfort after the Sacrament, which you looked for; for it is comfortable to none but to them which prepare their hearts, and examine themselves before, because it is not the mouth, but the heart which receiveth comfort. Judg. 17. 2

Now it may be that the moss which we here have brought a

Joh. 13. 30

mouth and not a heart, these go away from the Sacrament to despight Christ, as *Judas* went from the Sacrament to betray him.

The other go away like one which had received a cheerful countenance of the Prince, all his thoughts are joy, and the countenance of the Prince is still in his eye. As he which hath eaten sweet meat, hath a sweet breath: so they which have eaten Christ, all their sayings and doings are sweet, like a perfume to men, and incense to God: their peace of Conscience, and joy of heart, and desire to do good, will tell them whether they have received bare signs, or the thing signified.

How a man shall know whether he have received well.

Every one which receiveth this Sacrament, shall feel himself better after it, like the Apostles: or else hee shall find himself worse after it, like *Judas*. Hereby ye shall know whether ye have received like the Apostles, or like *Judas*. Thus we have ended the doctrine of the Lords Supper. Now, if you cannot remember all that I have said, yet remember the text, that is, Examine yourselves before you receive this Sacrament hereafter.

FINIS.

THE EXAMINATION OF USURY, IN TWO SERMONS.

To the Reader.



Eye thou hast the Sermons which have been often desired, because of the matter fit for the City. One saith, that he would never speak to Usurers and Bribe-mongers, but when they be upon their Death-beds: for he which liveth by sin, resolveth to sin that he may live: but when he goeth to hanging, *Judas* himself will say, I have sinned. If I speak not to Usurers upon their Death-bed, yet I speak to Usurers which shall live on their Death-bed. Three things do give me hope: One is, that all hearts are in the hands of God, to call them at what hour he list, and therefore Soul may become an Apostle.

Mat. 27. 4

Act 9. 11

The next is, that the third Crow shall wake more than the former, and therefore after the crowing of other, this Crow may happily be heard.

The

Subtle thoughts to God thoughts: for I will alledge nothing against it, but that which is built upon the rock.

12. 1. 1. 1. 1.

Usury is the sin which God will try now, whether you love better than his word: that is whether you will leave it, if he forbids it. For God saith forbid it, and yet you will fully retain it,

1. 2. 1. 1.

Usurers here-
ticks,

that you love Usury better than Gods word. Therefore one saith well, that our Usurers are Hereticks, because after many admonitions, yet they maintain their error, and persist in it obstinately as Papists do in Ropery.

For this cause, I am glad that I have an occasion to grapple with this sin, where it hath made so many spoyle, & where it hath so many patrons: for it is said, that there be more of this profession in this City, than there be in all England beside.

There be certain finnes which are like an unreasonable enemy, which will not be reconciled to death: and this is one of those everlasting finnes which live and dye with a man.

For when he hath resigned his pride, and his envy, and his lust, yet Usury remaineth with him, and he saith as Naaman said, Let the Lord be merciful unto me in this, let me have a dispensation for this: as though this were a necessary sin, and hee could not live without it.

There be three finnes which are accounted no finnes, and yet they do more hurt than all their fellows, and those are, Drunkenness, Non-residence, and Usury: these three (because they are gainfull) are turned from finnes to occupations.

How many of this City for all they are Usurers, yet would be counted honest men, and would faine have Usury esteemed as a trade: whereas if it were not so gainfull, it would be counted as great a fine as any other.

and so it is accounted of all but them which live by it. This is the nature of pleasure and profane, to make finnes seem no finnes: if wee gain any thing by them, but the more gainfull a fine is, the more dangerous it is.

I will speak the more gainfull Usury is, the more dangerous it is. I will speak the more dangerous it is, because happily you shall not hear of this matter againe.

I will define what Usury is: secondly, I will shew you what a sinne it is: thirdly, I will shew the unlawfulness of it: fourthly, I will shew the kinds of it: fifthly, I will shew the arguments which are alledged for it: sixthly, I will shew the punishment

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The contents
of this Treatise.

punishment of it & severely. I will shew you what evil it
should hold of them, which do not lend upon Ury, but bor-
row upon Ury & Altho I will shew you what they should do
which have gotten rich by Ury.

Touching the first, Ury is that gain which is gotten by lene. The definition
of Ury.

It is for the use of the thing which a man lendeth, coveting of Ury.
before with the borrower, to receive more than was borrowed;
and therefore one calleth the Uryer a legal thief, because before
he steal, he tells the party how much he will steal, as though
he stole by the law. This word more comes to like a fish finger,
which makes a monster, because it is more than should be.

Another defining Ury, calleth it the contrary to Charity;
for Paul saith, Love seeketh not her own, but Ury seeketh
another that is not her own; therefore Ury is contrary to love;
but God is Love; saith John, therefore Ury is contrary to God.
Iohn 4. 8

Now all the Commandments of God are fulfilled by love,
which Christ teacheth when he dwelleth with all the Commandments
to one commandment, which is, Love God above all things
and thy neighbour as thy self; as if he should say, he which loveth
God, will keep all the commandments which respect
God; and he which loveth his neighbour, will keep all the
commandments which respect his neighbour; therefore to main-
tain love, God forbiddeth all things which hinder this love;
and amongst the rest hee forbiddeth Ury, as one of his
deadliest enemies. For a man cannot love and be an Uryer. Be-
cause Ury is a kinde of cruelty, and a kinde of extortion, and
a kinde of persecution; and therefore the way of love doth
make Uryers; for if there were love, there would be no swa-
ry, no deceit, no extortion, no flaundering, no reviling, no con-
tempt, no persecution; but we should live in peace and joy, and be com-
mune like the Angels; whereby you see that all the times are
against our selves; for if there were no deceit, then we should
not be deceived; if there were no flaunder then we should not
be flaundered; if there were no cruelty, then we should not
be cruell; if there were no extortion, then we should not be
injured; if there were no Ury, then we should not be oppressed.
Therefore Gods law had been better for us than our own
law;

Mat. 22. 37

Because it is
the way of
the world

the world is
the way of

Law: for if his Law did stand, then we should not be deceived, nor slandered, nor envied, nor injured, nor oppressed. God hath commanded every man to lend freely, and who would not borrow freely? Therefore they which brought in Usury, brought in a Law against themselves.

Luke 6. 35
V. 11

Back, 1. 11
Nehem. 2. 5

Deut. 15. 10

Gal. 5. 15

Because it signifies an adversary: *Nesfor*.

The unlawful-
ness of Usury.

The first Usurers which we read of, were the *Jews*, which were forbidden to be Usurers, yet for want of faith and love, *Bartholomew* and *Nehemiah* do shew, how the *Jews*, even the *Jews*, which received this Law from God himself, did swerve from it as they did from the rest. First they did lend upon Usury to strangers, after they began to lend upon Usury to their Brethren: and now there be no such Usurers upon earth, as the *Jews*, which were forbidden to be Usurers: whereby you may see how the malice of man hath turned justice into cruelty. For whereas lending was commanded for the benefit of men, Usury hath turned it to the undoing of men: for they take when they seem to give, they hurt when they seem to help, they damage when they seem to advantage: therefore it is well noted, that Usury hath her name of biting: and she may well signifie biting, for many have not only been bitten by it, but devoured by it, that is, consumed all that they have. Therefore as the apostle saith, *If you bite one another, take heed you be not devoured one of another*: so I may say, *If you be Usurers one to another, take heed you be not devoured one of another*, for Usurers are biters.

As the name of the Devil doth declare what an enemy he is: so the name of Usury doth declare what an enemy she is. That you may know Usury for a biter, her name doth signifie biting: if there were one biting Usury, and another healing Usury; these Usuries should have two names, one of biting, and another of healing: but an Usury signifie biting, to shew what all Usury is to the borrower.

Now you have heard what Usury is, and of what it is doctored, you may hear the unallowableness of it. First, it is against the Law of charity, because charity biddeth us to love every man his own, and to require no more than our own: but Usury requireth more than our own, and gives not to other what our own charity rejoiceth to communicate her

her goods to other, and Usury rejoyceth to gather other mens goods to her self.

Secondly, it is against the Law of Nations: for every Nation hath some Law against Usury, and some restraint against Usurers, as you shall hear when we speak of the punishment.

Thirdly, as it is against the Law of Nations, so it is against the Law of Nature: that is, the natural compassion which should be among men. You see a river when it goeth by an empty place, it will not pass until it hath filled that empty place, and then it goeth forward to another empty place, and filleth it; and so to another empty place, and filleth it; always filling the places which are empty: so should we, the rich should fill the poor, the full should fill the hungry, they which abound, should fill them which want; for the rich are but Gods Almshouses, and their riches are committed to them of God, to distribute and do good, as God doth himself. As the water is charitable after a sort, so is the air: for it goeth into empty places too, and filleth them as the water doth. Nature cannot abide that any place should be empty; and therefore the air, though it be a light body, and so naturally ascendeth upward, yet rather than any place in the earth should be empty, the air will descend (as it were) from his Throne, and go into Caves, into Dens, and into Dungeons, to fill them. If the rich were so good to their empty brethren, as the air and water are to other empty things; as there is no empty place in the World, so there should be no empty person in the World: that is, the rich in *Israel* would fill the poor in *Israel*. But the rich make the poor to fill them: for Usurers feed upon the poor, even as great fishes devour the small. Therefore he which said, *Let there not be a beggar in Israel*, said too, *Let there not be an Usurer in Israel*; for if there be Usurers in *Israel*, there will be beggars in *Israel*, for Usurers make beggars, even as Lawyers make quarrellers.

A Similitude.

Deut. 15. 4

Fourthly, it is against the Law of God. First, it is forbidden in *Lev.* 22. where it is said, *If thou lend money unto my people, that is, to the poor with thee, thou shalt not oppress them with Usury*: here is Usury called oppression; therefore if oppression be a sin, Usury is a sin too. Secondly, it is forbidden in *Lev.* 25. 26. where it is said, *Thou shalt not give thy money to Usury, nor lend thy*

G

with usals

The first Sermon

Deale for interest. Here you may see that men may be Usurers of victuals, and other things, as well as of money. Thirdly, it is forbidden in *Deut. 23.* where it is said, *Thou shalt not lend unto thy brother upon usury.* And lest you should say that he meaneth but one kind of Usury, be assured that he meaneth all kinds of Usury for after in the 19. verse he saith, *As Usury of money, Usury of victuals, Usury of corn, or Usury of any thing that is given to Usury:* because some are no Usurers of money, but some are Usurers of victuals, some are Usurers of cloth, some are Usurers of corn, some are Usurers of wine, some are Usurers of oyl, and some of one thing, and some of another, and none would be counted Usurers, but they which lend money unto Usury: therefore God forbiddeth so precisely Usury of any thing, shewing that all Usury is unlawful.

It is a miserable occupation to live by sin: and a great comfort to a man when he looketh upon his gold and silver, and his heart telleth him. All this is well gotten; and when he lieth upon his Death bed, and must leave all to his children, he can say unto them, I leave you mine own, but the Usurer cannot say, I leave you mine own, but I leave you other mens: therefore the Usurer can never dye in peace: because if he dye before hee make restitution, he dyeth in his sin.

Joh. 11. 34

When Christ raised *Lazarus* from death, after he had lain four days in the Grave, he wept so over his Sepulchre, that the standers about said one to another, *See how he loveth him!* As it may be said of Christ, *See how he loveth us!* So it should be said of us, *See how they love one another!* For Christ said to his Disciples, *Love one another, as I have loved you:* but it may be said of the Usurer, *See how he hateth other, and loveth himself!*

Joh. 13. 34

For when he saith, that he lendeth for compassion, he meaneth for compassion of himself, that he may gain by his pity. The Usurer loveth the borrower, as the Ivie loveth the Oke: the Ivie loveth the Oke, to grow up by it; so the Usurer loveth the borrower, to grow rich by him. The Ivie claspeth the Oke like a Lover, but it claspeth out all the joyce and sap, that the Oke cannot thrive after: so the Usurer lendeth like a friend, but he covenanteth like an enemy; for he claspeth the borrower with such bonds, that ever after he diminisheth as fast as the Usurer increaseth.

A Simile.

Christ

Christ expounding the Commandement which forbiddeth to steal, saith, *Lend freely*, shewing that Usury, because the lender lendeth not freely, is a kind of Theft, and the Usurers a kind of Thieves, or else this exposition were not right. Therefore *Zacharias*, as though he had stolen other mens goods, when he began to repent, hee restored them again four-fold. Even as Thieves are enjoyned to restore four-fold for that which they have stolen: so *Zacharias* restored four-fold, as though hee had stolen. It seemeth that *Zacharias* was no great Thief, because he restored four-fold for all that hee had gotten wrongfully: for hee got but the fourth part of his goods wrongfully at the most, or else hee could not have restored four-fold again. But now, if some should restore four-fold for all that they have gotten wrongfully, they should restore more than they have, because all which Usurers get, they get wrongfully: for their occupation is a sin; and therefore one saith, Because they cannot restore four-fold here, they shall suffer an hundred fold hereafter.

Amasaiah is forbidden to strengthen himself with the armies of *Israel*, only because *Israel* had offended God. If *Amasaiah* might not joyn the Armies of *Israel* with his Armies to strengthen him, dardest thou joyn the goods of the poor with thy goods to enrich thee? When God set *Adam* his work, he said, *In the sweat of thy brow thou shalt live*: not in the sweat of his brows, but in the sweat of thy brow: but the Usurer liveth in the sweat of his brows, and her brows: that is, by the pains, and cares, and labours of another, for he taketh no pains himself, but only expecteth the time when his interest will come in, like the belly which doth no work, and yet eateth all the meat.

When God had finished his Creation, he said unto man, and unto beasts, and unto fishes, *Increase and multiply*: but he never said unto money, *Increase and multiply*, because it is a dead thing, which hath no seed; and therefore is not fit to increase. Therefore he which saith to his money, *Increase and multiply*, begetteth a monstrous birth like *Amah*, which devised a Creature which God had not created before. Christ saith to his Disciples, *If you love but them which love you, what are ye for better*

Understand that this Sermon upon the Mount, is an exposition of the Commandements, or else the text will not seem to imply this Luke 19. 8. In some kind of theft. Exod. 22.

Chron. 25.

Gen. 3. 19

Gen. 1. 28

Gen. 36. 41

Mat. 23. 26

than the Publicans? for they love their brethren: so may I say, if you will lend to none, but to them which will pay you Usury for it, what are you better than the Jews? for the Jews would lend for Usury; and if you be no better than the Jews, then you shall speed no better than they. For as Christ said, *Except your righteousness do exceed the righteousness of the Pharisees, your reward shall not exceed the reward of the Pharisees*: so except your charity do exceed the charity of the Jews, your reward shall not exceed the reward of the Jews. All this doth shew, that the Usurer is like Esau, of whom God said, *Esau have I hated*. Now in Psal. 112. you shall see who is like Jacob, of whom God saith, *Jacob have I loved*: for there David saith, *A good man is merciful and lendeth*: & straight upon it he setteth this crown, *He shall never be moved, but he had in perpetual remembrance*; as if he should say, This is the good mans Usury, this is his increase, even a good name, and everlasting joy. Again, in Exod. 23. it is said, *Lend unto him which wanteth, without Usury, that the Lord may bless thee*: as if he should say, Let the Lord pay the increase, fear not to bee losers by doing good, for God hath given his word to require it himself. As he saith to them which were afraid to pay Tithes, and offer Sacrifice, *Try me, if I will not pour down a blessing upon you*: So he seemeth to say unto them which are afraid to lend, try me, if I will not pour down a blessing upon you. Whom will you trust, if you do not trust your Creator, your Father, your Redeemer, your Preserver, and your Saviour?

Mal. 3. 10
Deut. 15. 10

The kinds of
Usury.

Now you have heard the unlawfulness of Usury, you shall hear how many kinds there be of it. As other Crafts are called Mysteries, so I may fitly call it, The Mystery of Usury; for they have devised more sorts of Usury, than there be tricks at Cards: I cannot reckon half, and I am afraid to shew you all, lest I should teach you to be Usurers, while I dissuade you from Usury. Yet I will bring forth some; and the same reasons which are alledged against these, shall condemn all the rest.

Some will not take Usury, but they will have the use of your Pasture, or your Land, or your Orchard, or your Team, or your Kine, until you pay the money again, which in that time will grow to a greater gain to the Usurer, and a great loss to the borrower,

borrower, than if he had paid more money than other, who are woot to take.

Some will not take Usury, but they will take plate, and vessel, and tapistry, and bedding, and other Householdstuffe, to use and wear until their money come home; which will lose more in wearing, than the interest of the money would come to. This Usury is forbidden in the second of *Amos*, where God complaineth, saying, *They lye down upon the clothes which are laid to pledge*: shewing, that we should not lye down upon such clothes; that is, we should not use or wear the thing which is laid to pledge.

Some will take no Usury, but they will take a pawn, which is better than the money which they lend, and then they will covenant, that if he bring not the money again by such a day, he forfeiteth his Pawn: which day the Usurer knoweth that the poor man is not able to keep, and so he keepeth the Pawn for his money, which is worth twice his money. This Usury is forbidden in *Leuit. 25.* where it is said, *Thou shalt not take Usury or vantage*. As if he should say, Thou shalt not take the forfeiture: for then thou takest vantage, when thou takest more than thou lendest.

Some will not take Usury, but they will buy something at a small price, and then covenant with the borrower, that he buy the same again of the same price at such a day: which day the Usurer knoweth that the borrower is not able to keep, and so he getteth for a little, that which the other might have sold for much more. This Usury is condemned in the first Chapter to the *Thessalonians*, the fourth verse, where it is said, *Let no man defraud, or circumvent his brethren in any thing*.

Some will not take Usury, but they will lend out their money to Occupiers, upon condition to be partakers in their gains, but not in their losses: So one takes all the paines, and abideth all the venture, and the other that takes no pains, reapeth half the profit. This Usury is forbidden in *2 Thes. 3. 10.* where it is said, *He which will not work, let him not eat*.

Some will not take Usury, but if he be a Labourer, or a Mason, or a Carpenter which borroweth of him, he will covenant with him for so many days work, he shall labour with him so many

days, or so many weeks, for no money, but the tone of money. This Usury is condemned in *Luk. 10. 7.* where it is said, *The labourer is worthy of his hire.*

7. Some will not take Usury: but if you have not present money to pay for their Wares, they will see a high price of them, for the forbearing of the time, and so they do not only sell their wares, but they sell time too: that is, they do not only sell their own, but they sell Gods own. Therefore one saith of these, When he selleth the day, he selleth the light; and when hee selleth the night, he selleth rest: therefore when he would have the light of Heaven, and the rest of Paradise, it shall be said unto him, that he hath sold both already. For he sold light when he sold the day, and he sold rest when he sold the night: and therefore now hee can have neither light nor rest. Hereafter let not the *Londoners* say that they give time, but that they sell time.

8. There be other Usurers, which will not lend themselves, but give leave to their Wives, and they play like Hucksters: that is, every month a penny for a Shilling, which is one hundred for another in the year.

9. But that I was informed of them since this Sermon was preached, I had left out our capital Usurers, which will not lend any money, because they dare not require so much gain as they would have; but if you would borrow an hundred pound, they will give you Wares worth threescore pound, and you shall answer them an hundred pound for it. These are the Usurers General, which lurk about the City like Rats, and Weasels, and Fulmers: of whom may bee said the same which is said of the Devils: *They seek whom they may devour.*

1 Pet. 5. 8, 10.
Usurers Cousins

There be other Cousins to Usurers, which are not counted Usurers: such as take money for that which they should give freely; such as take as much for a counterfeit, as for the best; such as take a Fee of a Client, and do him no pleasure: such as take money for Masses, and Virges, and Trentals, and Pardons, and such like drugs, which do no more good than fire out of the chimney. This is a kind of Usury, and deceit besides, which one day they will cast away, as *Judas* did his thirty pence.

Objections
made by
Usurers.

Now you have heard the kinds of Usury, you shall hear the Arguments which are devised for Usury.

Sin

Sin is never compleat until it be excused: this is the damage which the Devil getteth by every sin, whensoever he can fasten any temptation upon us, we give him a sin for it, and an excuse to boot, as *Adam* our father did. First, he sinned, and then he excused: so first we sin, and then we excuse: first an Usurer, and then an excuser: therefore every Usurer will defend Usury with his tongue, though he condemn it with his conscience. If the Image-makers of *Ephesus* had not lived by Images, they would have spoken for Images no more than the rest: for none stood for Images but the Image-makers: so if the Usurers did not live by Usury, they should speak for Usury no more than the rest: for none stand for Usury, but Usurers. Gen. 1.

It is an easie matter (if a man be disposed) to speak something for every vice: and some defend the Screws, some defend Non-residency, some defend swearing, By my faith, some defend bowling upon the Sabbath, and some defend Usury: but, *Will you plead for Baal* (saith *Jaab*;) that is, will you plead for sin, which will plead against you? A sin is sin when it is defended: nay a sin is two sins when it is defended: for, *He that breaketh one of the least Commandements* (saith Christ) *and teacheth others to do so, is the least in the Kingdom of Heaven.* Judg. 6. 13
A Squier of low degree, is a Squier of no degree: so the least in the Kingdom of Heaven, is none of the Kingdom of Heaven. Who then is the least in the Kingdom of Heaven? Not he which breaketh the least of the Commandements, but he which teacheth others to do so: that is, he which by defending, and excusing, and mincing, and extenuating his sin, encourageth others to sin too. Mat. 5. 10

To defend Usury, they distinguish upon it, as they distinguish of Lying. As they say, there is a pernicious Lye, and an officious lye, &c a merry lye, and a godly lye: so they say, there is the Merchants Usury, and the strangers Usury, and the widows Usury, and the Orphanes Usury, and the poor mans Usury, and the biting Usury, and the charitable Usury, and the necessary Usury. As God said, *Ye shall dye*; and the Woman said, *Peradventure ye shall dye*; and the Serpent said, *Ye shall not dye*: so there be three opinions of Usury: some say like God, *Thou shalt dye*; they think that Usury is utterly unlawfull, because God hath uttered ones of Usury. Gen. 2.

forbidden it : some say like to the woman, *Peradventure thou shalt dye* ; they doubt whether Usury be utterly unlawful or no ; because it is so much tolerated : some say like the Serpent, *Thou shalt not dye* ; they think that Usury is lawful, because it is gainful, as *Saul* thought that the Idolaters beasts should not be killed, because they were fat. But as he was commanded to kill the fat beasts, as well as the lean beasts : even so we are commanded to kill fat sins, as well as lean sins, gainful sins, as well as prodigal sins.

They which plead for Usury, object these Arguments : First, they say, God doth allow some kind of Usury : for in *Deut. 23.* it is said, *Of a stranger thou maist take Usury.* I perceive no Scriptures speaketh for Usurers : *Of a stranger* (saith God) *thou maist take Usury* : but thou takest Usury of thy brother ; therefore this condemneth thee, because thou usest thy brother like a stranger. Here *stranger* doth signifie the *Jews* enemies, whom they were commanded to destroy : therefore mark how much this maketh against Usury, which they object for Usury. God doth not license the *Jews* to take Usury of any but their enemies, whom they might kill. They might not be Usurers unto any, but to them of whom they might be destroyers, whom they might slay, of them only they might take Usury : shewing, that Usury is a kind of punishment : and such a kind of punishment, as if we are to kill a man, it were a very fit punishment for him : and therefore the *Jews* might take Usury of none but them whom they might kill. I hope Usurers will alledge this Scripture no more.

2. Secondly, they say they lend for compassion, and so make Usury a work of charity. This were charity, Not to be partakers in our gains, but to be partakers in our losses : but Usurers will bee partakers in our gains, but not in our losses ; nay, though we lose, yet they will gain. Is this charity ? It is Usurers charity.

3. Thirdly, they say, If he gain, and I gain too, is not this well ? may he not consider my friendship, and be thankful ? Yes, hee may be thankful : but no man is bound to bee thankful, but when he hath received a good turn, then he is tried whether he will be thankful or no ; and if he requite thy courtesie, then he

he is thankful: but if thou binde him to requite it, then thou art covetous.

Fourthly, they say, Usury is necessary for Orphans, and Widows, and strangers, which have no other way to get their living, and therefore some Usury must be tolerated. If Usury be necessary for us, how did the Jews without it? Did God think it good for the state of their Common-weal to be without Usurers: and is it good for the state of our Common-weal to have Usurers? This is wisdom against God.

Fifthly, they say, If I may not gain by the money which I lend, I will lend no more, but keep my money to my self. Nay, that is as bad to keep thy money from them which need, as to lend thy money for Usury: For Christ saith, *From him which borroweth, turn not away thy face*: therefore thou art bound to lend. As he hath a curse in *Prov. 11*: which keepeth his Corn, when he should sell it unto them which hunger; so he hath a curse in *Ezek. 18*. which keepeth his money when he should lend it unto them which want.

Sixthly, they say, Because Usury comes of biring, the biring Usury is only forbidden, and none but the biring Usury. Why then all Usury is forbidden, for all Usury cometh of biring; so the wise God hath given it a name to condemn it.

Lastly, they alledge the Law of the Land for it, and say, The Queens statute doth allow us to take upon Usury ten in the hundred. These are like the Jews, who said, *We have a law, and by our law he shall dye*: when they could not say by Gods law he shall dye, then they say, *By our law he shall dye*: so when they cannot say by Gods Law we may take Usury, they say by mans law we may take Usury. This is the poorest defence of all the rest: for if Gods Law forbid thee, can any law of man excuse thee? As it would not serve Adam to say, *The woman bade me*, so it will not serve the Usurer to say, the Law doth license me: for though peradventure our law doth tolerate more than should be tolerated, yet I would have you know, that our Law doth not allow ten in the hundred, nor five in the hundred, nor one in the hundred, nor any Usury at all: but there is a restrainer in our Law, that no Usurer take above ten in the hundred: it doth not allow ten in the hundred, but punisheth that tyrant which exacteth above

Mat. 5. 41.

Joh. 19. 7.

Gen. 3.

Mat. 19. 7

above ten in the hundred. It is much like that toleration which we read of Divorces: For the hardness of mens hearts, Christ saith, that *Moses* did suffer the Man and Wife to part asunder: so for the hardness of mens hearts, our *Moses*, our Prince is fain to suffer as it were a kinde of Usury, because otherwise no man would lend.

Luke 16. 14

Ezek. 2. 5

These are the best excuses which our Usurers have to plead for themselves, against they come before the Tribunal Seat of God: and if their reasons will not stand before mer, nor their own Conscience, how will they stand before the Lord? and yet he which speaketh to these, maketh himself a mock. Christ Preached many Sermons, and never was scorned at any; but when he preached against Covetousness, then it is said, that he was mocked: shewing, that these kind of men are most incorrigible, and wedded to their sin, till death make them part. Yet (for their greater Condemnation) we are commanded to speak to them which will not hear: of which number is every Reader of this Sermon, if he be an Usurer after.

What the Usurer is like.

Now you long to hear what the Usurer is like. To what shall I liken this Generation? They are like a Butlers Box; for as all the Counters at last come to the Butler, so all the mopy at last cometh to the Usurer: ten after ten, and ten after ten, and ten to ten, till at last he receive not only ten for an hundred, but an hundred for ten: this is the only difference; that the Butler can receive no more than he delivered, but the Usurer receiveth more than he delivereth. They are even like a moth that eateth a hole in Cloth: so Usury eateth a hole in Silver. If you have a piece of Silver which is as much as an hundred pounds, in one year Usury will eat a hole in it as big as ten pounds: in two years she will eat a hole as big as twenty pounds: in three years she will eat a hole as big as thirty pounds. Nay, now they say, He is but a bad husband, which cannot eat a hole as big as fifty pounds in a year: that is, which cannot gain half in half: how many holes have these moths eaten in poor mens Garments? they are like Non-residents, that is, such bad members that no man speaketh for, but themselves: as no man standeth for Non-residency, but he which is a Non-resident, or he which will be a Non-resident; so no man standeth for Usury,

ry; but he which is an Usurer, or he which would be an Usurer.

They are like *Jezabel*, which said, *Let me alone, I have a King.* 22. 7
may. If there be no way to live (saith the false Steward) I know Luke 16. 4
 what to do, I will deceive: so if there be no way to live (saith
 the Usurer) I know what to do, I will oppress. If I cannot live
 by buying, nor by selling, nor by flattering, nor by labouring, I
 will live by oppression. But as one in his Comment speaks to the
 false Steward; thou saist, I know what to do: but dost thou
 know what thou shalt suffer? So I say to Usurers, You say you
 know what to do: but do you know what ye shall suffer? In-
 deed he knoweth not what to do, which knoweth not to do
 well; and therefore Christ said of his persecutors, *That they knew* Luke 23. 34
not what they did. Here I will end the first days examination.
 Now I may conclude with *Paul*, *I have not spoken, but the* 2 Cor. 7. 10
Lord: and therefore as the Lord said unto *Saul* that he perse- Acts 9. 22
 cuted him: so they which resist this doctrine, do concerning him, and
 not me.

The end of the first Sermon.

THE EXAMINATION OF USURY.

The Second Sermon.

IT remaineth that we speak of the Usurers punish-
 ment: then, what may be thought of them which do
 not take Usury, but give Usury. Lastly, what they
 should do, which have got their riches by Usury.

To begin with the punishment, not only Gods Law, but even
 the Canon-Law doth so condemn Usury, that first it doth ex- The punish-
 communicate him from the Church, as though he had no com- ments of
 munion with Saints. Usurers.

Secondly, it doth detain him from the Sacraments, as though
 he had no communion with Christ.

Thirdly, it doth deprive him of his Sepulchre, and will not
 suffer him to be buried, as though he were not worthy to lye in
 the earth, but to lye in Hell.

Lastly, it maketh his will to be no will, as though his goods
 were

The second Sermon

were not his own: For nothing is ours, but that which we have rightly got: and therefore we say, It is mine by right, as though it were not ours, unless it be ours by right. This is the judgement of mans law.

Prov. 28. 8

Now you shall hear the judgement of Gods Law. An Usurer doth receive two incomes; one of the borrower, and another of the revenger; of the borrower he looks for gain, but of the revenger he looks for punishment. Therefore all the Scripture prophesieth evil unto him, as *Micah* did to *Ahab*. *Salomon* saith, *He which increaseth his riches by Usury, gathereth for them which will be merciful to the poor.* As if he should say; When he hath laden himself like a Cart, he shall be unladen like a Cart again, and they shall inherit his mony, for whom he did never gather it. For he which is unmerciful to the poor, meaneth not to gather for them which will be merciful to the poor. But *Salomon* saith, That they shall be his heirs, which will be merciful, as he was unmerciful.

Prov. 31. 13

Now mark whether this Prophecy of *Salomon* be true; I know not how many in this City do increase by Usury; but this Prophecy seemeth to be verified of many: for it is noted, that the riches and lands of Aldermen and Merchants, and other in *London*, do not last so long, nor endure so well, as the riches and lands of other in the Country; and that their children do not prove so well as others, nor come to that place in the Commonwealth, which for their wealth their Parents looked that they should come to. I can give no reason for it, but the reason of *Salomon*; *He which increaseth by Usury, gathereth for them which will be merciful to the poor*: that is, their riches shall go from their heirs to Gods heirs, according to that, *The riches of the sinner is laid up for the righteous*: that is, the righteous shall enjoy that which the wicked gathereth.

Ezek. 22. 13

All riches are uncertain, but the riches which are evil gotten are most uncertain: they may be called moveable goods, for they are very moveable, like the Clouds which never rest till they fall as they clime. God saith, that he will smite the Usurer with his fist, not with the palm of his hand, but with his fist, which giveth a greater blow. As his hands were shut against the poor, so Gods hands shall be shut against him; that his punishment

ishment may be like his sin. But if you will hear their final Sentence, *David* saith here, *That they shall not dwell in Gods Temple, nor rest in his holy mountain.* Then we will seek no more punishments; for this punishment is all punishments. If they shall not come to heaven, whose then shall those riches be? Nay, whose then shall the honour be when that day cometh? If hee shall not rest in heaven, then he shall rest in hell, where no rest is. Then, saith one, the Usurer shall cry unto his Children, Cursed be you my Children, because you were the cause of these torments, for lest you should be poor, I was an Usurer, and robbed others, to leave riches unto you. To whom the Children shall reply again: Nay, cursed be you father, for you were the cause of our torments, for if you had not left us other mens goods, we had not kept other mens goods. Thus when they are cursed of God, they shall curse one another: curse the Lord for Condemning them, curse their sins for accusing them, curse their Parents for begetting them, and curse themselves, because they cannot help themselves. As they which are blessed do nothing but bless; so they which are accursed, do nothing but curse.

This is the second Usury, which the Usurer shall receive of God, after he hath received Usury of men: then the name of Usury shall be fulfilled: as it signifieth biting; so when it hath bitten one, it shall bite the Usurer too, and never rest biting; then they shall wish that they could restore again as *Zachew* did, and shall not restore, because their money is gone. Therefore if Christ be come to your hearts, as he came to *Zachew* house, restore now as *Zachew* did, and escape this judgement. This is the end of the Usurer and his money: if they stay together till death, yet at last there shall be a division. The Devil shall take his soul, the earth shall take his body, the strangers shall take his goods, and the mourners shall rejoyce under their blacks, and say, Wickedness is come to the grave. Therefore if thou wouldest not be counted an Usurer then, refrain to be an Usurer now: for they which are Usurers now, shall be counted Usurers then. Thus you have heard the Usurers payment.

Now if you will know whether it be unlawful to give Usury, as it is unlawful to take Usury, I wish that you could resolve your selves, that I might not speak of it: for I have heard some

Preachers

Note

Luke 19.

Note

Whether it be
lawful to give
Usury.

The second Sermon

Preachers say, that there be some truths which they would be loth to preach: and so there be some truths which I would be loth to preach, because many hear by halvers, and some for malice or ignorance will take things otherwise than they are spoken; yet because I have promised, I will speak something of it.

Wellehen, may we neither take Usury, nor give Usury? I know that *Jeremy* saith, *I have not lent upon Usury to others, neither have others lent upon Usury to me*: as though both were unlawful, not only to take Usury, but to give Usury. But thereby *Jeremy* doth signifie that he was no medler in the world, whereby they should envie him like other men, and therefore he cleareth himself chiefly from Usury, because Usurers were most envied. And to shew that he was not an Usurer, he saith, that hee was not a borrower, which is more lawful than to be an Usurer: like a man which saith, I do neither hate him, nor know him. Why, it was lawful to know him: but to prove that he did not hate him, he saith that he doth not know him.

So *Jeremy*, to prove that he had not lent upon Usury, doth say, that he never borrowed upon Usury, which many will do that will not lend. The best Expositors give this sense of it. I know besides, that Christ did cast forth the buyers out of the Temple, as well as the sellers. But that was not for buying, but for buying in the Temple, where they should not buy, but pray: or else it was as lawful to buy any thing, as it is lawful to use it.

I know besides, that it is a common saying, If there were no buyers, there would be no sellers: if there were no bribe-givers, there would be no bribe-takers. But in this case it may be rather said, If there were no takers, there would be no givers: for the giver doth not make the receiver to take, but the receiver doth make the giver to give, because he will not lend, unless the other will give him for the loan: therefore, as we say, the receiver makes the thief: so I may say, The receiver of Usury maketh the giver of Usury.

Therefore I would be loth to compare them which are constrained to borrow upon Usury, unto them which did buy in the Temple, and were not constrained more than they which sold in the Temple. Much less may I compare them which give Usury, unto them which take Usury: for there is as great odds between

Jer. 15. 10
1. Object.
Answer.

2. Object.
Answer.

3. Object.
Answer.

and it is as lawful
to give as to take

between them, as there is between giving and taking; as between covetousness and necessity: for the one is covetousness, and the other is necessity. He which lendeth for Usury, lendeth for covetousness, but he which borroweth upon Usury, borroweth for necessity.

Now, for necessity, God hath allowed many things: as, for necessity it was lawful for *Adam* Sons to marry with *Adam* Daughters, because there were no other women: for necessity it was lawful for *David* to eat the Shew-bread, because he had no other food: for necessity it was lawful to work, and hunt, and fight upon the Sabbath, which was not lawful but for necessity: therefore, for necessity, why may not a man pay more than he borrowed? Seeing no Scripture doth forbid us to pay more than we borrowed, but to require more than we lent: Some do think, that as God did use the ambition of *Abraham*, and the malice of *Pharaoh*, and the treachery of *Judas* unto good; so men may use the covetousness of Usurers unto good; that is, to help at need, when a man is like to be undone, and his Children cast away, and his Lease forfeited, and many inconveniences beside like to ensue, which you know better than I, unless he have present money at some time to prevent a mischief. For example hereof, I may alledge how *Jacob* did use the sin of *Laban*. *Laban* did evil in sweating by Idols, but *Joseph* did not evil in receiving such an oath of him, though it was an unlawful oath: so though the Usurer doth evil in taking Usury, yet a man doth not evil in giving Usury. Beside, I may alledge the example of *Abraham* and *Abimelech*: *Abraham* made a covenant with *Abimelech* to confirm this covenant, *Abraham* swore, and *Abimelech* swore: *Abraham* swore by the true God, but *Abimelech* swore by his false gods; & yet *Abraham* did receive his oath and swore not. So if her Majesty and the *Turk* should make a covenant, the *Turk* would not swear as the Queen would swear: for the Queen would swear by the Lord; but the *Turk* would swear by *Mahomet*. If it be lawful then to receive such an oath, though it be an unlawful oath, why may it not be lawful for me to give more than I borrowed, though it be unlawful for the Usurer to take more than he lent? Beside, a Prince may not lawfully pardon a murderer, yet I think that no man will say in haste,

1 Sam. 21. 6.

Luke 12, 10

Gen. 31, 33

Gen. 21, 32

27. 2. 2011

11. 11. 2011

haste, though which hath committed murder, may not take a pardon. As this unlawful giving doth not make the taking unlawful: so the other unlawful taking doth not make the giving unlawful. Besides, it is lawful to suffer injury, though it be unlawful to offer injury: it is lawful to suffer injury, as Christ paid tribute, which was injury: but it is not lawful to offer injury, because there are six Commandments against it.

Mat. 17. 17

Now, to take Usury, is (as it were) to offer injury: but to give Usury, is (as it were) to suffer injury; therefore, though I may not take more than I lent, yet may I give more than I borrowed.

Gal. 3. 28

Moreover, I may compare giving of Usury to swearing: if a man swear without a cause, he sinneth; but if he swear as the Word teacheth him to swear, he sinneth not: so, if a man borrow upon Usury, and borrow without cause, he sinneth, because he feedeth the Usurer; but else, as a man may swear in some case, so in some case a man may borrow upon Usury; that is, in case of necessity, when a man must needs borrow, and can borrow of none but Usurers.

Lastly, I may alledge, that Usury and Usurers are never read in the Scripture, but they signify him that takes Usury, not him which gives Usury: and therefore the Scripture seemeth to forbid taking, but not giving.

2. Cor. 12. 13

Many reasons more are alledged, which I cannot refute; and therefore I will not contradict them: yet I mean not to decide the question, because I will not be mistaken. But if some should come unto me in that necessity and extremity which I can imagine, and ask, May I borrow money of these Usurers to save my life, or my credit, or my living, seeing no man will lend me freely? I would answer him as the Prophet answered Naaman, Neither do, nor do not, but *go in peace*: I will not forbid thee; nor I will not condemn thee; but if thy Conscience condemn thee not, I think thy sin one of the least sins: and as *Naaman* prayed, *Lord be merciful unto me in this*; so I think the Lord will be merciful unto thee in this. But if thy Conscience go against it, then do it not; for it is sin to thee, though it be free for another, because whatsoever is not done of faith, is sin. I charge you in the fear of God, that you do not mistake that which is said; for I know no learned Preacher, nor learned wri-

2 King. 5. 12

Rom. 14. 23

tes of other minde. Yet lest I should mistake the manner, as I distinguished of lenders, so I will distinguish of borrowers.

If some may borrow upon Usury, it doth not follow that all may borrow upon Usury, because all have not the like cause; therefore do not say that I teach you to borrow upon Usury, for I think that the most in this City which borrow upon Usury, should not borrow as they do, because they rather maintain Usury than supply their necessity. Some I know borrow for meer necessity; if any may be allowed, those are they: but there is a kinde of borrowers in this City, which feed Usurers as the bellows kinde the fire, so they have no need to borrow, but because they would be rich, and richer, and richest of all, therefore they will employ all the money which they can borrow, thinking to get more by the use of it, than the Usury of it doth come to. This maketh them sell their wares so dear, because they must not only gain the price, but the interest beside, and more than the interest too, or else they gain nothing. These borrowers are in another predicament than those which borrow for necessity: and therefore if they be not old enough to answer for themselves, I am too young to answer for them. There are other borrowers (as I have heard) which for some secret cause would seem barer and needier than they are, either because they would not be charged deeply with Subsidies, or else because they would compound with their Creditors for a little: therefore they will have always something for Usury, that their Creditors may think them bare of money; or that others may pity them in their charges: These are like those Foxes which have wealth enough to pay their debts, and yet lye in prison because they would defraud their Creditors. I doubt not but there be more sorts than I know, I cannot hunt every corner, because I want experience. But this is my conclusion, I would have no man pay interest unto Usurers but for necessity, even as a Traveller giveth his Purse unto a Thief, because he cannot chuse. Thus you have heard what I can say of them which take Usury, and them which give Usury.

Now you would understand the last question; if you have been Usurers already, what you should do with that money which you have gained by Usury: surely even as Zaccheus did,

¶

restore

What Usurers should do with their gains.

Note.

1 Sam. 12. 3
Luke 19.

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Josh. 6. 12

Exod. 12.

Bin. 4. 24

2 Cor. 7. 3

John 6. 60

Two Objecti-
ons.

restore it again. If you cannot say as *Samuel* said, *Whose goods have I taken?* then you must say as *Zacchaeus* said, *Whose goods have I kept?* The best thing is, to do no man wrong; but the next to that is to make him amends. This God signifieth when he saith, *Put away the execrable thing from you*: that is, Let no unlawful thing stay in your hands, like the wedge of *Achan* which he had got by sin. The same Law serveth for all which is got wrongfully, which was instituted against Theeves, *Restore it again*: the reason of this Law is, because the sin is not remitted, until the debt be restored.

For as humility is the repentance of pride, and abstinence is the repentance of surfeit, and alms is the repentance of covetousness, and forgiveness is the repentance of malice: so restitution is the repentance of Usury. As he which is not humble, doth not repent his pride, he which doth not abstain, doth not repent his gluttony; he which doth not forgive, doth not repent his malice; so he which doth not restore, doth not repent his Usury: for how can he be said to repent for his Usury, which liveth by Usury still? therefore *Daniel* saith to *Nebuchadnezzar*, *Break off thy sins by righteousness*: shewing that nothing but righteousness can break unrighteousness. As Diseases are healed by the contrary, so pride is healed by humility, gluttony by abstinence, malice by forgiveness, covetousness by alms, and Usury by restoring. This *Paul* calleth, *The revenge of a Christian*, when he takes revenge upon his sins, and punisheth his lusts, so that he maketh them do contrary to that which they would do. Therefore you must restore that which you have gotten by Usury, or else you do not repent of your Usury.

As a Camel when he comes home casteth off his burden at the door, that he may enter into his stable; so they which are laden with other mens goods, when they go to Heaven, must leave their burden where they had it, lest they be too gross to get in at the narrow gate. But as the Disciples of Christ said, *This is a hard speech*: so to them which have got most that they have by unlawful means, this is a hard speech, to bid them restore it again: there be two great tubs in the way.

First, the loss which they shall sustain, if they restore again all which they have got unjustly: Then the difficulty to restore it again.

again to the right parties. If you ask me as *Ananias* asked the Prophet, *How shall we do for these hundred talents?* How 2. Cor. 21. 9 shall I live when all is gone that I have gotten wrongfully; I can say no more than the Prophet said to him, *The Lord is able to* Luke 16. *give thee more than this.* *Zachew* did not fear how he should live, but *Zachew* did fear to offend: so thou shouldest not fear to restore other mens goods, but thou shouldest fear to keep other mens goods: and as *Zachew* lived when he had restored, so shalt thou live when thou hast restored. He which saith, *Try me if I will not pour down a blessing*; try him, whether hee will not pour down a blessing; for he hath promised to bless the Lender as well as the Sacrificer. He which is the Lord of all, can give thee more wealth than thou needest: but if you cannot restore to the Owner, nor to his Heirs, then give it to the poor, for they are the next heirs, and repent that thou hast kept it so long: but in no wise thou maist keep it unto thy self, because it is none of thine.

Mat. 3. 10
Deut. 15. 20

When *Hezekiah* was like to dye, *Esay* said unto him, *Set thy* Esay 38. 6 *things in order before thou dye.* That which he advised him, he adviseth all, set your things in order before you dye. What is this to set things in order, but to restore unto every one his own? When thou bequeatest thy body to the earth, then thy body is set in order: When thou bequeatest thy soul to God, then thy soul is set in order: When thou bequeatest thy goods to the Owners, then thy goods are set in order: Therefore if thou dye with other mens goods in thy hand, then thou dyest before thou hast set things in order, and then thou dyest in thy sins, and then no promise in all the Scripture appertaineth unto thee, because nothing is promised unto sinners, but unto penitent sinners.

Therefore that you may not dye in your sins, it is necessary to make restitution before you dye, or else you dye in your sin, and are crossed out of all the joys of Heaven. Wherefore as *Abner* said to *Joab*, *Knowest thou not that it will be bitter in the latter end?* So remember whether this course will be sweet, or bitter in the end. If they bee Condemned, which give not their own goods to them which need, like the rich *Glutton*; how can they bee saved which draw other

2 Sam. 2. 16

ments goods from them, that have more need of theirs.

Thus you have heard the definition of Usury, and the derivation of it, and the unlawfulness of it, and the kindes of it, and the punishment of it, and the arguments which are alledged for it, and what may be thought of them which do not take Usury, but give Usury, and what they should do which have got their living by Usury.

Mat. 19. 26.

Now seeing you may not be Usurers to men, let every man hereafter be an Usurer to God; which promiseth, If thou leave father, or mother, or wife, or children, or house, or land for him; not ten in the hundred, but an hundred for ten, nay an hundred for one, and in the world to come life everlasting: that is, a thousand for one. That we may receive this Usury, let us pray that the words which we have heard out of this Psalm, may dwell with us till we dwell in heaven.

THE CHRISTIANS SACRIFICE.

To my late Auditors, the congregation of Clement Daves,
all the good will which I can wish.

1 Cor. 2. 3.

Blessed in Christ Jesus, my first fruits, I have nothing but this will to leave with you, which is the sum of all my Sermons: ye have heard it already, and as the Apostle calls the Corinthians his Epistle, so ye should be my Sermon; that is, my Sermon should be printed in your hearts, as this is printed in paper. If you have not given your hearts to him that sent for them, now think that God hath sent for them again: and hear me writing, whom ye cannot hear speaking. Take not custom for religion, shun occasion as well as sin: seek the use of every thing, desire not to have your Kingdom here. And so I leave you all with Christ, (whom I have preached) to bring forth the fruit of that seed which is sown: despoiling you for all the love that you have of heaven, that ye would not count any thing in this world worthy to keep your hearts from God, but think of the day when

The Christian Sacrifice.

when yet shall give no wages for every Sermon which ye have heard, and he which hath called you in the prison, will glorify you in his palace: where ye shall see him to whom ye have given your hearts, and enjoy that blessing of blessing, which makes all the world to worship him. The Father of our Lord Jesus Christ, which hath begun to draw you to his Kingdom, never leave you until you come unto it. Amen.

Your late unworthy Servant
for the Lord.

H. S.

THE CHRISTIANS SACRIFICE.

Prov. 23. 26.

My Son, give me thy heart.

O binde all the Lessons together which ye have learned since I came, this sentence came unto my minde, *My Son, give me thy heart*: which is the sum of all that ye have heard, and shews in what chest you should lay up these treasures in your heart, and then give that heart to God, and he will keep all safe.

A supplication is come (as it were) from God to man, that man would send God his heart, penned by Solomon, under the name of Wisdom, and directed to her Sons; Wisdom entreateth her sons that they would give her their hearts; this Wisdom is God, we by adoption are his sons; and our heart is that which Christ calls Spirit and Truth, without hypocrisie; *Give me that heart*, saith God. He which gives any thing to another, considers before what he loves, and gives that which he thinks will be accepted, that he may be loved for the gift: therefore David, as though he were at a stand, and sorrowed that he could not do enough for God, breaks forth to himself, *What shall I give unto the Lord, for all that he hath given me?* The Lord hearing (as it were) these sighes of his Servants, which care and study what they may do to please him, comes in their suspense,

Job. 23. 25
Luke 2. 19
Psal. 37. 38
Dan. 7. 28

Prov. 9. 1
Rom. 8. 15
Gal. 4. 24
Joh. 4. 14

Psal. 136. 12

and like a friend which desires nothing but good will answer from heaven. *My son give me thy heart.* Under which sute he exacteth them beside which are suites always to him, and look still to receive like the Publicans, but never cast in their mind what they should give therefore their tribute is set down by equal measure under the Kings Seal. Every man must homage his heart.

He which always gave, now craves, and he which craved always, now gives. Christ stands at the door like a poor man, and asks not bread, nor clothes, nor lodging, which we should give to his members; but our hearts, that is even the continent of all, and governor of mans house, which sits on the bench like a Judge, to give the charge, and teacheth the tongue to speak, the hand to work, the foot to walk, the ear to attend, the eye to observe, the mind to chuse, & the flesh to obey. That we must present to God like a burnt Sacrifice, wherein all is offered together, a wise tongue, a diligent hand, a wary foot, a watchful eye, an attentive ear, an humble mind, an obedient flesh, put all together, and it is but the heart; *My son (saith God) give me thy heart.* Here thou art a Giver, God the Perseverer; thy heart the gift, which he claimeth by the name of a Son; should God be a suppliant unto thee and me? but that our unthankfulness condemns us, that for all the things which he hath given unto us, we never considered yet what we should give unto him before he asketh. He is fair to put in his Petition like a Supper, and say, *Give me thy heart.*

Mark what God hath chosen for himself, not that which any other should lose by, like the demands of them which care for none but themselves; but that which being given to God, moves us to give unto every man his due, as *Zachary*, when he gave his heart to Christ, parted his goods to the poor, and restored to all that which he had gotten by wrong means. *Once* God required Offerings and sacrifices, which men were unwilling to give, because it was a dear service of God; but now he saith, that the heart is more than all burnt offerings, and sacrifices. *Jacob* loved *Joseph* more than all his brethren so God loveth the heart more than all his fellows; this will God will have for all his brethren, which yet may best afford him. Thy almes.

Levit. 1. 9. &

13

1. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Luke 19. 1

Mt. 1. 13. &

3. 13

Mark 12. 23

Gen. 22. 2

alms to the poor, thy counsel to the simple, thy inheritance to thy children, thy tribute to *Cæsar*, but thy heart to God: hee which is a Spirit, requires the Spirit, and delights to dwell in the hearts of men. Here God plants himself as in a Castle, which is always besieged with the world, the flesh, and the devil. If the enemy get a thought, or a word, or a work, yet he hath but rased the walls; but if it take the heart, then the fortress is lost. For that time, all our thoughts, words, and works, are captive unto him: he bids them go, and they go; do, and they do it.

Joh. 4. 24

That man is like *Esaú*, which had an inheritance, which had a heart; but now he hath not possession of his own: therefore give God thy heart that he may keep it, not a peece of thy heart, not a roome in thy heart, but thy heart. The heart divided dyeth. God is not like the Mother which would have the child divided: but like the Natural Mother, which said, Rather than it should be divided, let her take all, Let the Devil have all, if he which gave it be not worthy of it. God hath no Copestate, therefore he will have no parting of stakes, but all or none; and therefore he which asks here thy heart, in the sixth of *Deuteronomy*, and the fifth verse, asketh *all thy heart, all thy strength, all thy strength*; thrice he requireth *all*, lest we should keep a thought behind: yet it is thy heart, that is, a *whole heart, a barren heart, a sinful heart*, until thou give it unto God; and then it is the *Spouse of Christ, the temple of the holy Ghost*, and the *Image of God*, so changed, and formed, and refined, that God calls it, a *new heart*.

Gen. 25. 24. 1

Eph. 4. 19

Eccel. 21. 9

1 Cor. 2. 16

1 Cor. 6. 19

Some have a *double heart*, as it is in the twelfth Psalm: but God acknowledgeth but one heart, saying, *Give me thy heart*, not give thy hearts; declaring that a single heart is pleasing unto him, and that they which have a double heart, a *heart and a heart*, have never a good heart.

Psal. 12. 2

God doth not require the heart, as though he required no more but the heart, like the Pope, which saith, give me thy heart, it sufficeth. To maintain his Papists pendant and crochanc, which live amongst Christians: he required nothing of such but their heart, that they may worship God with their lips; but dissemble their religion; and forsweare their opinion; and come to Sermons; and subscribe to our Liturgie, and seuen Prou-

gers

stands: as the Devil deceiveth Witches to seem Christians, so they give him their heart, he dispenceth with them to dissimble, and give the rest as they list: but God requireth the heart, because we should not dissimble: for in the new life to the *Roman*; he commandeth the body too; *Offer up your bodies*; which we cannot do, unless we give the heart, and hand, and tongue, and eyes; and ears, and all; for the body is all: but the heart is chief in request, because if there be any goodness, it lies in the heart, and because he which gives the heart, gives all: for out of the abundance of the heart the mouth speaketh, the hand worketh, the eye looketh, the ear listeth, the foot walketh to do good or evil.

Therefore there is such strife for the heart, as there was for *Abels* body: Give it me, saith the Lord; give it me, saith the Tempter; give it me, saith the Pope; give it me, saith riches; give it me, saith pleasure; as though thou must needs give it: now here is the shoyce, whether thou wilt give it to God, or to the Devil; Gods heart, or the Devils heart, whose wilt thou be?

Thus doth man hang in a ballance, like a young Virgin which hath many Suters; some she faccieth for parentage, some for personage, some for friends, some for wealth, some for wit, some for vertue; and after all, chuseth the worst of all: so the heart hath so many Suters beside God, that sometimes she marieth with one, sometimes with another, the World keeps her, the Flesh keeps her, the Devil keeps her; which have no more interest in her, than *Herod* to his Sister, but seek her spoyle like them that marry for riches, are glad when one dyes, that another may come. These Suters are like *Abolon*, which did not seek the hearts of the people, like *David*, but stole them with flattery and lies: but God would have thee give thy heart.

As a man considers what he doth when he gives: so God lieth us to consider of that which we do for him; whether he deserves it, whether we owe it, whether he can require it, lest it should come against our will, therefore give me, saith God: as though he would not strain upon us, or take from us; but if thou wilt give him thy heart, then he accepteth it; it must come freely like a gift, as his blessings come to us, and then his demand is granted. Here is no respect of time, how long thou maist

stay

Rom. 12. 1

Lev. 6. 4.

Mat. 24. 14

2 Sam. 5. 6.

stay it, or how long he will keep it, but give it in the present time, as though he would have it out of hand while he asketh: before yet go out of the Church: for what can we ask of him, while we deny him: but one thing when he asks of us: therefore consider who is a Suter to you. Now I am a Collector for God, to gather hearts: either you must grant him or deny him, think who shall lose by it, if thou wilt not pay thy Landlord his rent: How many Subjects would rejoyce if they had any thing to give to their Prince, and pray he to accept it, and be glad if she would take it, that they might but say, I have given a Present to the Queen. So *Mary* rejoyced that she had a little Oyl to sprinkle upon Christ, but she would take no money for it. Yea the widow of *Zarephath* was so joyfull that she had a little food for the Prophet, that she spared it from her child, and her self, to serve him first. So they which love the Lord, like his Disciples, which left all to follow him, had rather that he should have their riches, their honours, their hearts, and their lives, than they themselves.

Luke 9. 11

Why is *David* called a man after Gods own heart, but because when God said, Give me thy heart, his spirit answered like an Echo, I give thee my heart: Is God so desirous of my heart? What good can my heart do to God? it is not worthy to come under his roof: I would I had a better gift to send unto my Lord; go my heart to thy Maker: the Bridegroom hath sent for thee, put on thy Wedding garment, for the King himself will marry thee. Who is not sorry now that he did not give his heart before? Is he not worthy to dye, which will take his heart from him that made it, from him that redeemed it, from him which preserves it, from him that will glorifie it, to give it unto him which will infect it, torment it, condemn it? Will a servant reach the Cup to a Stranger, when his Master calls for it? or will a man sell his Coat if he have no more? What doest thou reserve for God when thou hast given Satan thy heart? Christ hath promised to come and dwell with thee: where shall hee stay, where shall hee dine, if the chamber be taken up, and the heart let forth to another? Thou art but a Tenant, and yet thou takest his house over his head, and placest in it whom thou wilt, as if thou wert Landlord.

1 Sam. 13. 14

Rom. 3. 20

Canst

Canst thou possess another mans goods, but he will molest thee, and trouble thee, until he have his own? and dost thou think to keep that which is Gods, and hold it in peace? No; he will never suffer thee to rest, but cry upon thee day and night as *Moses* vexed *Pharaoh* until he let the people go; so thou shalt bee distracted with fears and thoughts, as one plague followed another, until thou let thy heart go, that it may serve God: for as if a man should pull out thy heart, and take it from thee, so grievous is it to God to keep thy heart from him.

Therefore let all Suters have their answer, that thy heart is married already. As *Isaac* answered *Esau*, *Jacob have I blessed and he shall be blessed*: so thou maist say, *God hath my heart, and he shall have it*; and them that crave it hereafter, send them to Christ for it, for it is not thine to give, if thou hast given it to God already. But take heed thy heart do not lye to thy self, and say it is Gods when it is the worlds; like *Jeroboams* Wife, which would not seem to be *Jeroboams* wife. By this thou shalt know whether thou hast given it to him or no; if the heart bee gone, all will follow. As the Sun riseth first, and then the Beasts arise from their Dens, the Fowls from their Nests, and Men from their Beds; so when the heart sets forward to God, all the members will follow after it, the tongue will praise him, the foot will follow him, the ear will attend him, the eye will watch him, the hand will serve him, nothing will stay after the heart, but every one goes like hand-maids after their mistress: this Christ verified, saying, *Make clean within, and all will bee clean*: therefore the Publican did beat upon his heart, as though he were angry with it, because it did not wake all the rest: shewing that as the Father gave us all, when hee gave his Son: so we give him all when we give our hearts. This is the melody which *Paul* speaketh of, *Ephes. 5. 19. Make melody to the Lord in your hearts*: shewing, that there is a comfort of all the members, when the heart is in tune, and that it sounds like a melody in the ears of God; and makes us rejoyce while we sing and drink unto him: so do his Fathers will: and as *David*, which danced to see the Ark: and in the *Israelites*, of whom

2 Sam. 9. 8

Exod. 6. 13

2. 9. 28

Acts 16. 14

Exod. 6. 2. 9.

2. 10.

Gen. 27.

1 King. 24. 8

Psal. 133. 2

Mat. 23. 26

Rom. 8. 32

John 4. 34

2 Sam. 6. 14

1 Chron. 29. 9

Whom it is said, that they rejoyced; when they offered from their heart unto the Lord; *Psalm 134.* Therefore *Salomon* picking out the heart for God, spake as though he would set out the pleasantest, and fairest, and easiest way to serve him, without any grudging, or coy, or weariness. Touch but the first linke, all the rest will follow: so set the heart a going, and it is like the point of a Clock, which turns all the Wheels one way; such an oyl is upon the heart, which makes all nimble, and current about it: therefore it is almost as easie to speak well, and do well, as to think well. If the heart indige a good matter, no marvel though the tongue be the pen of a ready writer: but if the heart be dull, all is like a left hand, so unuse, and untoward, that it cannot turn it self to any good.

Psalm 45. 1.

Therefore Gods Sutes have so hard passage in *Councils*, *Judgements*, and *Parliaments*, because they do not give him their hearts, which should be the first offering of all; if they would give him their hearts before they sit down to hear his cause, they could not deny him any thing that is for his honour, though it went against their profit: but as *Christ* saith, *Wo* *say will, but thy will*: so they would say, *It is not our kingdom, but thy kingdom*; *It is not our Church, but thy Church*: therefore not our will, but thy will; not our law, but thy law; not our discipline, but thy discipline reign in it; and all that give their hearts subscribe to this: the rest say, not thy will, but our will; not thy law, but our law; not thy discipline, but our discipline; because as the *Apostle* saith, *Thy will is done in us*; and *our* *Christ*, *Phil. 2. 13.* This hath been the rub ever since *Antichrist* was first resisted. *Herod* could not see how he should be King, if *Christ* should reign: therefore as the *Image-makers* cried, and stormed, when *Images* should go down, alledging that they lived by that Craft: so, if you mark what kind of men they were which did preach and write, and labour so hotly against religion, it is they that were like to lose some of their dignities, or their commodities by it.

Mat. 26. 39.

Mat. 2. 3.

Acts 19. 37.

The *Scabes* and *Pharisees* resisted *Christ* more than the people, because he denounced *wo* to them, and disliked that they should be called *Rabbs*: how hard is it to follow *Christ*, when he saith, *Leave all*: say, if he bid us leave any thing for him, though

Job 21. 42.

Mat. 23. 7.

Mark 10. 21.

The Christians

though we should leave our selves - Mat. 16. 24. The tongue will not praise, because the heart doth not love; the ear doth not hear; because the heart doth not minde; the hand doth not give, because the heart doth not pity: the foot will not go, because the heart doth not stirre: all stay upon the heart, like the Captain that should give the order. Thus to shew that hee deserveth all, the Lord requirerh that which bringerh all.

Nel. 1. 13
& 14

Secondly, God requirerh the heart, shewing that all the things of this world are not worthy of it, nor a peece of it, nor a thought, unless it be to contema them, as *Salomon* thought of vanity; for if the heart be the temple of God, he which giveth it to any thing else, committeth Sacriledge, and breaketh that commandement, *Give unto God that which is Gods*; Mat. 22. 37.

Psal. 4. 4
Job 22. 3

Thirdly, That all should consent to with the heart, that wee should speak as if our heart did speak, pray as if our heart did pray, hear as if our heart did hear, give as if our heart did give, remit as if our heart did remit, and counsel as if our heart did counsel, as the Apostle saith, *Do all things heartily*, Col. 3. 23. which if we could keep, nothing that we do should any way trouble us, because nothing is troublesome, but that which goeth against the heart.

Mat. 8. 19

Fourthly, That we should serve God for himself, and not for our selves, as he which gives his heart, doth all for love: this Christ requires, when hee cast off that Disciple that offered to follow him for advantage. *The birds have nests, and the Foxes have holes*, (saith Christ) *but the son of man hath not a place to hide his head*: shewing his Disciple, if he will follow him he must not look for a place to hide his head: we must leave all to follow Christ, as *Peter* did, and not seek all by following him, as they that went after him for bread.

Mat. 4. 20
John 9. 26

1 Thes. 5. 16

Fifthly, that we should not serve God by fits, as we use to pray when the night comes, so hear when the Sabbath comes, to fast when Lent comes, to repent when death comes: but the service of the heart is a continual service, like that in *1 Thes. 5. 16*: *rejoyce evermore pray continually, in all things give thanks*. Who is this which rejoyceth & prayeth, & thanketh continually. The tongue prayeth but sometime, the ear attendeth but sometime,

time, the hand giveth but some time : but the heart prayeth, and praiseth, and worshippeth always : a man may serve God alway with his heart and never weary, because the heart cannot serve him, unless it rejoyce in his service : and therefore the *Israelites* praised God with Musick, which did not delight God, but shewed that they delighted in his service, as they did in Musick. But if the tongue, or the hand, or the ear, think to serve God without the heart, it is the irksomest occupation in the World, the hour of tediousness, like a long Sickness, he is tired before he begin, and thinketh himself in the Stocks, until the Sermon be ended, and until his Prayer be done, that he may be at liberty, and return to his old bias again.

Lastly, this shews how God mislikes our coldness in hearing, or praying, if we cannot say with the Virgin in *Luke*, the first chapter, and six and fortieth verse, *My soul doth magnifie the Lord*. All that comes short of this is hypocrisie, and pleaseth God like the offering of *Cain*. As *Joseph* charged his brethren that they should not come to him for corn, unless they brought *Benjamin* unto him, whom they left at home : so God will not have us to speak to him, nor come to him for any thing, unless we bring our hearts unto him, which we leave behinde, The tongue without the heart is a flattering tongue ; the eye without the heart is a wicked eye ; the ear without the heart is a vain ear ; the hand without the heart is a false hand. Dost thou think that God will accept a flattering tongue, a wicked eye, a vain ear, a false hand : which rejecteth a Sacrifice if it bee but lean, or b. used ? No, saith *Paul*, in his first Epistle to the *Corinthians*, chap. 13. vers. 1. *If I give all that I have, and not love, that is, give not my heart, it avails me nothing* : hee saith not, that they which give not their heart, give nothing, but that they shall have nothing for such offerings : he which brings but a mite, and brings his heart, brings more than he which offers a talent, and he shall go away more justified than he which said, *All these have I kept from my youth upward* : for God is not mocked, but knows how much is behinde, though *Ananias* seem to bring all. Hee marks how I speak, and how you hear, and how we pray in this place ; and if it come not from the heart, he repels it as fast as it goes up, like the smoke which

1 Chron. 19. 30

Luke 1. 46

Gen. 42. 35

Gen. 42. 35

Mark 15. 8

Luke 22. 27

23. 24

1 Cor. 13. 3

Mark 12. 40

Mat. 29. 20

Gal. 6. 7

Acts 5. 3

which climb towards Heaven, but never comes there. Man thinks when he hath the gift, he hath the heart too; but God when he hath the gift, calls for the heart still: the Pharisees Prayer, the Harlots Vow, the Traytors Kiss, the Sacrifice of Cain, the feast of *Jezabel*, the Oblations of *Ananias*, the Tears of *Esau*, are nothing to him, but still he cries, Bring thy heart or bring nothing; like a jealous Husband, when he hath a Wife, yet he is jealous whether he hath her heart or no; so whatsoever thou do, yet God is jealous still, and respects not what thou doest, but whether thou do it from thy heart; that is, of meer love toward him. If *Pilate* had washed his heart when hee washed his hands, he had been cleaner than *Naaman*, when he came out of *Jordan*; if the *Sichemites* had Circumcised their hearts, when they Circumcised their flesh, they had saved their souls when they lost their lives; if *Cain* had offered his heart when he offered the fruits, his Offering had been as acceptable as *Abels*. But as Swinea-flesh was like Sheepe-flesh, yet was not accepted, because it came from an unclean beast: so *Cains* Offering, *Pilates* washing, the *Sichemites* Circumcision, the *Pharisees* Prayer, and Fasts, and Almes, were as fair as the Apostles; yet they had no reward, but *Woe to you Hypocrites*, because they wanted the heart; which is like the fire that kindleth the Sacrifice. But will he require our prayers, and fasts, and almes, as he did theirs? yea, saith Christ, *Except your righteousness exceed the Pharisees*, that is, except we give our heart beside our lips, and our ears, and our almes which they gave, we shall not enter into the Kingdom of heaven; because our righteousness doth not exceed the righteousness of the Pharisees, but their righteousness very far exceedeth ours.

Christ doth not bid them *woe*, because they were Pharisees, as we are not, but because they were Hypocrites as we are: God delights himself in giving, and therefore he loveth a cheerful giver; but he cannot give cheerfully, which gives not his heart. Therefore, as *Judas* thought the 30 spent which was poured upon Christ, & valued the price of him in his purse, so they grutch and grieve when they should do good; and think Shall I give it? Can I spare it? What will it bring? So the good work dyeth in the birth, like a bird which droupeth in the hand, while the head considers

considers whether he shall let her go, or hold her still : as easie to wring *Hercules* club out of his fist, as to wring a penitent tear from their eyes, a faithful prayer from their lips, or a good thought from their heart, which cannot afford the heart itself : all is too much, which they do, and they think God more behold-
 ing to them for blurring out a *Psalm*, or saying a Sermon, or fasting a Friday, than they to him for all his benefits : and when they have done, what is their reward ? *Woe be unto you*, Mat. 23. 3.
 like the Scribes and Pharisees, because you give not your hearts but your mouths : therefore we do but vex our selves, and lose our labour, thinking to make God believe that we pray, when indeed our lips do but pray : whereby it comes to pass as wee Mar. 15. 8.
 serve him, so he serveth us, our peace is not in deed, but in word, our joy is not in heart but in countenance : a false comfort, like our false worship ; for he which giveth God his lips instead of his heart, teacheth God to give him flowers instead of bread, that is, a shadow of comfort for comfort it self.

Now when we have given God fair words, and long prayers, and solemn fasts, and mourning countenances, hee puts in but a word more to fill up the sacrifice, *Give me : by heart*, and it sufficeth. It is like the last sure of *Abraham*, when he said to God, *I will speak but : his once*, so if thou wilt hear him in this, hee will ask no more : therefore now conclude, whether God shall have thy heart or nothing : if thou consider what right he hath to ask it, and what cause thou hast to give it, thou canst not keep it till I end my Sermon.

Of all the Suters which come unto you, it seems there is none which hath any title to claime the heart but God, which Mal. 1. 6.
 challengeth it by the name of a Son ; as if he should say, Thou shalt give it to thy Father, which gave it to thee : Art thou my Son ? My Sons give me their hearts, and by this they know that I am their Father, if I dwell in their hearts, for the heart is the Temple of God ; therefore if thou be his Son, thou wilt give him thy heart, because thy Father desires it, thy Maker desires it, thy Redeemer desires it, thy Saviour desires it, thy Lord, and thy King, and thy Master desires it, which hath given his Son for a Ransome, his Spirit for a Pledge, his Word for a Guide, the World for a Wages, and reserves a Kingdom for
 thine

thine inheritance. Canst thou deny him any thing which hath given thee for the Servant, his beloved for his enemy, the best for the worst? Canst thou deny him any thing, whose goodness Created us, whose favour Elected us, whose mercy Redeemed us, whose wisdom converteth us, whose grace preserved us, whose glory shall glorifie us? O, if thou knewest (as Christ said to the woman of *Samaritan*, when she huckt to give him water) if thou knewest who it is which saith unto thee, *Give me thy heart*, thou wouldest say unto him as *Peter* did, when Christ would wash his feet, *Lord, not my feet only, but my hands and my head*; not my heart only, but all my body, and my thought, and my words, and my works, and my goods, and my life, take all that thou hast given. For why should we not give him our hearts as well as our lips, unless we mean to deceive him with words for deeds? If *Abraham* gave *Lot* leave to chuse what part he did like, shall we not give God leave to chuse that which he liketh? If he did not love thee, he would not require thy heart; for they which love, require the heart. The Master requires labour, the Landlord requires service, the Captain requires fight: but he that requires the heart, requires it for love, for the heart is love. We will give him little, if we will not give him that which he asks for love toward our selves: though he say, give it, yet indeed hee hath bought it, and that dearly, with the dearest blood that ever was shed. Hee gave thee his heart before he desired thy heart, but a heart for a heart, a living heart for a heart which dyed: thou dost not lose thy life, as he did for thee, but thou bestowest thy life to glorifie him: thou dost not part from thy heart when thou givest it, but he doth keep it for thee, lest the Serpent should steal it from thee, as he stole Paradise from *Adam*, when it was in his own custody. He can keep it better than we, and he will keep it if wee commit it to him, and lay it in a bed of peace, and lap it with joy, and none shall take it out of his hands. Therefore, if ye ask me why you should give your hearts to God? I do not answer like the Disciples which went for the Ass and Colt, *The Lord hath need*; but we we have need: for unless we give our souls, how can he have them? and unless we have them, how can hee love them? Therefore we have need. If ever the saying were true

Joh. 4. 10

Joh. 13. 9

Gen. 13. 8. 9

Psal. 121. 3
1 Pet. 1. 8. 19

Gen. 3. 1.

Psal. 31. 5. 7

Joh. 10. 16

Mat. 21. 3

true (It is more blessed to give than take) more blessed are they A.C. 20. 35
 which do give their hearts to God, than they which take possession of the world. *Abigail* did not gain so much by her gift to *David*, as we for our gift to God: for she was married unto *David*, but we are married unto Christ; of whom the Church doth sing in the 5. of *Cant.* that *no will beloved is like her beloved*: what heart could not be loved of him, though it do not love him? Who can foil this riddle? We would have Christ our Bridegroom, and yet we will not be his spouse; I would have him take my heart, and yet I will not give it. How should he keep it, or save it, or glorify it, if I had it away, like the servant that buried his talent in the earth? So much as I keep from God, so much I keep from heaven, and will not suffer him to glorify it; as if I did wish one part to be saved, and another damned. Hee which would have his heart sanctified, and comforted, and enlightened, and will not give it to God which should do it, is like a woman which would have her dough leavened, and layeth her dough in one place, and the leaven in another, where one cannot touch the other: then commeth the tempter and takes them a sunder, and seizeth upon the heart, because hee finds her alone. This is his seed time, now he enters into it, and fills it with his poyson, till the Temple of God be the sink of sinne; and the heart which should be the seat of holinesse, grace and wisdom, a heart of pride, a heart of envy, a heart of lust, more like a belly than a heart. How many things lodge in the heart, when God is not there? It is a world to think how the divine soul, which descended from heaven to bring forth fruit, is become a fit soil for every weed: whereby we may see what hearts we have before we give them to God.

Therefore now ask your hearts, whose they are, and how they are moved with these words? how many here will give to this collection? whose heart is gone up unto him since I began to speak? Here one, and there one runs up the ladder, like the Angels that *Jacob* saw in his dream, and sing with *David*, *My Gen. 28. 13*
heart is prepared, my heart is prepared: & why not thou as well Psal. 108. 1
 as he? Doth he not send for all alike? Wilt thou be the thorn, or the stone, or the high-way, where the seed doth lose his Mat. 13
 fruit? Why haddest thou rather be compelled than invited, Mat. 23

Mat. 21. 23
Sam. 25. 10.

Since thou art called to a Banquet? How many hearts more might we draw to God, if all that be here would go to him this day? But thus it stands, God hath sent unto us for our hearts, and we answer him as the husbandman of the vineyard, when he sent for fruits, or as *Nabal* answered *David* when he sent for food; *Who is David?* or who is the Lord, that I should take my heart from pleasure and sin, and give it unto him? Thus we demur upon the cause when we should give, whether we should give or no; and ask the flesh, and our lusts, and our pleasures; and if the devil will not give his assent, then we return an excuse, it is not mine to give: or if thou canst get the devils good will, I will not stand, or let sin and pleasure have it for a while, and when they have done with it, then God shall have it. Thus every thing which should be thrown out, hath a place in our heart; and hee which should be received in, can have no room there, though he would open the doors of heaven, if we would open the doors of our hearts, that the King of glory might come in.

Psal. 24. 4.

Gen. 17. 36

What shall become of those hearts, when hee which craves them now, shall judge them hereafter? Then shall they stand like *Esaus*, and see them blessed like *Jacob* which gave their hearts; and cry themselves, as he did to his father *Isaac*, Hast thou not reserved a blessing for us? What a heavy heart will it be then, when it may not joy any longer here, and the joys of heaven are shut against it? and he which desired it, will not have it, because it comes like the foolish virgins, when the doors of mercy are shut.

Mat. 25. 12.

Thus ye have heard what God requires for all that he hath given you, and how all your services are lost until you bring it. What shall I wish you now before my departure? I wish you would give all your hearts to God while I speak, that ye might have a Kingdome for them. Send for your hearts where they are wandering, one from the Bank, another from the Tavern, another from the Shop, another from the Theaters; call them home and give them all to God, and see how he will welcome them, as the father embraceth the Son. If your hearts were with God, durst the devil fetch them? durst those sins come at them? Even as *Dinah* was deflowred when she strayed from home.

Luke 19. 22.

Gen. 34. 2.

home: so is the heart when it straieth from God. Therefore call thy members together, and let them fast like a guest of twelve men, untill they consent upon the law, before any more terms passe, to give God his right; and let him take the heart which hee wooeth, which he would marry, which hee would endow with all his goods, and make it the heir of the Crown. When you pray, let your heart pray; when you hear, let your heart hear; when you give, let your heart give; whatsoever you do, set the heart to do it: and if it be not so perfect as it should or ought to be, yet it shall be accepted for the friend that gives it.

Prov. 3. 1
Dan. 10. 21

Now if you cannot command your hearts to turn unto God, because the devil pleads custome, and the flesh will not agree to leave her possessions, then remember what Christ saith, *When you give alms, let not your left hand know what the right hand doeth*: so the flesh must not know what the spirit doeth. Thou must not make thy lust of counsel: but as *Abraham* when hee was bid to offer his son, rose up betime, and left his wife at home, and never made *Sarah* privy, lest she should stop him, being more tender over her child (like women) than the father is: so thou must give thy heart to God, before the flesh hear of it: for if *Abigail* had consulted with *Nabal*, whether shee should have supplied *David* with victuals or no, when he sent: the miser would never have consented, which scolded so soon as he heard of it: therefore shee went alone, and gave that which he asked, and never told her husband what shee would do, lest he should hinder her, which sought her welfare and his too: so wee should steal our hearts from the world, as the world stole them from us, and transport them to God when the flesh is asleep.

Mat. 6. 3

Gen. 22. 6

1 Sam. 25. 18

I have but one day more to teach you all that you must learn of mee: therefore I would hold you here until you assent to give all your hearts to God. If ye give them not now, where have I cast the seed; and how have you heard all this year? If ye will give them now, ye shall be adopted this day the sonnes of God, and I shall leave you in the bosome of Christ, which will give you heaven for your hearts. The Lord Jesus grant that my words be not the favour of death unto any soul here, but that you may

1 Cor. 1. 16

go in strength thereof, through prosperity and adversity,
till you hear that comfort from heaven, *Come ye blessed and re-
ceive the inheritance prepared for you.*

Mat. 25. 34

THE TRUE TRIALL OF THE SPIRITS.

1 Thes. 5. 19, &c.

19 Quench not the spirit,

20 Despise not prophesying.

21 Try all things, and keep that which is good;

22 Abstain from all appearance of evil.



AT the last time, when I spake of these words, *In
all things give thanks*, and *Quench not
the Spirit*; touching the first, I shewed you, that
it is an easier thing to obtain of God, than to be
thankful to him: for more have gone away speed-
ers, than have gone away thankers. Then, how
the wicked are beholden to God, as well as the just: and therefore
it is said, that the Sun doth shine upon the just and the unjust.
Then how *Jacob* came not so barely to *Laban*, when he brought
nothing with him but his staffe in his hand; as man cometh in-
to this world, without strength or staffe to sustain him: which
made the Apostle to ask, *What have you which you have not
received?* Therefore, to teach man to be thankful unto his Maker
he was not made in Paradise, the place of joy and happinesse: but
being made out of Paradise, hee was brought into Paradise, to
shew how all his joy and happinesse came from God, and not
from nature, that he might know where to bestow his thanks.
Therefore *David* to perswade all men to thankfulness, saith *It is
a good and pleasant thing to be thankful*. If he had said no more
but good, all which love goodness are bound to be thankful: but
when he saith not only good but pleasant too, all which love ple-
asure are bound to be thankful: and therefore as *Peters* mother in
law so soon as Christ healed her of a fever, rose up immediately to
minister unto him; so we, so soon as Christ hath done any thing
for

Exhe 17. 17

Mat. 5. 36

Gen. 19. 13

1 Cor. 4. 4

Gen. 1. 8

Psal. 147. 1

Mat. 8.

for us, should rise up immediately to serve him. And as *Annah*, 1 Sam. 1 when shee had received a son from God, did consecrate him to God again: so whatsoever we receive of God, we must give it to God again; that is, use it to his glory, and make it one of our means to serve him: for all things which we receive in this life, are given unto us, lest we should want any means to serve God. Then because the Apostle requireth *thanks* for all things, I shewed you, that he is not thankfull before God, which thanks him only for his benefits; but hee is thankfull indeed, which thanks him for his chastisement. It may be, while the Lord giveth, many will say, *Blessed be the name of the Lord*. But when the Lord taketh, who will say, *Blessed be the name of the Lord*? When the Lord did take, *Job* said, *Blessed be the name of the Lord*. There is one example then of *Pauls* doctrine, which in all things gave thanks; The Prophet *David* saith, *I by staffe & thy rod have comforted me*: there is another example of *Pauls* doctrine, which gave thanks unto God for his rod, for an obedient child doth not only kisse the hand which giveth, but the rod which beareth.

After speaking of those words, *Quench not the spirit*; I shewed you, that the spirit doth signify the gifts and motions of the Spirit. The Spirit in the third of *Matthew*, is likened to fire, and therefore *Paul* saith well, *Quench not the Spirit*, because first be quenched,

Here I took occasion to speak of zeal, which is the fire of the Spirit, shewing you, that God is pleased with zeal, as men are pleased with love: but as Christ did baptise with fire, so *John* did baptise with water, and as the holy Ghost descended with fire, so he did descend with wind, that cooleth fire: shewing, that our zeal should be a temperate zeal, as our Masters was, *Isaiah* was commanded to cry, but not to roar: the Jews might not gather too much Manna, no more than they might gather too little. As there is a measure in knowledge, so there is a measure in zeal: that is, be zealous according to discretion, as *Paul* saith, *Be wise according to sobriety*. The Disciples were commended for their zeal, when they left all to follow Christ: but Christ reproved them for their zeal, when they would pray for fire from heaven to consume the Samaritans. Therefore zeal and discretion united together, are like the two Lions which supported

1 King. 10

the Throne of *Salomon*: and hee which hath them both, is like *Moses* for his mildnesse, and like *Phineas* for his fervency: therefore as is wine tempered with water, so let discretion temper zeal. But I need not bring water to quench that fire that is out already: I would rather I could say of you, You are too zealous, as *Paul* told the *Athenians*, they were too superstitious. But our sickness is not a hot sickness, but a cold sickness: the hot body is distempered, but the cold body is dead. Zeal was never infamous before our days, the Papists are commended if they be zealous; but the Protestant, if he be zealous, is held in derision.

Act. 17. 22

How the Spirit
is quenched.

Then I shewed you how the spirit is quenched; as a man doth quench his reason with over-much wine: and therefore we say, When the wine is in, the wit is out; because before, he seems to have reason, and now he seems to have none: so our zeal, and our faith, and our love are quenched with sinne. Every vain thought, and every idle word, and every wicked deed, is like so many drops to quench the spirit of God. Some quench it with the businesse of this world; some quench it with the lusts of the flesh; some quench it with the cares of the minde; some quench it with long delays; that is, not plying the motion when it cometh, but crossing the good thoughts with bad thoughts, and doing a thing, when the Spirit saith, Do it not: as *Abah* went to battel after hee was forbidden. Sometime a man shall feel himself stirred to a good work, as though he were led to it by the hand; and again, he shall be frighted from some evil thing, as though he were reprov'd in his ear: then, if he resist, hee shall straight feel the Spirit going out of him, and hear a voice pronouncing him guilty, and he shall hardly recover his peace again. Therefore *Paul* saith, *Grieve not the Spirit*; shewing, that the spirit is often grieved, before it be quenched; and that when a man begins to grieve, and check, and persecute the Spirit, lightly hee never ceaseth untill hee have quenched it; that is, untill he seem to have no spirit at all, but walketh like a lump of flesh.

Eph. 4. 30

After *Quench not the spirit*, followeth, *Despise not prophesying*. In the end of this Epistle, *Paul* speaketh like a father which is come to the end of his life; who because he hath but a while to speak heapeth his lessons together, which he would have his
sons

Tons remember when he is gone: so *Paul*, as though he were set to give good counsell, and had not leisure to speak that hee would, sendeth the *Thessalonians* a brief of his mind, which their meditation should after amplify and expound unto them.

His first advice is, *Quench not the spirit*: that is, when a good motion commeth, welcome it like a friend, and crosse it not with thy lusts. The second admonition teacheth how the first should be kept, *Despise not prophesying*, and the spirit will not quench, because prophesying doth kindle it. The third admonition teacheth how to make fruit of the second; Try the Doctrins of them which prophesy, and thou shalt not beleieve error for truth, but hold the best. The fourth admonition is the summe of all, and it commeth last, because it is longest in learning, that is, *Abstain from all appearance of evil*. This is the sum of all, for he which can abstain not only from evil, but from the appearance of evil, is so perfect as a man can be in this sinful life; put all these together, and it is as if *Paul* should say, Quench not the spirit by despising of prophesying: neither despise prophesying, because all do not prophesy alike: but rather when you hear some preach one way, and some another, when you see some follow him, and others follow him, do you try the doctrines by the Scripture, as the men of *Berea* did, and chuse that which is best, and soundest, and truest, having alway such an eye to the truth, that you abstain from all appearance of error: so jealous the Holy Ghost would have us of our faith, that wee set no article upon our Religion, but that which is an undoubted truth, as *Moses* did nothing in the Tabernacle, but that which was shewed in his pattern. It seems that there were some among the *Thessalonians*, as there be amongst us, which did forsake all Religion, because the Preachers did not agree, or because the lives of professors gave some offence: therefore *Paul* sheweth, that there is no cause why they should dislike the Word for the Preacher, or why they should despise Religion for the professor, because the word & the religion are not theirs which teach it, and professe it, but Gods; and therefore cannot bee polluted by them no more than God. Then he concluded, that seeing it is necessary, that there shall be always errors and heresies to try us, we should also try them, and thereby be pro-

Prophecyng.

Act. 17. 11.

voked so much the more from error, or hereby, or superstition, that we abstain even from the appearance thereof: lest we fall into the sin; that is, the scope of these words.

Despise not prophesying. This admonition is as it were the keeper of the former; for by prophesying the spirit is kindled, and without prophesying the Spirit is quenched: and therefore

after *Quench not the Spirit*, Paul saith *Despise not prophesying*: shewing that as our sin doth quench the Spirit, so prophesying, doth kindle it. This you may see in the Disciples, that went to Emmaus, of whom it is said, when Christ preached unto them out of the Law and the Prophets, the Spirit was so kindled with his prophesying, that their hearts waxed hot within them. This

you see again in *Saul's* messengers, which were sent for *David*, when they came among the Prophets, and heard them prophesy, their spirit was so kindled; that they could not chuse but prophesy also; in so much that *Saul* came after himself, and hearing the Prophets (as they did) the Spirit came upon him likewise, and he prophesied too: whereupon it was said, *Is Saul also among the Prophets?* This is no marvel, that the spirit of man should be so kindled, and revived, and refreshed with the word: for the Word is called the food of the Soul, take away the word from the soul, and it hath no food to eat. As if you should take

food from the body, the body would pine. And therefore *Salomon* saith, *Without visions the people perish*: that is, without prophesying the people famish. Therefore he which loveth his soul, had not need to despise prophesying: for then he famisheth his own soul, and is guilty of her death: therefore that

Pastor, or that Patron, which is the cause why any place doth want preaching, is guilty of their destruction, because he which taketh, or keepeth away the food, doth famish the body. The Apostle might have said, love prophesying, or honour prophesying: but he saith, *Despise not prophesying*. And why doth he forbid to despise prophesying? why did Christ say, *The poor receive the Gospel*? but to shew, that the rich did contemn it. Why

doth Paul say, *I am not ashamed of the Gospel*? but to shew that many are ashamed of it. Even so he saith, *Despise not prophesying*: shewing that the greatest honour which we gave to prophets, is, not to despise them; and the greatest love which we carry

Luke 34. 32

1 Sam. 19. 20

1 Sam. 9. 15

Heb. 5
Prov. 26. 18

Mat. 11. 9

Rom. 1. 16

to the Word is, not to loathe it. If we do not despise the Preachers, then we think that we honour them enough: & if we do not loathe the word, then we think that we love it enough: therefore the Apostle saith, *Despise not prophesying*, but, honour prophesying. *Prophesying* here doth signify preaching, as it doth in Rom. 12. 6. *Rom. 12. 6.* Will you know why preaching is called *prophesying*? To add more honour and renown to the Preachers of the word, to make you receive them like Prophets, and then Christ saith, *You shall have a Prophets reward*: that is, not such a reward as Mar. 10. 41. you give, but such a reward as God giveth.

Lastly (if you mark) *Paul* saith not, *Despise not Prophets*, but *prophesying*; signifying, that from the contempt of the Prophets, as last wee come to despise prophesying too; like the Jews, who when they were offended with the Prophet, charged him to prophesy no more. Therefore as Christ warned his Disciples to hear the Scribes and Pharisees, although they did *Mar. 23. 3.* not as they taught; so *Paul* warneth the Thessalonians, that if any Prophets among them do not as they teach, and therefore seem worthy to be despised like the Scribes and Pharisees, yet that they take heed, that they do not despise prophesying for the Prophets. Because the Preachers are despised, before the word be despised: therefore we will speak first of their contempt.

Christ asked his Disciples, what they thought of him? so I *Mat. 16. 13.* would ask you; what ye think of Preachers? Is he a contemptible person, which bringeth the message of God? which hath the name of an Angel? and all his words are messengers of life? *1 Cor. 1. 20. 1 Rev. 1. 20* prophets are of such account with God; that it is said, *God will do nothing, before he reveals it unto his Prophets*: so Prophets are (as it were) Gods counsellors. Again, Kings, and Priests, and Prophets were figures of Christ: all these three were anointed with oyle, to shew, that they had greater graces then the rest: but especially the Prophets are called *men of God* to shew, that *1 King. 13. 1.* all which are of God, will make much of Prophets for Gods sake. Therefore women are forbidden to take upon them to prophesy, lest that noble calling should become vile and despised, by such unskilful handlers of it. Therefore when the Prophet *Elisha* would send for *Naaman* the Leper to come unto a King, *1 Cor. 14. 34.* *King. 5. 8.* him, these were his words, *Naaman shall know that there is a*

Pro-

Prophet in Israel: as though all the glory of *Israel* were chiefly in this, that they had Prophets, and other had none: as if one Parish should triumph over another, because they have a Preacher, and the other have none: Therefore when this Prophet was dead, *Josh* the King came unto his corps, and wept over his face, and cried; *O my Father, my Father, the Chariot of Israel, and the Horsemen of the same!* Shewing, that the Chariots, and Horses, and Souldiers, do not so safeguard a City, as the Prophets which teach it, and pray for it. Therefore when God would mark the *Israelites* with a name of greatest reproach, he calleth them a people which rebuke their Priests: as if hee should say, Usurpers of the Priests office: for they rebuke their Priests, which are appointed to rebuke them.

- Acts* 16. 15 How joyful and glad was *Lydia*, when she could draw *Paul* and *Silas* to her house? *If you think me to be faithful* (saith she) *come to my house*. shewing, that never any guests were so welcome to her house before. How tender was the *Shunamite* over *Elisba*, that she built an house to welcome him, and to keep him with her, thinking all the places in her house too bad for him, she built him a new room, to make him stay with her. How much did the *Galatians* make of *Paul*, that he saith, they would pull out their own eyes to do him good? so once a Prophet was esteemed like a Prophet. And hath he bid you despise them now, which bade you honour them before? No: *Paul* charged us to receive our Teachers, as he was received himself: saying, *He which laboureth in the Word, is worthy of double honour*: that is, the Preacher (after a sort) is more to be honoured than the Ruler: for *Aaron* was the elder brother, but *Moses* was the younger brother: and therefore if there be any appendix, the Magistrate is the appendix: for if *Aarons* Urim and Thummim would have served, *Moses* Rod and Staffe should not have needed: but when the tongue could not perswade, the rod did compel: and so came in the Magistrate. As *Paul* sheweth the *Thessalonians*, how the Preachers of the Word should be honoured: so he teacheth the *Philippians* how to honour their teachers, saying, *Receive him in the Lord with great gladness, and make much of such*: that is, shew your selves so glad of him, that he may be glad of you. Have you need to be taught? why *Paul* would

would have you make much of such? Because they are like Lamps; which consume themselves, to give light to other; so they consume themselves, to give light to you: because they are like a Hen, which cloaketh her Chickens together from the Kite: so they cloy you together from the Serpent; because they are like the shout, which did beat down the walls of *Jericho*; Josh. 6. 19. so they beat down the walls of sin: because they are like the fiery pillar, which went before the Israelites to the Land of promise: So they go before you to the Land of Promise: because they are like good *Andrew*, which called his brother to see the Messias, so they call upon you to see the Messias; and therefore make much of such.

If we should make much of Prophets, how much should we make of prophesying? If we should love our instructors, how much should we love instruction? *Simon* keeping in the Temple, met with Christ: so, many hearing the Word, have met with knowledge, have met with comfort, have met with peace, have met with salvation: but without the word never any was converted to God. Therefore whensoever the word is preached, every one may say to himself, as the Disciples said to the blind man, *Be of good comfort, he calleth thee: be of good comfort, the Lord calleth thee*: but when the word is not preached, then every man may say to himself; Beware, the Devil calleth thee. When the Prophets went from *Jerusalem*, the sword, and famine, and pestilence, and all the plagues of God rained upon them: even as fire came upon *Sodom*, so soon as *Lot* was gone out: therefore what may those Lands fear, which use their Prophets, as the Jews used those which were sent to them? *Amos* calleth it an evil time, wherein the prudent keep silence, ch. 5. v. 13. therefore this is an evil time, wherein the prudent are silent.

There be two trades in this Land, without the which the Realm cannot stand: the one is the Kings souldiers, and the other is the Lords Souldiers: and the Lords Souldiers are handled like the Kings Souldiers: For from the Merchant to the Porter, no calling is so despised, so contemned, so detested, that they may beg for their service; for their living is turned into an alms. One saith, that *Moses* is *Quis*, that is, the Magistrate is some body; but *Aaron* is, *Quasi quis*, that is, the Minister is no body.

body because nobody is despised like him. Receive a Prophet, in the name of a Prophet: nay, receive a Prophet, in the name

- 1 King. 21. 20 of an enemy, as *Abab* received *Elijah*; *Art thou here, mine enemy?* If *Paul* had lived in our days, he would not have said *Devise not the Prophets*, but, persecute not the Prophets; for he should have seen not only despisers of the Prophets, but mockers of them; not onely mockers of, but slanderers of them; not onely, slanderers, but hunters, and biters, and smiters of them. *Joseph* was troubled, so soon as he began to feed his fathers sheep, so the Pastors are troubled, so soon as they begin to feed their Fathers sheep; every man thinks to find friends against them; and though there be no law to hurt them, yet no man fears to accuse them, because authority doth dis-favour
- 1 King. 22. 13 them, they cannot tell how to preach, nor what to say, because there be so many *Ababs* which would have them say that which pleaseth them, though it bee not true. Charm the charmer never so sweetly, let his song be never so pleasant, yet many Aidders are ready to stop their ears, and stop his mouth: like a bird which is smitten in her Song, of the Archer, whom she singeth unto; Even as *Saul* let his spear fly at *David*, while hee played upon the Harp to solace and comfort, and drive the evil spirit from him: so while we play upon *David's* Harp to solace and comfort, and drive the evil spirit from you, many let the darts of reproach, and the arrows of slander fly at us; saying, as the woman said to *Elijah* *If thou had'st not been my child had not died*: If we had not been, their peace had not died, if we had not been, their sports had not died; if we had not been, their customs & their titles, and their honours had not died. And why should not *Herod* & *Archelaus* dye, which sought the death of the child? why should not any custome or honour, or pleasure dy which seeketh the death of religion? *Alas* (saith *Ieremiah*) *what have I done, that all men should curse me?* If we do preach but the truth, you should not hate us for the truth. Now *Obadiah* had need to hide the Prophets again to save them out of prison: wher is *Rahab*, that shee might convey away the servants of God?
- 1 King. 10. 18 Once *Baals* Prophets were punished: but now Christs Prophets are punished: once they did ask, *where is the Seer that he may teach us?* but now they ask, *where is the Seer, that we may take him?*
- 1 Sam. 9. 4
- Gen. 37. 4
- 1 Sam. 19. 20
- 1 King. 17. 18
- Mat. 2. 15
- Jer. 15. 10
- 1 King. 18. 3. 4
- Iosh. 2. 1

him? once they did build houses for the Prophets, like the Shunammite: but now they take their houses from them, and think they do God service, when they make them, and their wives, and their children, and their servants, beggars: once *Paul* said to *Timothy*, *Let no man despise thy youth*; shewing that Preachers should not be despised for their youth: but now they despise the young Prophets and the old too. How is the double honour turned to single honour? Nay, how is our honour turned to dishonour? *If I be a master* (saith God) *where is my fear?* so, if we be Prophets, where is our reverence? Doth not the contempt of the Prophets cry unto God, as well as the blood of *Abel*? When the messengers which were sent unto the vineyard for fruit were beaten of them which should have laden them; then it is said, that the Lord of the vineyard waxed wroth, and said, that he would let out the vineyard to others, which should yeild him the fruits thereof. The meaning hereof is this, that when the Preachers and Teachers, which Christ sendeth to his Church for fruits, are abused and persecuted of them, whom they call to the banquet, then he will remove their light and his Gospel to other, which will yeild him the fruits thereof. Therefore what may this land fear; which hath used Christs Ambassadors, as *Ammon* used *Dauids* Ambassadors? *Jerusalem* is left without one Prophet, because she despised them. *Sodome* was burned, because she despised *Lot*; and the whole world was drowned, because it despised *Noah*: and are not these examples written for our warning? The time came that *Saul* sought for a prophet, and God would not answer him by Prophets, because he had despised his Prophets before; so the time cometh when you shall ask, where is the Seer? and they shall say, he is rapt away like *Eliab*: a Prophet was amongst us, but when he was despised in *Jerusalem*, he was sent to *Nineveh*. Is not judgement begun already? Doth not the Gospel stand at the door, as if she were ready to take her leave? Are we not come from despising of Prophets, almost to the despising of Prophecying, too? Do not many runne unto the Rulers, as young *Joshua* ran to *Moses*, and cry, Master, forbid them to prophesy? Do not many walk in the streets, while we preach in the Temple? The beasts came to the Ark to save themselves: and will not men come to the Church to save them?

2 King. 4. 10

1 Tim. 4. 12

Mal. 1. 3

Gen. 4. 10

Mark. 11. 43

2 Chron. 10. 4

1 Sam. 28. 6

2 King. 2. 11

Gen. 7. 2

Mat. 11. 17

2 King. 5. 11

1 Cor. 1. 27

1 Sam. 11. 6

Mat. 3. 18

Of Nonres-
dency.

1 King. 15. 26

1 King. 13. 33

themselves? but we may cry unto them as the children did to their fellows in the market; *We have piped unto you, & ye would not dance: we have lamented for you, and ye would not mourn.* Some come to hear us, as *Naaman* came to *Elisha*; when the Prophet had told him what he should do, he mocked him for it, he thought that he knew a better way than that, himself. So they come to hear us, but they think they can teach us: but they must remember that *Paul* saith, *God hath chosen the foolish to confound the wise*: therefore if they think themselves wise, let them think us those fools whom God hath chosen to confound them. For although at all other times we are plain, and simple as *Jacob*, yet at this time we have a promise, and it is given to us for your sake, to speak sometime that which we conceive not our selves, because the hour is come wherein God hath appointed to call some of you, as hee hath done some of you before: therefore as the princely spirit came upon *Saul*, when he should reign, to teach him how he should rule; so the propheticall spirit commeth upon preachers when they should teach, to teach them how they should speak: therefore as Christ was contented to be baptised of *John*, so be you contented to be instructed of us, that if we be more simple than you, the glory of God may appear more in converting you by us.

Hath not this despising of the Preachers, almost made the Preachers despise preaching? the peoples neglect of the Prophets, hath made the Prophets neglect prophesying. The Non-resident keeps himself away, because hee thinks the people like him better, because hee doth not trouble them. And the Drone never studieth to preach; for he saith, that an Homily is better liked of than a Sermon: and they which would study Divinity above all, when they look upon our contempt, and beggery, and vexation, turn to Law, to Physick, to trades, or any thing, rather than they will enter this contemptible calling. And is not the Ark then ready to depart from Israel?

Now if you will know what makes prophets and prophesying so despised, you may see first in *Jeroboams* Priests. It is said, that *Jeroboam made Israel to sin*: that is, *Jeroboam* made Israel to contemn Religion, because he made Priests of the basest of the people; therefore they which make Priests like *Jeroboams* Priests, make

make the people condemn the Priests and Religion too. Why might none carry the Ark but the Levites? Was it not lest the Ark (which was a sign of God) should be despised? Therefore none should meddle with the word (which is the Law of God) but they which are fit, lest they make it despised. *Anna* said, *I will not offer the child to God before he be weaned*: that is, before he be taken from the dug: but now they offer their children to God, before they be weaned, before they can go, before they can speak: and send them to fight the Lords battels before they have one stone in their hand to sling at *Goliath*: that is, one scripture to resist the tempter. This is either because the Patrons, or the Bishops have lime upon their fingers: which makes them like blind *Isaac*, that they take no heed whom they blesse.

Deut. 10. 18

1 Sam. 1. 22

Mat. 4.
Gen. 27. 11.

The second thing, which makes Prophets and Prophecy despised, is the lewdness and negligence of them that are able to do well in their Ministry, and yet do contrary. It is said of *Hophni* and *Phineas*, that by their corrupt sacrificing, they made the people abhorre the sacrifice: so many by their slubbering of the word (for want of study and meditation) do make men think that there is no more wisdom in the word of God, than they shew out of it: and therefore they stay at home, and say, they know as much as the Preacher can teach them.

1 Sam. 2. 17

There is a kind of preachers risen up but of late, which shroud and cover every rustical and unsavory, and childish, and absurd Sermon, under the name of the simple kind of teaching, like the popish Priests, which makes ignorance the mother of devotion: but indeed to preach simply, is not to preach rudely, nor unlearnedly, nor confusedly, but to preach plainly and perspicuously, that the simplest man may understand what is taught, as if he did hear his name. Therefore if you will know what makes many Preachers preach so barely and loosely, and simply, it is your own simplicity, which makes them think that if they go on and say something, all is one; and no fault will be found, because you are not able to judge in or out: & so because they give no attendance to doctrine, as *Paul* teacheth them, it is almost come to passe, that in a whole Sermon the hearer cannot pick out one note more than he could gather himself. Wheat is good, but they which sell the refuse of wheat are reprov'd.

Of preaching and unworthy Preachers.

1 Tim. 4. 14

Amos

the true Trial of the Spirits.

Amos the 8. cha. 6. ver. 10 preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vain, and the other takes the word of God in vain. As every sound is not musick, so every Sermon is not preaching, but worse than if he should read an Homily. In *Jer.* 48. there is a curse upon them which do the businesse of the Lord negligently. If this curse do not touch them which do the chiefeſt businesse of the Lord negligently, truly I cannot tell whom the Prophet meaneth. These would not have prophesying despised, and yet they make it despised themselves.

The last thing which makes *Prophets* and *prophesying* despised is the diversity of minds: while one holdeth one way, and another another way, some leave all, and will be of no religion, until both parties agree: as if a patient should pine himself, and eat no meat at all, because one physician saith, that this meat will hurt him; and another saith, that meat will hurt him. These are the three enemies which make us and our labours despised.

Now what shall wee answer to our despisers? *Rejoyce not against me, O mine enemy* (saith the Church) *for I shall be raised: so, Despise not the Prophets, O ye Israelites, for they shall be honoured.* *Peter* saith to *Ananias & Saphira*, *You have not lied unto men, but unto God*; so you have not despised man but God; for *Christ* saith, *He which despiseth you, despiseth me.* When *Satan* slew *Jobs* servants, his malice was against *Job*: so when you despise Gods servants, your presumption is against God: for *that which you do unto them* (saith *Christ*) *you do unto mee.* Why then, if they despise *Christ*, *Christ* will despise them: for he told *Sams* that hee spurned against the prick, that is, he spurned against that which would spurn against him. Therefore if you give unto *Christ*, when you give unto the poor; and if you honour *Christ*, when you honour his Prophets: then, as you give to the poor for *Christs* sake, so despise not the prophets for *Christs* sake. If for all this, we must be despised still, then this is our remedy, *Paul* saith, *Whatsoever we are to you, yet we are a sweet savour to God, both in them which are saved, and in them which perish*; that is, though we bring him word that you will not come to the Banquet, yet we shall be welcome without you. And so much of that.

After *Despise not prophesying*, followeth, *try all things, as if he should*

Note.

Mich. 7

Act. 5. 3

Luke 10. 16
Job 1. 16
Mat. 10.

2 Cor. 2. 15

should say, Despise not Prophecy, but for all that try Prophecies, lest thou believe error for truth: for as among Rulers there be Sadducees, so among Prophets there be false prophets. This made Christ warn his Disciples to beware of the leaven of the Pharisees; that is, of their false doctrine. This made *John* say, Try the Spirit. And therefore wee read in *Acts* 17. 11. how the men of *Berea* would not receive *Paul's* Doctrine before they had tried it: and how did they try it? It is said, that they searched the Scriptures. This is the way which *Paul* would teach you to try other; whereby hee was tried himself: whereby we may see that if you use to read the Scriptures, you shall be able to try all Doctrines: for the Word of God is the touchstone of every thing, like the Light which God made to behold all his Creatures; so is the Scripture to decide all questions: every doubt must come to the Word, and all Controversies must be ended at this Tribunal: the Scripture must speak which is right, and which is wrong; which is truth, and which is error, and all tongues must keep silence to hear it: so God hath appointed that the Judge of our Controversies, which hee saith in the twelfth Chapter of *John*, and the eight and fortieth verse, shall judge us in the last day. Here a man may ask: If it be so that God would have us to try all our Religion by the Scripture, and not by Fathers, nor by Doctors, nor by Councils, nor by Angel; nor by Pope; how then do the Papists say, wee must believe as the Church beleeveth? and ever look in the Scripture, whether our Teachers say as God saith, but take it upon their credit, as a blinde man catcheth his meat.

Mark 8. 27
1 Joh. 4. 1

12.6 PA

Gen. 1. 3

A man trieth his Horse which must bear him: and shall hee not try his faith which must save him? *Paul* saith, Let every one be able to give an answer of his faith. Is this a reason of our faith to say, I beleve so, because *Rome* beleeveth so? or rather because that the Word doth teach me so. It will not answer for them which dye in Heresie, to say, the Priests taught us so: no more than it would excuse *Eve* to say, the Serpent taught her so: for God saith, Be not deceived, neither by Serpent, nor by Prophet, nor by Angel. Therefore I conclude with *Paul*, Despise not Prophecy, lest the Gospel be taken from you: and yet, try Prophecy, lest you receive error for truth.

Gen 3. 23

nothing should be brought into the Church, or added to our religion, but that which is undoubted truth, without suspicion of error. It is not enough to be persuaded of our faith, but we must be assured of it: for religion is not built upon doubts, but upon knowledge. Here we may marvel why **1. 2. 3.** biddeth us, **And our first appearance of error, because Sin and Heresy, and Superstition are Hypocrites: that is, sin hath the appearance of Virtue, and Heresy hath the appearance of Truth, and Superstition hath the appearance of Religion: but by this the Apostle doth note, that there is no Sin, nor Heresy, nor Superstition, but if the wiser be taken away from it, it will appear to be a Sin, and Heresy, and Superstition, though at the first sight the wiser do make it seem good, because it covereth the evil, like a painted Sepulcher upon marble and rotten bones.**

I hereby we are taught to judge of all things as they are, and not as they seem to be. **At this point, where the curtain before we behold the Picture: for we must remove our Prudence, and all humors, and then behold the thing naked as it is, if we will know it indeed.**

Here I might admonish them which separate themselves from our Church: **As Paul saith, Examine whether you be in the faith: for examine whether you have the show of error. Hath it not the show of error, to breach a religion which was never heard of before? Hath it not the show of error, to retain an opinion, which the Author himself hath renounced, as though you would suck up that which the Dog hath vomited? Hath it not the show of error, to affirm that those Breachers may not be heard, which (by their own confessions) have converted them to the knowledge of God, and daily convert other? Hath it not the show of error, to affirm that the Lords Prayer may not be used for a Prayer, which for any thing that we or they can read, was founded from the beginning?**

Hath it not the show of error, to say that no man may use any set Prayer? Seeing there be many set Prayers, and Psalms, and blessings in the holy Scripture, which were used in the same form? Hath it not the show of error, to affirm that we have no Church, and yet to grant that our Martyrs, which died in Foreign parts, were true members of the Church? Hath it not the show of

error to affirm, that two or three may communicate all the rest without a Minister, seeing the Pastor is the mouth of the Church? Hath it not the shew of error to affirm, that the Church of Christ was ever invisible before this age, and that it is such a small flock as their number is? and that it hath set foot so where but in England? Hath it not the shew of error, to hold that for good and sound religion, which is altered every day, adding and detracting, as though a man should make a religion of his own invention, so fast as new sects come into his brain? Let them think what *Paul* saith unto them; *Be wise unto society*, and suspect that construction which your selves devised: for *Salomon* saith, *There is an error upon the right hand, as well as upon the left*, that is (as I may call it) the zealous error: and if this be not, I know none within this Land.

Yet, shall I say that we have not the shew of error? Nay, I would wee were but in the shew of error: I may not call evil good, no more than I may call good evil: and therefore let us pull out the beam out of our own eyes, as we would pull the moat out of their eyes. If *Paul* would have us abstain from every appearance of evil, sure hee would have us abstain from berery, and from Idolatry: for these are the greatest evils. But if we be not Idolaters, yet we have the shew of Idolatry: if we be not of Antichrists religion, yet we are of Antichrists fashion, so long as we have the same vestures, and the same orders, and the same rules that Antichrist knoweth his Ministers by. It is said that the Serpent's sting is in his tail, and so it seems: for this tail of Antichrist (which the Pope hath left behind him, like an evil favour) is unto us as the remnant of the Canaanites were unto the Jews: they should have destroyed all the Canaanites, but because they spared some, therefore it by whom they left were goads in their sides, and pricks in their eyes, that they could never be in quiet for them: so wee should have expelled the head and the tail too of Antichrist: but because we did not, therefore the remnants of Popery are goads in our sides, and pricks in our eyes, that wee cannot yet be in quiet for them. Therefore let us pray that he which hath taken away the evil, will make away the shew of evil too.

Rom. 12. 3
1 Cor. 4. 27

Of Ceremonies.

Numb. 33. 55.

THE WEDDING GARMENT.

Rom. 13. 14.

Put ye on the Lord Jesus Christ.

Have chosen a Text which is the sum of the Bible. For all Scripture runneth upon Christ like the title of a Book, because he is *Alpha* and *Omega*, the beginning & the end of mans salvation: therefore he is figured in the Law, foretold in the Prophets, and fulfilled in the Gospel. Some places point to his Divinity, some to his Humanity, some to his Kingdom, some to his Priesthood, some to his Prophecy, some to his Conception, some to his Birth, some to his Life, some to his Miracles, some to his Passion, some to his Resurrection, some to his Ascension, some to his Glorification; all point to the Saviour, like *John Baptist*, when he said, *This is the Lamb of God which taketh away the sins of the world*. Therefore learn Christ and learn all. Now to teach us how we should hear, and how we should love, and how we should fear, and how we should beleeve, and how we should follow Christ, that we may know when we have learned him; the Apostle saith, *Put ye on the Lord Jesus Christ*: as though this word did contain all our duties unto Christ, to put him on: which seems to be the level of this phrase, if you mark how it cometh in. For before, *Paul* saith, *Cast away the works of darkness, and put on the armour of light*: then he nameth the works of darkness which we should cast off: that is, Gluttony, Drunkenness, Strife, Envie, Chambering, Wantonness: after he nameth the Armour of Light, which we should put on, and calleth it by the name of the giver, *The Lord Jesus Christ*. In stead of Gluttony, and Drunkenness, and Strife, and Chambering, and Wantonness, and other patches of the Devil, wherewith man clotheth himself as with a garment; the Apostle giveth him another garment, which he calleth *Jesus Christ*. He doth not oppose vertue to vice, as one would think when he had said, *Cast off Gluttony*; he should have said, *Put on sobriety*: when he had said, *Cast off*

Revel. 1. 8

Joh. 1. 29

Verf. 13.
Verf. 13.

Verf. 14

Psal. 109. 13

The Wedding Garment.

wantonness, he should have said, Put on continency: when hee said, Cast off envie, he should have said, Put on love: But instead of all vertues he commendeth the Example of Christ for every vertue, & opposeth it to every vice: as if he should say, He which thinketh only to follow Christ, needeth not to be led by the hand from vertue to vertue, but his example will teach him what he shall follow, and what hee shall fly, better than all precepts in the world: Therefore this is the best thought in every action, for a man to think, what Christ would do, which was made not only Redemption and Salvation to save us, but Wisdom and Example to guide us. Therefore he saith, *Learn of me, and follow me*: as though we should think before we speak, whether he would speak so, and consider before we do, whether he would do so: and do all by his example, as the Schollar writeth by his Copy: or else we do not learn of him, but of our selves; and then we go away, like a childe which scribblerh without a rule. If thou resolvest to speak and do no otherwise than Christ would speak and do himself, thou shalt be sure to do all things well, because thou followest a straight pattern: therefore study what this meaneth, *to put on Christ*. It is a strange speech, and a strange garment. They which cannot tell (like Nicodemus) what Christ meaneth when he saith, that we must be born again; cannot tell what *Paul* meaneth, when he saith, *Put on Christ*, as if one should put on another. I think many here may go to the Apostle, as the Apostles went to Christ, and ask of him, Master, expound to us what is this Parable. This phrase is read in good but *few*, which hath written most of Justification by Christ: and therefore he useth all his phrases, to express how we should apply Christ unto us, and in no terms he hath shewed it more lively than in this phrase, *Put on Christ*: for it signifieth that Christ doth cover us like a Garment, and de-
scend as also safely like an armour. He hideth our unrighteousness with his Righteousness, he covereth our disobedience with his Obedience, he shadoweth our death with his Death, that the Wrath of God cannot finde us, Judgement cannot spy us, the Curse cannot see us, for the Garment which covereth and hideth us: But as *Isaac* got a blessing in the name and apparel of *Esau* his elder brother: so in the name and apparel of Christ

• Our elder Brother, we receive the blessing, and are received into favour like Christ himself; For God saith not, This is my beloved Son which pleaseth me; *In whom I am pleased*: meaning, that not only Christ pleaseth God, but we please God in Christ: for Christ is our head.

Mat. 3. 17
1 Cor. 11. 3
Ephes. 5. 23

Therefore as one looking in the face of a man, doth like him straight if he like his face: so God, beholding us in the face of Christ, doth love us straight, because his face doth please him. But Christ is not our head unless we be his members; Christ is not our Garment, unless we put him on: as Christ did put on our Garment when he clothed himself with our flesh, and took our infirmities; and bore our curse; so wee must put on his Garment, that is, his Righteousness, his Merits, and his Death, which is as strange a vesture to us, as our flesh was to him; and much ado we have to put it on; and when it is on, there is great cunning to wear it cleanly and comely from soiling and renting, that such a precious garment be not taken from us again.

Revel. 3. 14

Mat. 22. 11
Mat. 7. 23

Therefore many seem to wear this Garment which shall be thrust from the Banquet, because they wear it not: as those which will say, when the Lord shall come to judgement, We have seen thee in our streets, we have heard thee in our Synagogues, we have Prophesied, we have cast out Devils, we have wrought Miracles by thy name: as though if any had put him on, or born his marks, they were the men which were marked like his Servants: therefore who but they shall enter into Heaven. Yet Christ saith, *I know you not*: there is their reward, I know you not: as if he should answer, You wear not my Livery, you bear not my Cognisance for all your shews, therefore depart from me: so he put them off, because they had not put him on: for though they had seen his Person; and heard of his Vertues, yet they had no faith to apply his Mercies, his Merits, his Death, and his Righteousness unto them, without which no man can put on Christ, nor wear him. Faith is the hand which putteth him on. Faith taketh first his Righteousness, and covereth her unrighteousness; then she taketh his Obedience, and covereth her disobedience; then she taketh his Patience, and covereth her impatience; then she taketh his Temperancy, and covereth her intemperancy; then she taketh his Contingency, and co-

Mat. 23. 23
Mat. 23. 23

Mat. 23. 23
Mat. 23. 23

Mat. 23. 23
Mat. 23. 23

Luke 11. 21
Luke 11. 21

Mat. 23. 23
Mat. 23. 23

Mat. 23. 23
Mat. 23. 23

Mat. 23. 23
Mat. 23. 23

covereth her incontinency : then she taketh his constancy, and covereth her inconstancy : then she taketh his faith, and covereth her diffidence : then she taketh his humility, and covereth her pride : then she taketh his love, and covereth her rancour : and so taketh one robe after another, and tricketh her self, until she have put on Jesus Christ ; that is, until she appear in the sight of God like Jesus Christ, clothed with his Merits and Graces ; that God hath no power to be angry with her, because she cometh so like his Son. This is to put on Jesus Christ, as you shall see more lively, when you have taken a view of the Garment, for we are to speak of Christ the Garment, and of our putting it on. There be many fashions of apparel, but they are too light, or too heavie, or too sad, or too coarse, or too stale, and all wear out. At last the Apostle found a fashion that surpasseth them all : it is never out of fashion, meet for all seasons, fit for all persons, and such a profitable weed, that the more it is worn, the fresher it is. What fashion have you seen comparable to this ? It is not like the clothes of *David's* Ambassadors, which covered their upper parts ; nor like *Saul's* armour, which tired *David* when he should fight with it : nor like the counterfeit *Jerobams* Wife, which disguised her self to go unknown : nor like the old rags of the *Gibsonites*, which deceived *Josiah* : nor like the paultry suit of *Micah*, which he gave once a year to his Levite : nor like the Gluttons flauors, which jetted in purple every day : nor like the light clothes which Christ said are in Kings Courts, and make them lighter that wear them : But it is like the garment of the High Priest, which had all the names of the Tribes of *Israel* written upon his breast ; so all the names of the faithfull are written in the breast of Christ, and registred in the Book of his Merits. It is like *Elias* mantle, which divided the waters : so he divided our sins and punishments, that they which are clothed with Christ, are armed both against Sin and Death. It is like the garments of the *Israelites* in the Wilderness, which did not wear ; forty years together they wandred in the Desert, and yet (saith *Moses*) their shoes were not worn, but their apparel was as when they came out of *Egypt* : so the Righteousness of Christ doth last for ever, and his Merits are never worn out. As *Mordecha* shined in the Kings robes.

2 Sam. 10. 4

1 Sam. 17. 29

1 King. 14. 2

John 9. 43. 7

Judg. 17. 10

Mar. 11. 8

Ezod. 28. 21

Mal. 3. 16

2 King. 2. 8

Deut. 26. 5

Mark. 6. 11

robes before the people: so and more glorious are the faithful in the robes of Christ before God. When Christ was transfigured upon the Mount, *Matthew* saith, that his face shined like the Sun, and his clothes were as white as the light: so when we are transfigured into the Image of Christ, we shall shine before other men like lights: and therefore Christs Disciples are called Lights, because they were clothed with light, and shined to the world. *Salomon* was not so glorious in all his royalty, nor the Lilies which are braver than *Salomon*, as he which is clothed with Christ, because the apparel upon him is better than all the world about him. Therefore if *David* said, *Wash ye daughters of Israel*, for *Saul* which clothed you in purple, I may say, rejoyce ye daughters of *Israel*, for Christ which hath clothed you with righteousness as it were with a yfuite, before you come to the banquet.

This is the Wedding Garment, without which no man can feast with the Lord. This Garment is called an *Armour*, because it defendeth us from all the assaults of the Devil, the Flesh, the World, the heat of Persecution, and the cold of defection. This Garment is called Light, because it is the beauty and glory of them which wear it. This Garment is called a Kingdom, because none but Kings do wear it: that is, they are incrowned in the Kingdom of Christ, and made Kings over the World, the Flesh, and Satan, which wear this Garment, like the hair of *Sampson*, which while he wore he was like a King, and all his enemies had no power to hurt him.

This garment *Paul* hath sent unto you, to go before the King of Heaven and Earth, a holy garment, a royal garment, an immaculate garment, an everlasting garment: a garment wherof every man in peace of Conscience, every place is in the holy Ghost, every stich is the remission of some sin, and saith him which weareth it. If one which touched the hem of Christs Garment was healed; he which weares this garment, say he which wears Christ himself, shall nor be he healed of all his sores; though he were wounded from head to foot. You need not cloath him now which saith, *When I was naked you did not cloath me*, nor cast your garments in the way, as they did when he came to *Jerusalem*, but take his garment and suffer your selves to be clothed, as *Nash* did, to cover your nakednesse. As the good

Soma-

Mat. 17. 2

Psal. 136. 1

Mat. 9. 14.

Mat. 6. 19

2 Sam. 1. 14.

Mat. 23. 13.

Ephes. 6. 11

Rom. 13. 2.

Mat. 6. 3

Judg. 16. 6.

Mat. 13. 14.

Mat. 2. 13

Gen. 9. 23

Luk. 10. 34.

This Samaritan
dost not
signifie Christ,
but yet may be
resembled to
Christ.
Gen. 3. 1

Samaritan put him upon his own Beast, which was spoiled
with Theeves, and bound up his sores when he was wounded: so
Christ Jesus mounteth the faithful upon his Righteousness, and
healeth their Sins: as though he should cover them with his gar-
ments, whom the World, the Flesh, and the Devil have robbed
of their Garments, that is, the Righteousness which they had in
Paradise before the Serpent came: so if we put on Christ, we are
clothed with his obedience, whereby our wickedness is cov-
ered: we are clothed with his Merits, whereby our sins are for-
given: we are clothed with his Spirit, whereby our hearts are
mollified, and sanctified, and renewed, till we resemble Christ
himself. This is the Apostles meaning, to put on Christ, as it is
unfolded in Gal. 3. 12. where he brings forth all the robes of
Christ, and sorts of them, and saith, Put on mercy, put on meek-
ness, put on humility, put on patience, put on love: all which be-
fore he called the new man. So that to put on Christ, is to put
on the new man with all his virtues, until we be renewed to the
Image of Christ, which is like a new man amongst men. They
which labour to be righteous, and yet believe that Christs
Righteousness shall save them, have put on Christ as *Paul*
would have them. We are not taught to put on Angels, nor
Saints, nor the Virgin *Mary*, nor *Paul* himself, to cover our sins
with their righteousness, as the Papists do: but we are com-
manded to put on Christ, and cover our sins with his righteousness.
The Body hath many Garments, but the Soul hath one gar-
ment. Every clout will cover our sores, but the finest silk will
not cover our sins. Therefore when wee seem brave to others,
we seem foul to God, because his eye is upon our sins, which
he seeth naked when all the rest is covered, until we put on Christ,
and then we hear the voice, *Thy sins are forgiven*: and then we
have that blessing, *Blessed is the man whose sin is covered*:
so we are clothed and blessed together. Yet this garment is
out of request, too rough for some, too grave for others, too base
for others. And therefore instead of putting on Christ, they put
him off: instead of welcoming him, they discharge him, like
the Gadarens, that they may keep their Swine, having their
beastly pleasures, which he would cast into the Sea. These are
like the foolish Soldiers which should have made Christ their
garment.

Verf. 10.

Mat. 9. 1
Mark 3. 1

garments, and they cast lots upon his garments, and divided them, and so spoiled them: so do the Papists deal with this garment, they say it is not fit for them, and therefore they break it, and mangle it, and piece it with rags of their own inventions: they say it is too high, and not able to bear off the storms of Death, and heat of Hell, and therefore chuse rather to make themselves garments of their Merits, and their Masses, and their penance, and their Pardons, and their Pilgrimages: like *Adam* and *Eve*, which made themselves coats of Fig leaves, which God destroyed again, to shew that when men have patched all their leaves of Masses, of Pardons, of Pilgrimages, and satisfactions together, yet they will not cover their nakedness, nor keep off the heat of Gods wrath; but are like the curiald skirts of *David's* Ambassadors, which hid not their shame. Therefore when we may go in our Masters attire, shall we scrub like beggars patched in our rags? *Adine own garments defile me*, saith *Job*. Our own garments, our own righteousness defileth us: for what garment, what righteousness have we of our own, but that which is like a menstruous cloth? which had more need to be washed it self, than to wipe that which is foul. Therefore Christ must make us garments, or else when our backs flaunt it like Courtiers, our souls shall stirp like beggars, and the Devils will sport themselves like *Cham*, to see our nakedness. First, the Father made us garments in Paradise: now the Son makes us garments in the Wilderness; yea, the Son is made our garment, as *Paul* saith, *Christ is made unto us righteousness*: that is, Christs righteousness must be our garment, or else we shall be ashamed when our righteousness doth not reach to cover our nakedness, but still some part will peep bare until hee cast his righteousness upon it, and then all is covered. As *David* needed no other armour against the Giant than a Sling: so we need no other garment against sin than Christ. There wants nothing but this to put it on. Now let us see how to put this garment on: Many fumble about it, like children which had need of one to put on their clothes. Some put on Christ like a precious head tire, which all day is worn, beautified with jewels, and beset with gems, to make the face seem more amiable: but at night that riches is laid aside, & the head muffled with some regardless tire. Thus do our curious women put on Christ: who when they

Gen. 3. 7. 21

1 Sam. 10. 4

Job 9. 31

Elsy 45. 2

Gen. 9. 22

Gen. 3. 21

1 Cor. 1. 30

1 Sam. 17. 42

hear.

Luke 18. 11

hear the Messengers of Grace offering this garment, and prepa-
 ring to make the body fit to be garnish'd with so glorious a ve-
 sture, as *Paul* did the *Romans*, first washing away drunkenness,
 and gluttony, then chambering and wantonness, then strife and
 envie, and so sin after sin, they seem like the stony ground to re-
 ceive it with joy, and think to beautifie their heads with this
 precious ornament: but when he tells them there is no commu-
 nion between Christ and Belial, that if this garment be put on,
 all other vanities must be put off: they then turn their day into
 darkness, and reject Christ, that would be an eternal Crown
 of beauty to their heads, and wrap their Temples in the uncom-
 ly rage and refuse of every Nations pride: and in these toys they
 cause their servants to spend many hours on every day in the
 week, but especially on the Sabbath Day, to deck their bodies,
 as if they were but little children, which had need of one to put
 on their clothes. Some put on Christ as a Cloke, which hangeth
 upon their shoulders, and covereth them: when they go abroad
 to be seen of men, they can cast on the cloke of holiness, and
 seem for a while as holy as the best; but so soon as they come
 home, the cloke goeth off, and the man is as he was, whose
 vizard was better than his face. Thus hypocrites put on Christ,
 as many retain unto Noblemen, not to do them any service,
 but to have their countenance. Many put on Christ like a Hat,
 which goeth off to every one which meets them: so every ten-
 tation which meets them, makes them forget what they heard,
 what they promised, what they resolved, and change their
 way, as though they had not repented at all. So the common
 people (like your selves) put on Christ: they are zealous so long
 as they are in the Church, and beat their breasts, and cast up
 their eyes like the Publican, when they hear a sentence which
 moves them: as though they would do no more against that
 saying whiles they live: but the next business putteth all out of
 minde, till they come to the Church again. Some put on
 Christ as a Glove, which covereth but the hand; so they put
 on the face of Christ, or the tongue of Christ: but their hands
 work, and their feet walk, as they did before: So many pro-
 fessors of Religion put on Christ, which call but for Discipline
 and Reformation, that they might get a name of zeal, and sin-
 cerity

The Wedding Garment.

every to cover some fault, which they would not be suspected of. Thus every man would cover himself with Christ, but they have not the skill, or they have not the will to put him on. What will you do then? Though the garment be never so good, yet it is not good to them that do not wear it: for what profit have ye of the garments which we do not wear? they neither keep us from heat, nor cold. Therefore *Paul* doth not bring you a garment to lay by you for the moths, but he bids you put it on. Here is the cunning now, in putting it on. If *Paul* had taught us this, then you would bearken unto him. Well, you shall hear what *Paul* saith to the putting of it on.

First, (saith *Paul*) you must cast away the works of darkness, and then put on the armour of light: first you must put off, and then put on. As the Eagles feathers will not lye with any other feathers, but consume them which lye with them: so, the Wedding garment will not be worn with filthy garments, but scorns, like the Ark, that *Dagaz* should stand by it. If any man may not wear womens apparel for lightnesse, may hee wear the devils apparel, and cloath himself with pride, with covetousnesse, with envy, with hypocrisie, with uncleannes, and when he is like the devil, sit at Gods table? No man (saith Christ) patched a new piece to an old garment: and wilt thou patch an old piece to a new Garment? God forbade the people to wear linsie, wolsey, because it was a sign of inconstancy: but this is inconstancy it self.

Hee doth not put on Christ, but putteth off Christ, and putteth on *Belial*, which fashions himself to God and the world too. As Christs coat was without seam, so they must be without stain that wear it. For when a man putteth on fair cloaths, hee maketh himself fair too, and avoideth every foul thing; lest it should foul his cloaths: so must hee which putteth on Christ: for the finest garment is soonest stained. Therefore when thou hast put on this garment, thou must wash thy self, and pick thy way, and chuse thy works, and handle nothing that is foul, for marring thy cloaths: that is, thou must not think as thou diddest, nor speak as thou diddest, nor live as thou diddest, but remember that thou hast changed thy master, and serve him with whom thou art bound. For if God and the de-

Ver. 11

1 Sam. 9: 8

Mat. 9: 10

Lev. 19: 19

Job. 19: 22

Rev. 9: 19

21: 4: 20A

Jude 3

Revel. 10, 6

Eph. 3. 30

1 Cor. 12. 1

1 Cor. 12. 1

1 Cor. 12. 1

1 Cor. 12. 1

Acts 4. 19

we could not agree upon *Man's* body, for one to have one part and the other another part, but God would have all: much less will God agree that the Devil should have part of the soul, which would not yield him part of the body. Thus have you heard what you must put on: now here how Christ must be put on. As the Angel taught *John* to read the book, when he made him eat it: so we must put on Christ, as if we did eat him, not as the Papists do in their Masse: but as the meat is mixed into the substance of the body, and goeth thorow every part of man: so Christ and his Word should go from part to part, from ear to heart, from heart to mouth, from mouth to hand, all we be of one nature with them, that they be the very substance of our thoughts, and speeches, and actions, as the meat is of our body. This is to eat Christ and his Word, as if we do not eat them, but chew them, and when our time is finished, spue them out again. Thus we must put on Christ: for the word himselfe so to put him on, as thou wouldst put him in, that he may be one with thee, and thou with him, as it were in a body together. As he hath put on all our infirmities, so we must put on all his graces, not have one, but all on, and have him to us, and give him about us, and wear him, even as we wear our skin, which is alway about us. Then there shall be no need of wares, nor curlers, nor periwigs: the Husbands shall not be forced to rack their rents, nor increase their shoes, nor sell their lands to deck their Wives: but as the poor mantle of *Eliab* seemed better to *Elisba*, than all the robes of *Solomon*: so the Wedding Garment shall seem better, than all the frowns of vanity, and put every fashion out of fashion, which is not modest, and comely like it self. If you will know further how to put on Christ, you shall see how your Text will catechise you in his three names, Lord, Jesus, Christ. The Apostle seemeth to spell out the way unto us, how we should wear this Garment: First, we must put him on as *Lord*: then we must put him on as *Jesus*: lastly, we must put him on as *Christ*. Thou must put him on as *Lord*, that is, thy Master to command thee, thy Tutor to govern thee, and thy Master to direct thee: thou must be no mans servant but his, take no mans part against him, but say with the Apostles, *Whether is it meet in us, that we should have lord over us?* Thou must put him on

as I say, that is, thy Saviour is whom thou trustest, the Redeemer whom thou dependest, thy Redeemer on whom thou believest: thou must not look for the salvation from Angels, or Saints, nor any thing beside him. For the name of Jesus himself is a Saviour, and is given to none but him, and he is not only called the Saviour, but the Salvation, in the Song of *Miriam*: to show that he is the only Saviour: for there be many Saviours, but there can be but one Salvation: as there may be many torments, and yet but one death. Therefore, when he is called the Salvation, it implieth that there is no Saviour beside him. Thou must put him on as Christ, that is, a King to rule, a Prophet to teach, a Priest to pray and sacrifice, and pacifie the wrath of God for thee. For this name Christ doth signifie that he was anointed a King, a Priest, and a Prophet for man: a King to rule him, a Priest to offer sacrifice for him, a Prophet to teach him. So that he putteth on Christ as Lord, which worshippeth none but him: he putteth on Christ as Jesus, which believeth in none but him; and he putteth on Christ as Christ, which worshippeth none but him, believeth in none but him, and beareth none but him.

You put on Christ first, when you are baptised: then you were washed and consecrated to his service: so soon as you came into the World, you vowed to renounce the World and follow God. How many have put on Christ thus, and since have put him off again? which have broken the first promise that ever they made, and were never faithful to God since. You put on Christ again when you are called, and justified: that is, when you cast off the old man, which is corrupt with the lusts of the flesh, the pride of life, and the cares of this world; and put on the new man, which is regenerate in righteousness and holiness to the Image of Christ, or likeness of Adam in his innocency: for to put on the new man, is to become a new man, as if thou were born again, and conceived of the Holy Ghost. Of this *Job* speaketh, when he saith, *I put on justice and it covered me*. You lived on Christ again, when you received his holy Sacrament, and made partaker of his body and blood: that is, the means which he appointed and commanded, which beareth him as if he were with him, and feedeth him as if he did feed him, and so forth: as if I should kiss him, and caress him as if he did kiss me, then

12 1. 114
13 21. 100 1.

Iosua hath the like name, but not from God, nor so that end.

Luke 1. 69.

Iudg. 3. 6

Luke 3. 3

Acts 7. 55

Heb. 2. 3

Mat. 1. 16

Heb. 1. 3

Gal. 3. 17.

Rom 6. 3.

Ephes. 4. 22.

Rom. 11. 2.

Job 19. 24.

1 Cor. 10. 16.

am to speak of some vices which this Text calleth me unto. I will proceed in them, beseeching you, as you shall hear them to be condemned, so speedily to proceed in execution to put them to death: and so to go forward with the rest of your sin.

Let us walk honestly as in the day; not in gluttony and drunkenness, &c. As if he should say, Know you, that I bid you put away from you the works of darkness: he nameth not all the works of darkness; but chiefly those that do reign and are cause of more wickedness: that is, gluttony, drunkenness, strife, and envying, &c. three monsters come out of hell, and troubling the whole world; therefore cast off these, and you have cast off all.

Now to speak of them I will begin where the vices beginne: and as I point them out unto you, so I pray you to slay them, as if you had marshal law in your hands to put them to death. By this narration the Apostle sheweth the chain of sinne, how one sinne will draw on another after it: for no sinne is so base, that it will go alone, wherefore resist all sins or none; for if you entertain one sinne, it will presently draw another after it, and so the whole house will bee full of thieves: as *Jezebel* his pride made him to lye, and *Adams* fall made him to excuse himself, and *Peters* denial made him swear, and after his swearing made him curse himself, &c. for the sinner cannot stay after he hath committed one sin to commit another, nor till he hath come to the bottome of hell. If I should stand to anatomize & paint out all vices in their kind, I should crave a longer time than is allotted to me, therefore I will briefly touch them.

As huge as the sea is, yet one may taste the saltnesse of it in a drop, so in one sin you may see how illfavoured all the rest bee; for there is no sinne but weakeneth the body, shortheneth the life, corrupteth and consumeth the goods, perverteth graces, and maketh us odious to God and Angels. You are given to hate your enemies: these are they; therefore hate them: they keep you from repentance, lest you should be saved: wherefore I will shew you what is in this box, let the same go into your eyes and so blind you.

Let us walk in glory, drunkenness, and strife, &c. These come like fair ladies, with presents in their hands, to woo the unstable soul of man, gluttony cometh with the pleasure of the

The way to walk in.

flesh, drunkenness, with the satisfying of the thirst. Strife, with the revenge of the enemy.

And first what gluttony and drunkenness offereth, and how many have been deceived with their sweet meats and strong drinks, till all have been turned into a belly, and so turned the body into sin, daily experience teacheth us.

Now by the way, the Apostle (we must note) doth approve sobriety and vertue, that as a man may drink, and not be drunken, so he may eat that he loveth, and not glut himself: for hee forbiddeth not to eat meat, but not to eat too much. lest thou surfer: for the golden mean is good for all things. *Salomon* doth not forbid to eat hony, but eat not too much, lest thou surfer. As the body may not offend the soul, so the soul may not injure the body, lest it be unfit to serve the soul.

Many there be that think they have not sinned in gluttony till they surfer: but this is gluttony in excess, and punisheth it self with many diseases, and dulness of wit, want of memory and shortness of life. Now that you may sinne in gluttony, and not surfer, appeareth by the rich man in the 16 of *Luke*, who fared deliciously every day and never surfeted, yet for all that, he is called Glutton; to teach us, that there bee Gluttons which do not surfer. This kind of sin much displeaseth God, when men eat and drink, and rise up to play, and remember not the afflictions of *Joseph*, and *Lazarus* lying at the door: many bee such banquets, where none do come with a wedding garment, and where Christ is never invited. Many things may perswade us to temperance, and we may learn it of the beasts, who desire no change, nor hoord not, and are content. God provided meat for all creatures, as herbs, roots, and grasse, before he provided any for man; to teach and instruct us, what little care we should have for our belly: for wee live not by bread only, but by every word that proceedeth out of the mouth of God. Christ hath taught us to fast, when hee prepared himself thereunto in the wilderness, but hee never by any example taught us to feast: some there be which think hee did never eat flesh but in the Paschal Lamb. Which although it doth not teach, or debar us, from eating flesh, which *Peter* was willed to eat in the vision, yet it teacheth us to tame the flesh, lest *Hagar* should get the

upper

upper hand of her mistresse. When the belly is full, the flesh listeth, the tongue prateth, the wit sleepeeth, and Satan carrieth away the minde, when the understanding is away. As the moist and waterish grounds bring forth nothing but frogs and toads: so the belly and watrish stomack that is stuffed like a tun, bringeth forth nothing but a drowly minde, foggy thoughts, filthy speeches and corrupt affections: therefore the Physician saith, Nothing better for the body than abstinence: the Divine saith, Nothing better for the soul than abstinence: the Lawyer saith, Nothing better for the wits than abstinence: but because there is no law for this vice, therefore it breaketh out so mightily: Whoredome hath a law, Theft hath a law, Murder hath a law, but this sin is without a Law.

Now to the second sin, which is drunkenness: these are two sisters; betwixt whom there is little difference. In this sin some are mad, some are merry, some do vomit, some do sleep, and some do reel; and then there is no difference between a man and a beast, saying that the one can stand, and the other cannot: As every Scripture that maketh against Theft, maketh against Non-residency: so every reason which maketh against gluttony, maketh against drunkenness.

Now after these cometh chambering and wantonness: and no marvel, saith one, though the imps do follow, when the devil goeth before: for fulnesse of bread went before the frowne of the *Sodomites*. So when *David* had dined and was full, walking upon his Palace, his eyes glanced, his flesh lusted, his heart consented, the fire burned, and there was no water to quench it. And therefore in that so great a champion as *David* did fall, let him that standeth, take heed lest he fall. And seeing that thou in thy self art no stronger, or mightier, imitate and follow the example of those that are cunning wallflowers, who to cast down others; will first fall down themselves: so we, to overthrow our enemies, must subject our selves, and humble our selves first by fasting and prayer.

Sodom was burned, but the sinners have escaped. Sweet words, soft attire, wanton behaviour, and such like, have conspired and agreed all together, & set honesty to sale. And we use daily to pray that we be not led into temptation: and yet wee do

lead ourselves into temptation. For our fair words, wanton gestures, and dainty fare, with many other pleasures do beckon unto sin; and if there be no wine, why hangs the bush? and if there be no wantons, why is there any wanton or unseemly, or ungodly attire?

Let us not walk in gluttony, and drunkenness, neither in chambering and wantonness, nor in strife and envying. It is hard to say, which of these sins is most in the world; haply some will say, I have been no glutton, no drunkard, no whoremonger, no murderer; no false image-worshipper &c. But who can come forth, and say he is free from strife? for strife hath compassed the whole world, strife in Country, strife in City, strife in Court, strife in common-weal, strife in the Church; who can say that he is free from strife, or that he hath not injured his brother? Surely that man shall stand alone, for it will light upon none but Christ.

I can but exhort you with the Apostle, that you would not walk in strife and envying; therefore put away these amongst the rest; for he that hath not put off these, hath not put on Christ: and if he have not put on Christ, he is no Christian. Envy is sin, and it punisheth it self like gluttony: for it stretcheth the heart, shorteneth the life, and eateth the flesh, as the fire consumeth the wood: it is the mother of strife, and a great worker in the Court. This is it which brought labour, and sickness, and death into the world, even the envy of the Serpent, and the devil; and it will condemn thee in thy conscience, if thou be an envious man. Nothing resembleth God more than love; for God is love: so if thou hast love, thou resemblst God. But if thou hast envy, and art an adversary, thou resemblst the devil: for thou canst not come nearer the devil any way, than to be envious. As the dust commeth with the wind, so the devil commeth with envy, and he that is possessed with envy, is possessed with the devil. Why doth the Apostle say, in the third chapter of his epistle to the Colossians, *Above all things put on love*; because love is best of all. Why doth he call love *the band of perfection*; because it bindeth all vertues together. If love be the band of perfection to binde all vertues together: then envy is the band of impiety, to bind all sins together: therefore if we must cast off all

but

but love, wee must cast off envy. Thou canst not come to the
kingdome of peace, without love. The kingdome of Satan is at
peace, and shall not Gods kingdome be at peace? Shall wee bee
at peace with the flesh, the world, and the devil, and be at vi-
riance with God; and at strife one with another? *Envy is raging, but who can stand before envy?* Pro: 27. And
if there be none can stand before envy, how then can envy stand
before God?

If thou canst not forgive him that doth offend thee, thou
prayest against thy self; and askest vengeance upon thee: there-
fore the Apostle exhorteth thee not to let the Sunne go down
upon thy wrath, *Eph. 4. 26.* Charity envieth not (saith *S. Paul*)
therefore see thou have charity, lest thou be counted an envi-
ous person. The beasts of the field are armed with horns, with
hooves, with tuskes, and such like, to take revenge: but nature
hath left nothing for man to put him in mind of revenge: and
yet man above all other creatures is most desirous of revenge-
ment, for he hateth his own life, therefore it is against nature,
to envy. *Iohn* saith, He that hateth his brother is a manslayer
and loveth not God, neither knoweth God: If an covious man
(saith he) say he loveth God: he is a lyer, because he hateth
his image: if he say he knoweth God, he is a lier. How canst thou
love God, and hate good men: and how canst thou love learn-
ing, when thou hatest the learned? so doth the envious man
all both good and bad: therefore this is the worst sin, because it
commeth nearest the sin against the holy Ghost.

Consider therefore whom thou hatest, even thine image. The
devil was appointed to hate man, and not man to hate man: and
if thou hatest a good man, thou hatest God: if thou hatest an
evil man, thou hatest one like thy self; and if thou hatest one like
thy self, thou hatest thine own soul: therefore as *Saint Paul*
saith, *Have peace with all men.* Canst thou not hate the sin, and
love the person as the Physician hateth the disease, and yet lov-
eth the diseased?

As a great many of Bees can lodge together in a hive, so a ter-
gion of devils can nestle together in one man: but many, although
they cannot live apart, yet they cannot live together.

Wherefore now consider the pedigree of peace, God is the

God of peace, the holy Ghost is the spirit of peace, the Angels are the messengers of peace, the Ministers are the Preachers of peace, and the magistrates are the defenders of peace: Shall wee then, that have the God of peace, the spirit of peace, the Messengers of peace, the Preachers of peace, the Magistrates of peace, and (as I may say) the Queen of peace; bee at eny and watre one with another? Marvel not though I am so long upon this sin, for there is none of you that hear me this day, but you can give me sufficient matter to speak hereof. Then can I watre words, when ye bring matters shall I not wattle and seek to overthrow this Giant, which challengeth every man?

As no man finding a Serpent leyneth him before he be dead: so let us slaughter this monster while he is under the sun, that he never rise any more. Consider of the wrong thou doest to thy self, when thou enviest another, for the stroke of envy redounds unto thee. It were better thou didst grailate them with good things, as good men have done, and do daily: but instead of increasing their virtues, or commending their gifts, we envy them, we maligne them, and so their joy is turned sorrow. But the envious man doth pay for his spite, for it requails upon himself: and envy is punished with envy, and hatred also with hatred: for he which hateth all, shall be hated of all. Thus hee is tormented for another, as Herod tormented himself for Christ: and the Jews troubled themselves for Paul: for envy is as gall to the heart, as pricke to the stomach, and as a cackler in the mouth, and ever vexeth thee, as the evil spirit of Saul vexed him.

Love is so contrary to envy, as that it hath more joy of others' welfare, than envy hath of his own. Therefore an envious man may be compared to Cain, who when he had killed his brother Abel, was so troubled, that he said, *Whosoever findeth me shall kill me.* The covetous man although he will not communicate his own goods, yet hee would have others to communicate their goods: the proud man although he be proud himself, yet hee would have others to be humble: but the envious man doth not wish death any good.

As the King doth account them bastards that cannot abide to look upon the Sonne of Christ doth account them bastards, which will not take blame to be an example of lowliness.

This way to walk in.

Every creature doth impart his good unto man: but the envious man: he hath separated himself from doing good to any, even as an Apostate.

Every vice is the contrary of some virtue; as intemperance to moderation; incontinency, to chastity; pride to humility: but envy is contrary to all. This is the cognisance of the devil: for God saith, *By this shall all men know that ye are my disciples, if you love one another.* So the devil he saith, by this shall men know that you are my disciples, if you envy hate & one another. The proud, the prodigal, the covetous, the lascivious, they are loved of some, but the envious man is hated of all. And this is so loathsome unto him, that he cannot abide it in any but in himself.

Therefore, if we love our selves, let us love our neighbours; for nothing doth more please God than love; so that if the black-Moor could be clean, here is water enough to wash him. But the flesh of man is more strong then all these reasons.

God hath put enmity between us and the Serpent, and the Serpent he hath put enmity between man and man.

When Joseph had laden his brethren full of corn, and sent them away, he bade them not to fall out by the way; so I would this lesson, when we have plenty of all things, and are full: had deep impression in our hearts, that we forget it not, *fall not out by the way.*

P I N I S.

To the Reader.

WHereas these Sermons of Nebuchadnezzar, have heretofore been printed by an imperfect copy, & by means thereof have passed through the hands of divers, having in some places the mind of the Author obscured, in other some the sentences unskillfully patched together, whereby the Authors discredit might be furthered, and the sale of the Sermons have been hindered: Now as I have caused them to be examined by the best copies, and to be corrected accordingly, so I thought good to certify thee of the same, that the errors which were in the first impression might not cause thee to suspect this impression also, & so discourage thee from acquainting thy self with the excellent instructions offered in these Treatises.

THE PRIDE OF NE- BUCHADNEZZAR.

Dan. 4.

At the end of twelve months he walked in the royal Palace of Babel.

And the King spake and said; Is not this great Babel, that I have built for the house of my Kingdome, by the might of my power, and for the honour of my majesty?

HAVE CHOSEN this story of Nebuchadnezzar, which is laid down his pride, his fall, and his restitution. This Nebuchadnezzar was a wicked King, and therefore God warned him by a dream, and by Daniel to amend his life, but all would not serve; he made many things, but he revolved again; therefore at the last God gave him over for a time, and hee became like a beast, untill he acknowledged his power to come from God. A warning to all Rulers, to put them in remembrance, that one Ruler is above, which must be served of them all, or else all their buildings, and treasures and guard, will not shield them from judgement when he stroke commeth, no more than they could save Nebuchadnezzar. At the end of twelve months (saith Daniel) this King walked in his royal Palace. The Prophet shewed that he had deserved this punishment before, and that his dream which he had, did tell him that his Kingdom should depart from him for his pride; yet this respite of twelve months was granted him, like the forty days which were granted to the Ninivites, to try what he would do upon his warning, and whether he would repent as the Ninivites did. Therefore the Holy Ghost sheweth how the time ran, and how he lived after: as if he would say, if he will return yet, and be warned by the dreams, or by the Prophets which I sent him, I will stay my hand; and his Kingdome shall not depart from him. But here he sheweth, that he forgot his dream like a dream, and was more desirous to know what it meant, than to be warned by it. The twelve months ran, month after month, yet Nebuchadnezzar is all one; now his dreams are gone, he thinketh that all is ended; therefore he gets him up

into his Palace amidst his delights, to beat himself as it were, in the fun of all his pleasures; where indeed he trusted God to take away all his pleasures, and delights from him. When hee should have repented, as the Prophet *Daniel* did of him, he repented up his sin, and bewailed his wicked life, and poured forth tears, and pieved his judgement with his prayer upon his knees; then was he stalking in his galleries, and thinking what should be next, to fill up the number of his rebellions, that God might not spare him when he judged in the wisdom will not list for the prophetes of God against them to be vain, but they will put God in mind of their punishments; and so till all punishments do come upon them, to fulfil the threatenings due unto them.

Some think this *Nebuchadnezzar* walked upon the roof of his palace, from whence he might see all parts of the City round about him, like the mountain whither the apostles led our Saviour Christ, to shew him the beauty of the world.

This the Prophet *Daniel* would signify; that the King lived in ease as he lived before, and pleased himself in vanity still, for all his warnings; and turned his eyes of repentance once more again. Therefore God would delay the time no longer, but cut him down, like the barren and fruitless fig-tree, so teach us to take mercy when it is offered; and repent while we have time and space; and if God speak unto us but once, let it up in our hearts for ever, not looking or expecting to be spoken to again, because God is not bound to admonish, or give us any warning at all.

One would have thought that *Nebuchadnezzar* would have remembered his warning while he had lived, which had such a strange and fearful dream; and after that another dream, being no less strange and fearful than the former dream, to continue, and utter such a Prophet to expound it, and the expectation of it threatening such a miserable ruine and down-fall to himself.

One would have thought and believed that hee could never have forgotten, nor put it out of his remembrance; although he had lived unto this day. But like a locust, which liveth but above nine days, so is the repentance of them which sin by habit. Some for when sin is rooted in sticketh fast, and will hardly

bee.

be wooded out, though God should send us dreams & visions, or should make us Prophets. *Daniel* himself cannot make this black white, which always hath been black before. And this we may see in our selves: for why have we need to hear so often of repentance, more than of any thing else, but that it is such a thing as we cannot frame our selves unto? If we be warned of any thing but of sin, one warning will serve: But we are so incorporeate, and leamed to sin, that a thousand Sermons will not serve: so custom hath made sin stronger in us, that the word of God. Well, remember or apply it how ye will. After twelve months God will come and take account of his dreams, and of his Prophets which he sent him, to see what he hath profited by them. Although he hath laden feet which are heavy in compassing, yet he hath had hands, which when he cometh, will strike home.

Now the twelve months are expired, God comes and finds *Nebuchadnezzar* upon his towers: when he should have cast himself down to the ground, and thought upon his dream and *Daniel*, and so have humbled his pride: but was perched upon his rood, and there he begins to show of his wealth; *Is not this great Babylon which I have built for the house of my kingdom by the might of my power, and for the honour of my majesty?* See how the man standeth in admiration of his vanity, like an Usher which doth on his money, as though he had destroyed himself for spending his money vainly. *Is not this great Babylon* but he should rather have said, *Is not this Nebuchadnezzars folly*, which he hath built for a mock to his name, and an impeachment to his wisdoms, for men to say when they pass by, Look how our King hath bestowed his revenues, here hee cutt Subsidies and tributes in this stone wall. But *Nebuchadnezzar* thinks that every one will praise him for his folly: therefore like a woman when she is pranked up in her bravery, thinks that all doe admire her, and hath as goodly an opinion of her self, as the Peacock hath of his feathers, and frameth all her looks, all her gestures, and her speeches accordingly: so when *Nebuchadnezzar* sits in his Palace, and soe such shew about him, some such pride, thou must frame thy looks and gestures and speeches accordingly, or else the Kings Palace will be heavier than the

words, *Is not this great Babel?* The second out of these words, *which I have built by the might of my power*: wherein he setteth himself the founder of it, as if he had done all without a helper. The third is, that in all his work he sought nothing but vain glory; out of these words, *For the honour of my majesty*. These three first *Nebuchadnezzar* doth betray in our hearing, and in all these three we are so like, that the beasts were not so like him, when he became like a beast.

First, We have not so wonderful an opinion of God, or of his word, or of his heaven, as we have of our own acts, although we be never able to do half that *Nebuchadnezzar* did. Secondly, this is our manner, to attribute all to our selves whatsoever it be riches, honour, health, or knowledge, as though all came by labour, or policy, or art, or literature; if we cannot draw it to one of these, then we think it fortune, although we understand not what fortune is. If we did count our selves beholding unto God for them, then we would find sometime to be thankful unto him.

Lastly, When we over-view these matters, this is our solace and comfort, to think these are the things which make men famous and spoken of, and pointed at: and then we end, as though it were enough to be pointed at, *Is not this great Babel?* That which we love, seems greater and more precious above all which he loveth not, although they be better than it: so did these buildings seem to *Nebuchadnezzar*.

One would not think that a house were a matter to make a King proud, although it were never so fair; stone walls are not so precious, that he should repose all his honour upon lime and mortar. But this is a just thing with God; vain hope, vain prosperity, vain comfort, and vain glory, that may deceive them when they trust unto it. Therefore as the faithful soul looketh up to God, or upon the word, or up to heaven, and saith to it self, *is not this my hope, is not this my joy, is not this my inheritance?* So the carnal man when he looketh upon his buildings, or his ground, or his money, saith to himself, *is not this my joy, is not this my life, is not this my comfort?* So while he pores and gazes upon it, by little and little, the love of it grows more and more in his heart, untill at last he hath made on nothing else.

This was the first doctrine of *Nebuchadnezzar*: the second shall be the second doctrine of *Nebuchadnezzar*: the third shall be the third doctrine of *Nebuchadnezzar*.

was, *which I have built by the might of my power*. What a yauoz was this, to say, that he built *Babylon*? when all histories accord, that it was built by *Semiramis*, before *Nebuchadnezzar* was born: therefore why doth he boast of that which another did?

The answer is easy. Why do other men so now? we see that every one doth labour to obscure the fame of others, that they may shine alone, and bear the name themselves, especially in great buildings: for if they do but adde or alter any thing in Schools, or Hospitals, or Colledges, they look straight to be counted the founders of them, and so the founders of many places are forgotten. So it is like that *Nebuchadnezzar* did add or alter something in this City, and therefore he took all to himself, as the fashion hath been ever since. But if none had built it, but he had been the founder of it (as some would seem) yet this had been a proud and arrogant speech, to say, *which I have built by the might of my power*: for it was not he which could build *Babel*, no more then *Nimrod* could finish *Babel*; but unless the Lord build the house, the builders build in vain. Therefore when he said, *by the might of my power*, hee should have said, by the might of Gods power. But by this you may plainly discern, how hard and difficult a thing it is to hit upon a right word, or a good work, which hath not a good thought to bring it forth. Therefore make the root sweet, or the fruit will be sour, counterfeite as cunningly as you can.

Lastly, when he putteth in, *for the honour of my majesty*, he sheweth that he was of *Absolons* humor, who although hee had deserved shame, yet he would have fame, because he had no children to keep his name in remembrance, therefore he erected a pillar, which he called *Absolons* place; so many stately houses and places in *England*, bear the names of those Lords or others that do possess or owe them, for the like vanity.

Here *Absolon* thought to be buried, as *Nebuchadnezzar* thought to dwell in his Palace, but he was cast into a pit, as *Nebuchadnezzar* was turned into the wilderness. So *Solomon* made his Sepulchre in one country, and was buried in another: for why should pride have the reward of humility? Humility (saith *Solomon*) goeth before honour, that is to say, honour is the reward of humility: and yet *Nebuchadnezzar* would be honoured

for:

for his pride. What had he, or *Sennacherib*, or *Abolam* done, that they should erect such monuments, to be praised after death, which were not worthy to be praised in their life? Before the building, *Nebuchadnezzar* had done nothing worth speaking of: for because he lived always like a beast, therefore God punished him like a beast: and did he deserve now to be spoken of in all ages, for heaping of stones together? We may see that great men are proud of a small matter, and they look to be praised for every thing that they do. But look how God overthwarteth them: for oftentimes in that they look to make their greatest glory, they shame themselves most of all; and that which they practise to exalt them, doth disgrace them; and that which they do to win them love, getteth them hatred. Sin so deceiveth them, like the blind *Aramites*, that they take a clean contrary way to their desires, as we may see in *Gen. 11*. they which built *Babel*, said, they would build it to get them a name: but they got shame, for they could not finish it when they had begun it, but were confounded in such sort, that they knew not what they did: so suddenly they understood not what one another said. So when *Nebuchadnezzar* came to himself again, he shewed that when he sought his own honour, honour departed from him; and he was made like a beast; but when hee sought Gods honor, honor came to him again, and he was made a king.

This would pull away many toys from womens backs, if they did consider how God maketh them ridiculous, by that they wear to make themselves amiable, if they did think that the apparel which they clog on to please the world, by the secret judgement of God did not please but displease, they would be ashamed of their attire, as *Eve* was of her nakednesse. Would they wear such gards and paint their faces, but to please? see now how God doth mock them; for they are not liked but disliked, and worse thought of for it, than they that go in russet coats, and seek no praise at all. They think, am I not brave? Others think, is she not proud? They think, Am I not sweet? Others think, is she not light? Yet they dream that every man praiseth them for their bravery as *Nebuchadnezzar* thought that every one would honour him for his Palace. If their bravery condemn them before men; how will it condemn them before God?

God? Therefore when *Nebuchadnezzar* saith, *For the honor of my majesty*: he should have said, for the honor of Gods Majesty; and then this had been recorded for his honor indeed, and his house had been the house of God: for as we should speak, and study, and labour to Gods glory, so we should build also to Gods glory, that our houses may be like Temples, as *Obadiah* was. But few seek glory that way, they had rather pull down than build in such sort.

Thus you have heard what *Nebuchadnezzar* spake in secret, as though God would display the thoughts and pride of such builders. These are the meditations of Princes and Noblemen, when they behold their buildings, or open their coffers, or look upon their train swimming after them, they think as *Nebuchadnezzar* thought, Is not this great *Babel*? Is not this great glory? Is not this the train that maketh mee revered in the streets? Are not these the things which shall make my children rich? Is not this the house that shall keep my name, and cause me to be remembered, and make them which are children now, to speak of me hereafter? When they shall pass by and look up, and see these antiks and knacks over their heads, they will say, Oh! he which built this was a great man, he bare a sway both in Court and Country: who but he while he lived? Although this King be dead and buried: yet his pride is escaped and come to us. *Nebuchadnezzar* hath children yet alive, which build as high as he look as high as he, go as brave as he, spend as vainly as he, and are as proud as he, although they be not Kings, nor Dukes, nor Earls, nor Knights, nor yet good Esquires: look upon their Palaces, and think whether they be of *Nebuchadnezzars* brood; Is not this great *Babel*? and is not *Nebuchadnezzar* Lord of it? Oh! if they might live to walk in these galleries still, they would desire no other heaven: but *Nebuchadnezzar* hath shewed the way before them, and they must all dance after him, though they were as mighty, though they were mightier than he, Death will not take his Kingdome for a rancome: Now what is *Babel*? and what is *Nebuchadnezzar* the King thereof? Now *Babel* is destroyed, and the King that built it laid in the dust: had it not been better to have built an house in heaven, which might have received him when he died?

The

The name of these Palaces may well be called *Babel*, that is, confusion, because they properly confusion to them that build them, because their foundation is pride, their walls extortion, their roof ambition, and all within them Usury, bribery, and cruelty. If this be the best that *Nebuchadnezzar* hath to vaunt of, what is the worst which he may be ashamed of?

When I see how earnest this King was about his dream, and how loose he sat after in his Palace, me thinks I see the image of the world in one man. How lively doth *Nebuchadnezzar* resemble the dreamers of our time? He could not rest till he knew the interpretation of his dream; such inquiry, such diligence to know Gods will, that a man would have thought, Now if the King meet with a Prophet that can tell him the truth, and instruct him from God, that his dream warned him to amend his life, he will then reclaim himself, and reform his realm, and become such a King as was never in the Land before.

But behold, no sooner resolved of his doubt, but he is ready to be warned again, and was not so attentive to the Prophet, as hee was to his dream, although he cared for neither: for when he understood that his dream went about to change the course of his life, he went away like *Naaman* in a chafe, and cared no more for his dream after. Before the dream came, all would have said, that such a dream would have humbled his heart for ever. Before the Prophet came, all would have said, that such a Prophet would have converted him with a word: but *Nebuchadnezzar* is *Nebuchadnezzar*; and if another dream come more fearful than this, yet *Nebuchadnezzar* would be *Nebuchadnezzar*, and love his Palace better than Paradise,

So wee think, if God would send a famine upon this Land, that would make us fear him: but God hath sent a famine, and yet wee do not fear him. If God would send an earth-quake, upon this Land, that would make us fear him: but God hath sent an earth-quake, and yet we do not fear him. If God would send a pestilence upon this Land, that would make us fear him: but God hath sent a pestilence, and yet we do not fear him. If God would send war upon this Land, that would make us fear him: but God hath sent warre, and yet wee do not fear him: therefore what will make us fear him?

There

There be many which dream upon religion, as *Nebuchadnezzar* dreamed upon his dream; and as he desired onely to know what it meant, so they desire onely to know. *Master*, (saith the young man to Christ) *what shall I do to come into heaven?* He would fain know the way to heaven, but when Christ shewed him the way, he would not take it: so they will go from Preacher to Preacher, as *Nebuchadnezzar* sent from one wise man to another, to be resolved in points of religion. Such a Scrutiny, such attention, such heed, as though they would run out of the world, & go beyond all, that a man would think they would do any thing: as the Jews came unto *Moses*, & this young man unto Christ: But when they have heard what they came for, they do like *Nebuchadnezzar*, as they did before; now they say it was but a dream, because the meaning doth not answer according unto their will. So *Ahab* enquired of the prophet, to hear what he would say, but it appears that he never meant to follow him, except he would answer as he would have him.

When it cometh to the act, which is every mans trial, then you shall see, who are like *Nebuchadnezzar*, that is, which affect onely to know; and who is like *Zacharias*, that is, which practise as they know: for as the truth is revealed, so it must be witnessed, or else the fall of *Nebuchadnezzar* sheweth what judgement will follow upon such neglecting.

Because he would not do as his dream warned him, and as the Prophet counselled him, therefore God forsook him, and his kingdome departed from him, and he was thrust out of his Palace, and turned like an Oxe into the wilderness; where hee lived like a beast untill seven years were ended. A warning to all, to take warning by the word, for it is the gentle warner; the next will be harder, the third and fourth harder than it, like to the nine plagues of *Egypt*, which did exceed one another: for what is he that can weigh the wrath of God, or the grievousness of sin?

Some men would think, that *Nebuchadnezzar* might have spoken all this without any such great offence as was taken at it (for he said no more, but that it was a fair house, and that hee builded it, and that hee erected it for his honour) seeing many under Princes delight in worse vanities than fair buildings,

and speak vainer often in a week. Therefore when you see how it displeaseth God, to vaunt of these earthly things, or to impute any thing to our selves, think what shall bee the doom of great sins. If *Nebuchadnezzar* became like a beast, and lodged in the wilderness for his pride, they which bear pride, and covetousness, and lust, and wrath, and malice in one breast, shall lodge in hell, and become like devils, because they are like beasts already. Therefore let this be instead of *Daniels* warning; If God did take such strict account of *Nebuchadnezzar* for his dream, what he had profited by it; what account will he take of us, what profit we have made by *Nebuchadnezzars* fall and punishment.

Thus you have heard what the voyce spake from earth; now you shall hear what the voyce spake from heaven; for it followeth *While the word was in the Kings mouth, a voice came from heaven, & said, O King, so thee be it spoken; by kingdoms shall be taken from thee, &c.* God will warn him no more by dreams nor by Prophets, as he did: but his judgements shall speak. Here is fulfilled that which *Elisha* saith to *Job*, *God speaketh once, and twice by dreams, and visions in the night, & man seeth it not: as the last God openeth his eyes, by the corrections which he had sealed:* so God spake unto *Nebuchadnezzar*, first by dreams, and after by his Prophets, & *Nebuchadnezzar* regarded it not: at last God openeth his eyes by corrections, which he had sealed up, that they should not touch him, if any other messenger could bring him. As the holy Ghost doth note the time when *Nebuchadnezzar* spake in his Palace: so hee noteth the time when God spake from heaven, *Even while the words were in the Kings mouth;* as though he should say, God answered before he looked for it, when hee thought God had been as far from him, as he was all the year before. Thus God lay (as it were in his scout) to watch when he spake treason, and to apprehend him upon it: O *Nebuchadnezzar*, thou hast vaunted these twelve months since I warned thee, I made as though I heard not, but suffered thee to do and speak thy pleasure: and vauntest thou still? Surely thou shalt scape me no longer, I will not hear one word more against my honour. So he cutteth him off while the words were in his mouth, and pronounceth the word of judgement against him.

The first note in this verse, is the time when God spake from heaven. *Pride* (saith *Salomon*) *goeth before the fall*: so when *Pride* hath spoken, then Judgement spake, even while the proud world was in his mouth. See how God shews that these brags offended him, and therefore he judges while he speaks. How short is the triumph of the wicked? When they begin to crow, God stoppeth their breath; and Judgement seizeth upon them, when they think no danger nees them. So when *Babylazur* was in his mirth with his nobles, the fearful hand wrote his doom upon the wall, &c. presently his mirth was changed into sadness, that he became as one that was stricken with a palsy: so while *Herod* vaunted himself, and the people honoured him like a God, the Angel of God smote him upon his throne, and immediately hee was devoured of worms in the face of them which honoured him: so while the Philistines were triumphing and banqueting, *Sampson* pulled the Temple upon their heads: so when the men of *Ziglag* were feasting and dancing, *David* came upon them, and slew them: when the *Israelites* were at their *Manor* and *Quails*, even while the meat (saith *David*) was yet in their mouths, God took away their lives: when *Jehi* children were making merry one with another, the wind came and blew down the house: while the old world was marrying and giving in marriage, the flood came and drowned them: while the Steward was recounting with himself, and thinking that his master knew not what policy was in his heart, suddainly his Lord called him to an account: while the churl was musing of his barn full of corn and saying to himself, Be merry, my soul, that night his soul was taken from him: so while we sin & think nothing of it, our sins mount up to heaven, and stand at the bar, and call for vengeance against us: how soon *Abels* blood cried for vengeance of *Cain*: We cannot sin so quickly, but God seeth us as quickly. How many have been stricken while the oath hath been in their mouths? as *Jeroboam* was stricken while he struck, that they might see while they were stricken, &c. yet all this will not keep us from swearing. Though a man sin often, and steal his sine, as it were, without punishment, yet at last hee is taken napping, even while the wickedness is in his hand, and his day is set: when he shall pay for all, whether it be after twelve months,

or twelve years, when it commeth it will seem too soon. Therefore once again let this be instead of *Daniels* warning: If God did take so strait account of *Nebuchadnezzar*, how he had profited by his dream; what an account will he take of us, how we have profited by *Nebuchadnezzars* punishment? He re-
I end.

FINIS.

THE FALL OF KING NEBUCHADNEZZAR.

Dan. 4 31, &c.

31 While the word was in his mouth, a voice came from Heaven, saying, O King *Nebuchadnezzar*; to thee be it spoken, thy kingdom is departed from thee,

32 And they shall drive thee from men, and thy dwelling shall be with the beasts of the field, they shall make thee to eat grass, with the Oxen, and seven times shall pass over thee, untill thou knowest that the most High God beareth rule over the kingdom of men, & giveth it to whomsoever he will.

33 The very same hour was this thing fulfilled upon *Nebuchadnezzar*, and he was driven from men, and did eat grass as the Oxen, and his body was wet with the dew of heaven, till his hairs were grown as Eagles feathers, and his nails as birds claws.

From the 26 verse, to the end of this Chapter, is laid down the pride, fall, and restitution of *Nebuchadnezzar*. The two first verses are like a banner of his pride; which sheweth him in his ruffling as it were in the Air, before he knew God or himself. The three next verses are the discovery of his shame, which shew him in his misery, as it were grovelling on the ground, after God hath cooled his courage. The four last verses are the celebration of his recovery, which shew him in holiness as it were rapt into heaven, & singing with the Saints for joy, that God had brought him unto his knowledge, though it were thorow shame and trouble, and losse of all that he had seven years together. Of his pride we have heard already: yet because we are friends to vices, as we

are

are to men, so long as they prosper and flourish; but when they decay and fall, then we shrink away, and are ashamed of them; so it may be, if ye could see pride take a fall, though ye love her well, yet ye would forsake her like a bankrupt, when ye see that she can pleasure you no longer.

Therefore you shall see *Nebuchadnezzar* upon his feet again: before you beheld him upon his knees, that when you see what a King he was in his galleries, and after find his servants in his Palace, and his subjects in his throat, and himself like a beast in the wilderness; God may give you hearts to think a little of this sin, what it is which cost so dear, and is so common now in every house, as it was then in the Kings Court.

After twelve months (saith *Daniel*) that is, Twelve months after God had warned this King by dreams and by *Daniel*, to repent his sinnes, hee was strutting in his galleries, and thought what sinne should be next, as though hee had never heard of dream or prophet. By this computation of sinne, wherein the months are observed so exactly, how long *Nebuchadnezzar* rebelled after he was warned, *Daniel* shews what reckoning God keeps of our months, and weeks, and dayes; which hee gives us to repent as he did *Nebuchadnezzar*, and what an account we shall make of them, as *Nebuchadnezzar* did, though wee count no more of our age, than the child doth of his youth, and have done no more of our task at twenty, then when wee were but ten, nor at thirty, then when we were but twenty, nor at forty, than when we were but thirty, yet we shall give account of more hours in the day of judgement, and it shall be heavier to the old than young; to you which have the word, than they which want it: and there is great odds between *Nebuchadnezzar*, and us, for hee which challenged *Nebuchadnezzar* for 12 months, since he was warned, may challenge us of twelve years since wee were warned, and yet we do not look nor for so great punishment as fell upon *Nebuchadnezzar* for twelve months. *Daniel* names there 12 months, as though hee would speak of a great matter, & shews how worthy *Nebuchadnezzar* was to be punished, because hee might have reformed his life since hee was warned: for there were twelve months between his dreams and his punishment. But that year wherein hee had so many

warnings and teachings was as vain as the rest, and vainer than the years before: for now he should have been a mourner like the King of *Ninivah*, when *Jonas* threatened destruction unto them. But like a victor of a country returned from battle to solemnize his triumph, first, he decked his Palace as brave as himself, and then he walks his stations in it, and when he hath set all things before him which might make him forget God, and like a Serpent that would burst, unless he discharged some of his poison, he breaketh out and said, *Is not this great Babel, which I have built by the might of my power, for the honour of my majesty?* Wherein observe first what a glorious opinion this vain King had of his vain buildings. Secondly, how that he names himself the founder of them, as though he had done all without an help. Thirdly, that in all his works he sought nothing but vain-glory, as he witnesseth against himself, saying: *Which I have built for the honour of my majesty*: not for the honor of Gods majesty, but for the honor of *my majesty*. So first, that which he should have concerned, as Christ did the beauty of the temple, he admired it: and nothing seemed so glorious to him, as that which made him thankfull to God. Secondly, that City which was built by *Sennacherib*, he arrogateh to himself, and never joined the chief Workmaster with him, but saith, *which I have built by the might of my power*, when he should have said, by the might of Gods power: for *unless God build the house, the builder* (saith *David*) *buildeth but in vain*. Lastly, that which he should have built for the honor of God, as the man built a chamber for the Prophet, he builded for his honor, as our *Nebuchadnezzars* do. Therefore when all his pleasures were prepared like a Feast, and hee came to sit down at the banquet, it hapned to him as to the sturlo in the Gospel, after he had filled his barme, when he came to sing in his heart *Be merry my soul*, that sight his soul was taken from him, and the devils made merry with it in hell: so he had feasted his self, and began to crow upon his rooff, *Is not this great Babel*, &c. as if he should say, now *Nebuchadnezzar* make thee merry: that hour his honour was taken from him, for a voice came down from heaven, like the terrible hand which wrote upon the wall when *Babylon* sat at his Banquet, and cast his pride upon such a rock.

rock, that within an hour all his pomp and pleasures, and treasures, suffered such a shipwrack, that his fall was more admired of all, than his glory and buildings were admired of himself. Thus all the joy, and pleasure, and glory of pride, are spoken with a breath, and stopt with another.

You have heard what the voice spake from earth, now ye shall hear what the voice sounds from heaven. These three verses following declare this Kings fall, when and how, and from whom it was. *While the words were yet, &c.* there is the time, *A voice, &c.* there is the judge. *O King, &c.* there is the arraignment. *Thy kingdom, &c.* there is the judgement. *Hee was driven from men, &c.* lived with beasts in the wilderness, till his hairs were grown like Eagles feathers; There is the execution and manner of his punishment. First of the time, *While, &c.*

As *Daniel* observed the time when *Nebuchadnezzar* sinned, so he observed the time when *Nebuchadnezzar* is punished: as if God had lien in wait to catch him in his words, and take him at the tripp, even as he watched *Lets* wife when she looked back, and transformed her into a pillar of salt; so soon as shee looked behind her: so now the Lord lay as it were in the scout, to watch when *Nebuchadnezzar* spake treason, and to apprehend him upon it, *O Nebuchadnezzar*, thou hast vaunted these twelve months since I warned thee; and I made as though I heard not, but suffered thee to do and speak thy pleasure, and vauntest thou still? Surely thou shalt escape me no longer. I will not hear a word more against mine honour. So hee cut him off while the words were in his mouth, and propoundeth the words of judgement against him. If you mark the time when the voice spake from heaven, you may see three wisdomes of God. First God takes him in his fault, that he might see his fault, as *Jeroboam* was stricken when he struck the Prophet, that he might know 1 King. 13. why he was stricken. Then he takes him suddainly, because hee contemneth his warning, as the fire came upon *Sodom* while they Gen. 19. 24 contemned *Lets* warning. Thirdly, God takes him where hee is pleasurcest, and lustiest, and safest, in his Palace, which was like a castle, as he took *Herod* when his guard stood by him, that hee A.C. 12. 13 might see that nothing can guard him from God, but God must guard him from danger, or else Princes be no safer than subjects.

Num. 11. 33

Numb. 23

verse 22

& 23. 10

A& 12. 23

1 King. 13. 4.

Gen. 4

Rev. 3. 15

Mat. 26. 14

25. 16

subjects: so though a man sinne often, and steal his fishes as it were without punishment, yet at the last hee is took napping, while the wickedness is in his hand, as the Jews were; while the Quails were in their mouths, and his day is set when he shall pay for all, whether it be after twelve months, or twelve years, whensoever it cometh it will seem too soon. Vengeance doth stay till sinne bee ripe, and watch the time when they are most occupied, then judgement steps forth, like the Angel to stop *Balaam* in his way, because the punishment is more grievous and terrible when they look not for it (for the worst that is, with like *Balaam*, to dye the death of the right brow) therefore God will cross them in that: though they prosper alwayes before, yet their ends shall bee a kind of judgement upon all their life, and a prophesy of torment, for all men to see what become of the wicked after death, that they may feare to bee like unto them: As when wee see some fall down under the table while they sit swilling at the wine: some stricken dumb in the pulpit, while they preach untruths; even as the Philistims were slain while they feasted; and as *Herod* was ashamed while he vaulted, and as *Jeroboam* was stricken while he struck. What doth this teach us, but that our sinnes depart from us so soon as they are done, unto the Judge, and there they accuse us, as *Chims* murderer cryed out against him, so soon as he slew his brother; I know thy works, saith God: he may say, I know thy works and thy thoughts too; for *Judas* could not not go so closely about his treachery, but that Christ did know when the thought entered into his heart, and heard when he conferred also with the Scribes; and saw likewise when hee took the bribe, though he kept a time to punish him, as he saith, *Psal.* 37. vers. 2. *When I see a convenient time then will I execute judgement.*

Now the time was come when this King should bee made an example unto all other Kings after him, to amend their lives, and reform their realms, when as the Prophet cometh from God unto them, to tell them what they should do. When *dream* and *Daniel* had done what they could, now God calls forth his judgements, and bids them see what they can do, and commands them to chase *Nebuchadnezzar*, until he have lost his kingdome, until he be driven out of his Palace, until he be fled

into

into the Wilderness, until he be degenerate like a beast: until his Subjects, and Servants, and Pages, make their sport, and gazed and wonder at him, like a fool which goeth unto the Stocks or a trespasser, which is gated at upon the Pillory: so the King was debased, when God heard him but vaunt of his buildings. Therefore let us take heed and be careful, after what sort we speak, and what words slip from us, lest God take us in our lies, or oaths, or slanders, or ribaudry, as he took *Nabuchadnezzar* when his tongue walked without a bit: for if he had supposed that God had been so near, and that hee would have answered him as he did, he would have held his peace, and laid his hand upon his mouth, rather than pay so dear for a vain word, which did him no good when it was spoken.

The second note is of the Judge, *A voyce came down from Heaven*: the controlling voyce came down from Heaven; God is most offended with our sin: for *Nabuchadnezzar* might have spoken more than this, before any other man, and no man could controule him because he was King; and Kings delight in greater vanities than buildings, yet no man saith, Why doest thou so? because *Salomon* saith, *He which repeareth a master separateth the Prince*: that is, he which tells Princes their faults, maketh them his enemies: therefore since *John Baptist* dyed, only God is left to reprove almost all that sin by authority, yet there is one in Heaven hath an ear and a tongue, and checketh the King as boldly as ever the King checketh his subjects. When the voyce from earth spake vainly, the voyce from Heaven spake Judgement. Here is the King of Heaven against the King of earth, the voyce of God against the voyce of man: a Divine wrath warring with a humane pride: the fire is kindled, woe to the fluble. The Lord of Hosts is in arms against the Lord of *Babel*, and begins to lay hands on him, and to thrust him out of his throne. First, he rattles him like a thunder, *O King Nabuchadnezzar*: as if he should say, for all thou art a King, thou shalt see whether another be above thee; now guard thy person, now defend thy honour, for he whom thou hast despised, threatneth to take thy kingdom from thee; go now and walk in thy galleries, fetch one turn more before thou be turned out of doore, and walk with the beasts in the Forrest.

Now he comes to the arraignment, and calls him to the bar, *O King Nebuchadnezzar, to thee he is spoken.* He was never called King with less reverence, nor had such pay for sinne in all his reign. God gives him his title, and hee tels him his losse; he calls him King, but without a kingdome: as if he had said, late King of Babel, hold up thy hand, here a King is arraigned in his own Kingdome, and no evidence given against him, but as though he had witnessed against himself, as all sinners do. God condemneth him out of his own mouth; and to open his ears, hee calleth him by his own name, *O King Nebuchadnezzar*, as the prisoner is called when he holds up his hand at the bar. Then he pronounceth the judgement, *To thee he is spoken*, to thee which advancest thy self like God; to thee which wouldst not take heed by thy dream; to thee which wouldst not be warned by the Prophet, to thee which didst all for thine own honour. Now hearken to thy judgement, *Thy kingdome is departed from thee*; thou shalt be driven out of thy Palace; they which should honour thee shall expulse thee; thou shalt reign with the beasts in the desert, there shall be thy dwelling seven years, go now and stalk in the woods, as thou diddest in thy Palace; and when thou art among the Lyons, and Wolves, and Bears, look upon Babel which thou hast built.

How doth this speech differ from *Nebuchadnezzars* speech? his words were but words, but Gods words were, *He speaks and it was done*, For in the same hour that which was spoken was done (saith *Daniel*) and whatsoever the voice threatneth unto our sin, or unto the sinner, shall be done at first or at last. To *Nebuchadnezzar* it was said, *Thy kingdome shall be taken from thee*: To us it is said, thy life shall be taken from thee. To him it was said, *Thou shalt be thrust forth into the desert*: To us it is said, Thou shalt be thrown forth into darkness. To him it was said, *Thou shalt be like beasts*: To us it is said, Thou shalt bee like the damned. Shall not the voice spoken to us be remembered with God, as well as the threatnings menaced to him?

This voice came from heaven, and therefore it spake home; nor like them which glide by the faults of prisoners, and whisper behind their backs, as though they would reprove them if they durst, but for fear lest the Prince, or Counsellor, or Judge,

or

Nimrod Babel did; it seemeth he would have thought his honour buried; but when he was strip; not onely of his Palace, but also of his Kingdome, what heavy news was this unto him, which thought himself equal with God; and now may not bee a King? But when he was thrust among beasts to eat grails with oxen, what a downfall was this to bee brought under all his subjects, which spake even now as though there were none but he; and now his servants servant would not be like unto him? So the King of Kings will be honoured of Kings, as they are of their subjects; or else he will tread upon their crowns, and they shall heat the same as dust. *Thy Kingdome shall depart from thee.*

Now followeth the execution of his judgement: for *Daniel* saith, *The same hour all this was fulfilled.* So he sheweth the order of it: as a prisoner is brought to the bar, and led to a gibet, so the King was drawn from his throne, and turned into the wilderness, where hee abode among wild beasts so long, till his hairs were grown like Eagles feathers, and his nails like birds claws. When God began he made haste, as it was long before he spoke; but when he spoke he did it, and effected in an hour all that the dream and the Prophet had foretold.

Then was fulfilled, *The pride of man shall bring him low.* Even in the hour that *Nebuchadnezzar* advanced himself more than before, in the same hour he was brought under all his subjects, all his servants and Pages, so he which set up can pull down, hee which gave can take, hee which made can destroy. Therefore let no man vaunt though he were a King, of his house, or land, or fame, or children, but know that he should have nothing, if God did not regard him more than other: and think when thou doest read this story, whether thou be not as proud of thy wealth, as *Nebuchadnezzar* was of his Palace; whether thou bee not as proud of thy children, as *Nebuchadnezzar* was of his Kingdome; whether thou be not as proud of thy partnership, as *Nebuchadnezzar* was of his honour; whether thou be not so proud of thy learning, as *Nebuchadnezzar* was of his min. If thou be so proud, then God doth say no more, *O King is there he is spoken,* but, *O subject do thou be it spoken,* these blessings shall bee taken from thee. For, hath God taken any mans king-

dom from him but *Nebuchadnezzar*? Hath he taken no maids office from him but *Indusset*? Hath he taken no man's riches from him but *Job*? How did *Antiochus*, and *Julian*, & *Herod*, and *Saul*, and *Athalia*, and *Jezabel*, and *Richard* the third go from their thrones, as if God had pulled them out by the ears? he had no respect to their persons, but used them like beasts, as he did *Nebuchadnezzar*, and fulfilled his threatnings: the candle of the wicked shall be put out. Therefore as Christ saith unto them which turn back, *Remember Lot's wife*: so I may say to them which bear high minds, & proud looks, & stout words, remember king *Nebuchadnezzar*, how God resisted the proud. Now if any man long to be resolved, how this King was changed to a beast, he must not imagine any strange metamorphosis, or Popish Transubstantiation, as though his shape were altered, or his manhood removed, or that he put on horns and hoofs, as Poets feign of *Alceus*; for the voice doth not say, that he should become a beast, but that he should dwell with the beasts. *Daniel* doth not say, that his head, or arms, or legs were transformed: but that the hair of his head, and the nails of his fingers did grow like Eagles feathers, and like birds claws, as every mans hair and nails will do, if he do not pare them.

Lastly, *Nebuchadnezzar* saith not, that his shape was restored unto him, but that his understanding was restored unto him, all which declare, that he was not changed in body, but in mind, not in shape, but in quality. A savage mind came on him, like that which drave *Cain* from the company of men, and hee became like a Satyre, or wild man, which differeth not from a beast, but in shape: though he was not turned to a beast, yet this was a strange alteration, to be so changed in an hour, that his Nobles abhorred him, his subjects despised him, his servants forsook him, none would company with him, but the beasts. Consider this, all that advance your selves against God, and despise his Word, as *Nebuchadnezzar* did. Take warning by a King, which even now walke in his galleries, and his Nobles served him in his Palace with all dishes that the Air, or sea, or Land could afford: now he is turned to graze and feed like an ox with the beasts in the wilderness. This was to shew, that God makes no more account of the wicked than of beasts, and therefore

Gen. 4. 15

first the holy Ghost calleth them often by the name of beasts; shewing how that sin and pleasure make them like beasts: when they have abused their wits often, and perverted their reason, at last God taketh their understanding from them, and they become like beasts, lochsome to themselves and others: many such beasts we have still like *Nebuchadnezzar*, who were fitter to live in the desert among Lyons, where they might not annoy others, than in towns amongst men, where they infect more than the plague. Thus if you have not considered the beastliness of sin, look upon *Nebuchadnezzar* like a beast. If you would see the guilt of it, look upon wandering *Cain*. If you would see the frenzy of it, look upon frantick *Saul*. If thou wouldest see the fear of it, look upon trembling *Baltazar*. If thou wilt see the shame of it, look upon *Haman* hanging upon his own gallows. If thou wilt see the end of it, look upon the Glutton trying in hell. These are the pictures of sin, which God hath set for a terror before us: like the pillar of salt, or *Archers* sepulcher to speak to us. Take heed by those: when I have warned you, as I warned them, I will punish you, as I punished them. This is the Epitaph, as it were, which God engraveth upon *Nebuchadnezzars* Sepulcher.

Be thou an example to Kings and Rulers, for all the children of pride to beware how they set themselves against him, who advanced them.

Thus he which sets up, can pull down. Did not I send thee dreams to warn thee? Did not I send a Prophet to warn thee? If either of them would have served, thou mightest have ruled still, and walked in thy galleries, and feasted in thy Palace, and judged upon thy throne, and died a King: but now thy Kingdom is departed from thee. Who would be like *Nebuchadnezzar*, now he is like a beast? If this Heathen was thus challenged for his warning, which had heard but one Prophet; wee may tremble to think what wee shall answer for our warnings, which have been threatned as often as the Israelites, and yet provoke the Lord while he serveth us, like those which curse the Sun, while it shineth upon them.

Thus you have seen the fall of Pride. Even now he said, *Is not this great Babel? Now he may say, is not this unhappy Babel?*

Gen. 4. 14.
1 Sam. 16. 14
Dan. 5. 6

Heb. 7. 10

Luke 16. 23.
Gen. 19. 20
Isa. 7. 29

best even now he said, which I have built by the might of my power; and now he may say, which I have built by the vanity of my pride: even now he said, for the honour of my majesty; now he may say, for the ruine of my Kingdome. Yet after this he rose again and came to himself; and received his Kingdome, and honoured him which punished him so. But the time will prevent me to speak of his restitution, therefore here I end.

THE RESTITUTION OF NEBUCHADNEZZAR.

Daniel 4. 34. &c.

34. And at the end of those days, I Nebuchadnezzar lift up mine eyes unto heaven, & my understanding was restored unto me, and I gave thanks unto the most High, & I praised & honoured him that liveth for ever, whose power is an everlasting power, and his kingdome is from generation to generation.

35. And all the Inhabitants are reputed as nothing: and according to his will he worketh in the army of heaven, and in the inhabitants of the earth, and none can stay his hand; or say unto him, Why dost thou so?

36. At the same time I had my understanding restored unto me, and I returned to the honour of my kingdome, My glory, and my beauty was restored unto me, and my Counsellors, and my Princes sought unto me, and I was established in my kingdome, and my glory was augmented towards me.

37. Now therefore I Nebuchadnezzar praise and extol, and magnify the King of heaven, whose works are all truth, & his ways judgment: & those that walk in pride, he is able to abase.

NOW we come to his restitution: first, Nebuchadnezzar was humbled, as God humbleth his enemies: now he is humbled as God humbleth his children; that although he had more honor than he had before, yet he is not proud of it as he was before, but crieth with the Prophet David, Not unto me, O Lord, not unto me, but unto thy name give the glory. So he which said, not onely with heart

Psal. 115. 2

heart, but almost with mouth too, There is no God; now with heart and mouth honoreth none but God: his pride and his fall Daniel declared, but when he came to his restitution, he makes *Nebuchadnezzar* to speak himself, and give thanks in his own person, like a witness brought in to testify the truth of this wonderful story.

When the Prophet had shewed how this King vaunted and how he was debased for it: presently after he had spoken it, hee calls in as it were the King himself, to witness his report, and declares how he was raised again, like a man which having received grace from a Prince or great person, is brought in before him to give thanks for his favour received, and then is dismissed.

In these verses two things shew themselves at the first view, that is, *Nebuchadnezzars* restitution, and his thankfulness in his restitution. First, he sheweth the time when he was restored, in these words, *At the end of these days*: then he sheweth the manner how he was restored, in these words, *Nebuchadnezzar lift up my eyes to heaven, and mine understanding was restored to me*. In his thankfulness, first, he extolleth Gods power, in setting him up, and pulling him down, and raising him again: then he commendeth Gods justice and truth, which deserves to be praised for his judgements, as much as for his mercy: as though he rejoyced that God hath made him like a beast that he might dye like a man.

At the end of these days. As Daniel noted the time of his pride, when he walked in his Palace, to shew how pride grows out of buildings, and wealth, and apparel, and such roots: so he noteth the time of his fall, while the words were in his mouth; to shew that he was punished for his pride and ignorance, that hee might know where to begin his conversion, and abate his pride: and when he had taken away the cause, then God would take away the punishment: so likewise he noteth the time of his restitution, *At the end of these days*, that is, after seven years were expired; to shew how long the sickness of pride is in curing, and to shew how every thing was fulfilled which was prophesied, even to the point of time: for it was told him by Daniel, that hee should be like a beast seven years: therefore *Nebuchadnezzar* is prompt as it were to confesse the truth, and say as the Prophet said, *At the end of these daies*, that is, at the

end of seven years. *I Nebuchadnezzar* was restored to my kingdom, as *Daniel* told me. Yet another note is set upon this beast: Lest we should think that God only regardeth the season, and thinks seven years punishment enough for such a sin; he saith not barely, that his understanding and honour was restored unto him when seven years were ended, but that they were restored unto him when he began to lift up his eyes to Heaven: to shew that this blessing came from above, and that he which had humbled him, had restored him again; as if he should say to all that are cast down with sickness, or poverty, or infamy, or any trouble whatsoever in body or mind; He which hath humbled you will raise you, as he hath done me: but you must look up unto Heaven, and lift up your hearts unto him, and then your understanding, and comfort, and wealth, and pleasure, and health, and liberty, and good name, and all, shall return unto you again: like *Job's* Sheep, and Camels, and Oxen, in greater number than he had before. As all the blessings of God returned to *Nebuchadnezzar* when he looked up to Heaven: so they shall come back like a river upon you, when your eyes can go by these vanities; and look upon him, which looks upon you: or else seven and seven years shall pass over you, and you shall be never the better; but worse and worse: like *Saul*, which was vexed more and more, till he had killed himself.

Therefore as the *Jews* looked up to the brazen Serpent, which was a figure of Christ, when they would be healed, *Numb.* 21:8 so all that would recover that which they have lost, or obtain that which they want, *Nebuchadnezzar* doth teach them here to lift up their eyes to Heaven, from whence (saith Christ) cometh every blessing of man; *At the end of these days, I Nebuchadnezzar lift up mine eyes, &c.* Like a man which is awakened out of a long trance, now he began to stir and lift up his eyes: When the heart is once lift up, it will lift up the eyes, and the hand, and voice, and all to Heaven: he which never looked up to Heaven so long as his comfort was upon the earth, now his mind is changed, his looks, and gestures, and speeches, and all are changed with it. As though God would shew a visible difference between the Spiritual and Carnal, even in their looks and gestures; as there is between a Child and an old

Gen. 3. 14.

1. The Spiritual mindes are heavenly, and look up, because
 their joy is above : the Carnal mindes are earthly, and look
 down like beasts, because their treasure is below. As the Serpent
 crawls upon the ground : so doth the Serpents seed, and hath
 not so much as the countenance of grace. *how did this, blessed son*
 2. Therefore by lifting up his eyes to Heaven, is signified that
 the time was come, which the Lord had set down, that hee
 should be like a beast, until he had learned that lesson. *That a be*
ast should rule over the sons of men. Therefore *Ne-*
bulshad 22. 27. sheweth that he had learned his lesson. For he
 looked not up to Heaven to behold the Sun, the Moon, or the
 Stars, like an Astronomer : but thinking how he had set him-
 self against Heaven, from whence came all his honour ; in a god-
 ly shame, and holy anger toward himself, hee turns his face
 from Earth to Heaven ; to magnifie him which had humbled
 him, that so condemned him, which advanced him. Now hee
 talks no more of his Palace, nor his Power, nor his Majesty ;
 though it be greater than it was : but he looked above his own
 Palace, to another Palace ; from whence that terrible voyce came
 down unto him, *Thy kingdom is departed from thee*. Which
 expresseth his contrite heart, and wounded spirit : how many
 passions buttelled within : as if he should chide himself, and say,
 Unthankful man, my power ever descended from above, and I
 ever looked upon the earth ; and mine honour came down from
 Heaven, and I never lift up mine eyes before : But now, saith he,
 go up my voyce, and my hands, and my eyes : how long will yee
 port upon the earth, like a beast ? So he lifted up his eyes unto
 Heaven. After he had lifted up his eyes, he beginneth to pray,
 and praise, and give thanks to God : which sheweth that he did
 not only lift up his eyes, but his heart too. For unless we can say
 with *David*, *I lift up my hands*, *Psa. 134*. it is in vain to lift up
 eyes, or hands, or voyce, as the hypocrites do ; because he which
 is a Spirit, will be worshipped in spirit, *Joh. 4*. Therefore *Mary*
 saith, *My heart doth magnifie the Lord*, *Luk. 1. 46*. As for the
 Infidels, and Idolaters, they have no hearty service ; but their re-
 ligious is like an Occupation, which is done with the body. For
 when we read of the sacrifice or prayers of the Idolaters and
 Infidels, we do not finde, that they lift up their hearts to their
 Idol,

Idols; but their hands, or their eyes, or their voyes, in the *Heaven* roared to *Heaven*, 1 King. 18. 28. and the *Ministers* cried to their Sea-gods; *Jerem.* 1. 1. and the *Ephesians* shouted to *Dionysus* Acts 19. 28. but the lifting up of the heart is the holy service, and alway appropriate unto God; which saith, *My song give thou thy heart*, Prov. 23. 26. Therefore now *Nebuchadnezzar* lifted up his heart to God; shewing that he had learned that lesson which God gave him seven years to study, that, *The most High beareth rule over the sons of men, &c.*

Now God thinks the time long enough: and as he reformed the ground after the Flood, with Fruit and Herbs, and Flowers again; so he reformateth *Nebuchadnezzar* with understanding, and beauty, and honour again. As when he repented himself, and said, I will drown the earth no more, *Gen.* 8. 21. so, I will curse *Nebuchadnezzar* no more; now he liaveth a King above him, he shall be a King again: how do I feed my honour, I will give him honour: how he magnified him, which debased him, I will return to exalt him. So the voyce which thundered from heaven, *Thy kingdom is departed from thee*; sounds again, *Thy kingdom is restored to thee*. For it was not told that he should be like a beast until he died; but *until he knew what the most high beareth rule over the sons of men*. Therefore whilst he knew this, nothing could stay him from his kingdom, no more than they could stay him in it before. Thus the displeasure of God is but an *interim*, until we know something that we should know, and then *Nebuchadnezzar* shall be King again; then the sick man shall be whole again; then the bond-man shall be free again; then the poor man shall be rich again. His mercies are called everlasting, because they endure for ever, *Psal.* 36. 1, 2. But his anger is compared to the Clouds, because it lasteth but a season. Whom he loveth he loveth to the end; but whom he scourge he scourge to repent: as *Hoseas* was sick, until he wept; *Nebuchadnezzar* was banished, but until he repented. Now the first cure of the King's restitution was of his mind: *Alone understanding* (saith *Nebuchadnezzar*) *was restored unto me*. To shew what an inestimable gift our understanding and reason is, whereby we differ from beasts, for which we cannot be thankful enough; therefore he recordeth it twice, as though

his heart did flow with gladness, and his tongue could not chuse but speak often of it. as a man thinketh and speaketh of that which he loveth. *Mine understanding was restored unto me, &c.* That which was first taken away was first restored again; which so soon as it was gone, he was counted a man no more, but a beast. As David saith, *Like Horse and Mule which have no understanding*, Psal. 32.9. counting them which are voyd of understanding no better than Horse and Mule. Therefore they which have lost their understanding at the Taverns, as many here have done sometimes, & they which understand not yet what is the book of God, are but Horse and Mule, though they bear the yokes of men. After he had said, *Mine understanding was restored to me*, he annexeth, *Mine honor was restored to me*, so he grew to a King again. As he was wont to put on one robe after another, when he was a King; so when God would make him a King again, first he put upon him the robe of understanding, as it were the foundation of a King; like the princely spirit which came upon *Saul*, 1 Sam. 10.9. And when he had a Princes heart, then God gave him a Princes power, & proclaimed like a voyce from heaven, *Nebuchadnezzar King of Babel*; so gloriously he rose again like the Sun, with a triumph of his restitution, & welcome of his subjects, like the shout which went before *Salomon*, 1 King. 1. 34. One would think when *Nebuchadnezzar* was a King, God would never have made him like a beast, nor after have made him a King again; for who would suffer a beast to rule over them seeing such stomacks are in men, that they wil hardly endure any Rulers? Therefore it is strange, that these men would suffer one to rule over them that had been seven years like a beast: it is even as if one had litten seven years in the grave, & after came to challenge his house & goods from them which have it in possession, and count it their own: I think such a one should have so cold a suit, that unless it were some few that loved him while he lived; he might go again to his grave for a house to dwell in; so nobody looketh now for *Nebuchadnezzar* to come out of the Wilderness; he was the unlikeliest man in the world to be a King, after such a change: but see what God can do, though all be against it, he which made a King like a beast, raised a King of a beast.

Mine understanding (saith *Nebuchadnezzar*) *was restored to*

me, and more than that, *mine honour was augmented*, more than it was when I was so proud of it. As God turned his heart so he turned the hearts of his Nobles and people, that they received him for their King again, and sought unto him, and revered him, for all the disgrace which they had seen, which made them before to contemn him like a beast.

Here a wise man may study, and wonder, like *Elisha*, when his Master was rapt to Heaven. For as though a souffe had been taken from the ground, and set in the candlestick again, and shined brighter than it did before: so *Nebuchadnezzar* was raised from the dust, and set in the throne: even now no man cared for him, and now no man dare displease him: that which *Salomon* saith in *Pro. 16, 17* *When the ways of a man please the Lord, he will make all his enemies at peace with him:* so when *Nebuchadnezzar* pleased the Lord, God gave him grace with men, and his glory was augmented, *his glory was increased*. That is, he received not only his kingdom, and power, and honour again, but he received Ulury of them. For this seven years banishment they had been put out seven years to the bank, for him to receive more when he came again: so when he sought his own honour, honour departed from him, his Palace could not hold it, his treasures could not redeem it, his guard could not stay it, but pride chased it away whilst he followed after it. But when he sought Gods honour, and cared not for his own, honour was increased according to that, *I will honour them that honour me.*

What would *Nebuchadnezzar* say to our *Isaiah* (if he were living), which chink it against their honour to seek Christs honour, and that if his kingdom wear up, their kingdom should go down, like *Herod*, which thought he could not be King if Christ should reign; and the Pharisees, which thought they should be despised, if Christ were regarded?

If *Nebuchadnezzars* honour came unto him, for the honour which he gave to God: how long will their honour last, which eat and drink, give and take, let up and pull down, and do all that they do to honour themselves? as *Nebuchadnezzar* sunk Rebel, until that voyce came thundring from Heaven, *Thy Kingdom is departed from thee*, thy Office is departed from thee, thy Life is departed from thee. Some have exalted them-

elves like *Nebuchadnezzar*, and are not fallen yet: Some
 mounted up have fallen lower and lower, like *Balaam*, but they
 are not yet at the ground: they have ruled like beasts, longer
 than *Nebuchadnezzar*, and yet look not up to heaven, that
 they may be changed. Thus *Nebuchadnezzar* is welcome to
 his throne again.

Now he hath received grace, let us examine his thankfulness:
 If you mark how every thing comes in his order, you shall see a
 marvellous consequence observed both in his Fall, and Restitu-
 tion. When he looked upon his Palace, then he waxed proud;
 when he waxed proud, then God threatened him; when he was
 threatened, then God banished him; when hee was banished,
 then he lift up his eyes to heaven; when he lift up his eyes to
 heaven, his understanding came unto him; when his understand-
 ing came unto him, then he gave thanks to God: shewing us
 the use of our understanding, why God hath given reason unto
 men, viz. to serve him, and praise him upon earth. As *Nebuchad-
 nezzar* worshipped God so soon as he came to his understand-
 ing, so we, as soon as we come to years of discretion, and begin to
 understand, we should begin to serve him, and serve him whom all
 Creatures do serve with us, or else our understanding is in vain,
 and we are beasts still: for by this *Nebuchadnezzar* saw that
 he had understanding, and was like a man, because he gave praise
 to God, and was moved to heart to worship him which made
 him, according to that definition that *Pleasant* maketh of under-
 standing, *2. 4. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.* For they which desire to have
 a true understanding, They which observe the Commande-
 ments, have a good understanding; not they which speak of the
 Commandments, nor they which write of the Commande-
 ments, nor they which preach of the Commandments, but they
 which keep the Commandments, have a good understanding.
 The rest have a false understanding, a vain understanding, an un-
 derstanding like that of the Scribes and Pharisees, which was e-
 nough to condemn them, but not to save them.

True under-
 standing.

Know and see.

By this every man should try his Wisdom: for to look
 at understanding cometh up to him, as it came to *Nebuchad-
 nezzar*. It will exhort, obey, and obedience from him who
 is his will, in the things that *Nebuchadnezzar* saw. But
 still,

Bill, for this is no part of their understanding.

But he which can go beyond all in shifts and policy, is counted the wisest man in Court and City. Oh, if *Maachiavel* had lived in our Country, what a Monarch should he be? to what honour and wealth, and power, and credit, might he have risen unto, in short time, whether he had been a Lawyer, or a Courtier, or a Prelate? me thinks I see how many fingers would point at him in the streets, as they do at his Ages, and say, there goeth a deep fellow, he hath more wit in his little finger than the rest in their whole body. You talk of Sectaries, how fast they grow, and how fast they breed: I warrant you where any Sectary hath one Son, *Maachiavel* hath a score, and those not the brats, but the fillings of the Land, which if they had but a dram of religion for an ounce of their policy, they might go like Saints among men. But we speak to the bolly that hath no ears.

Now let us see the parts of this Kings Confession, that we may see how his thankfulness did answer to his sin. Before he had robbed God of his honour, now as though he came to make restitution, he brings praise, and thanks, and glory in his mouth. First, he acknowledgeth Gods Power, and saith, that *our kingdom is an everlasting kingdom*, for which words he confessed that God was above him, because that his kingdom was not an everlasting kingdom, but a momentary kingdom, like a spark which riseth from the fire, and falleth into the fire again. Therefore he sheweth what a fool he was to vaunt of his kingdom, as though it were like Gods Kingdom, which lasteth for ever.

Secondly, he acknowledgeth the power of God, and saith, that God doeth what he listeth both in heaven and earth, and nothing can hinder him, or say yea to him, what doeth *those* under which words he confessed again, that God was above him, because he could not resist as he listeth: for when he thought to live at his pleasure, he was thrust out as a chote, and God said no to him, what doeth thou that? by kingdom shall they depart from thee: therefore he sheweth what a fool he was to vaunt of his power, as though it had been like Gods power, which cannot be checked.

Thirdly, he acknowledgeth the Justice of God, and saith, that his Works were all truth, and his ways were all Judgement. Under which words, he confessed again, that God was above him.

him: for his ways were all errors, and his works were all sins, as the end proved. Therefore hee shewes what a foole he was, to vaunt of his works, as though they had been like Gods Works, which cannot be blamed: therefore he concludes, *I Nebuchadnezzar, praise, and extol, and magnifie the King of Heaven*; When he lighted upon the right string, mark how he harps upon it, and doubles it, and trebles it, like a Bood which is ratified with many words of like sense; so he ratifieth his Bood to God with many words of like meaning, *I will praise, and extol, and magnifie the King of Heaven*: as if he would praise him, and more than praise him. They which love with the heart, and repent from the bottom, praise and praise, pray and pray, give and give, serve and serve, that is, when they have served him, they are ready to serve him again.

Here is a Glasse for all the children of Pride. First, look upon *Nebuchadnezzar*, you that are great men like *Nebuchadnezzar*. For thus will God make his example of great men, because they should be examples to others. Many wicked men died in *Tyrus*, and scarce a man was by to see their end; but *Herod* was stricken before the people, that all might see, because he was a wicked King. There were many in *Babel* as proud as *Nebuchadnezzar*, but none but *Nebuchadnezzar* was made like a beast, because he was a proud King: so God doth stigmatise in those that bear his own person. As Princes use to pick those that are principall and chief in Rebellion, to make them examples of terror to others, which were ring-leaders in the Treason: so God doth bend his shot against the Captains of his enemies, like the King of *Aram*, which charged his Souldiers, that they should fight with none but against *Achab* the King, as it is written in *2 Chron. 18. 36*. For as *Salomon* saith in *Prov. 19. 21*, *Strike the proud, and the rest will be awe*: so justice sheweth upon a Ruler or great Personage, doth terrifie many. If we could see but one of our *Nebuchadnezzars* so degraded, it would make all the rest better in their office, and think when they sit in their Majesties, as *Queen Herod* did, that their power is given them for the Church, and not against the Church: *Paul* being before *Festus* and *Agrippa*, wished not unto the King *Agrippa*, more wealth, or more honour, or more riches, but more Re-
glon.

gion, which is the greatest want of Princes and Magistrates, They sit in Gods Chair, and are called gods, but are not like God, but like Mammon, except their names and their crowns: peradventure a David, or a Salomon, a Joshua, that is, a few that remember whose person they bear: the rest are like Saul, and Herod, and Nebuchadnezzar, which know not from whom their Kingdoms come. Nebuchadnezzar built for his honour, and they build for their honour: Nebuchadnezzar gathered for his wealth, and they gather for their wealth: Nebuchadnezzar sought after his pleasure, and they seek after their pleasure: Nebuchadnezzar vaunted of his power, and they vaunt of their power: what did Nebuchadnezzar which they do not, but repent, which they do not? I cannot wish them beasts to do them good, like Nebuchadnezzar; because it is a question, whether they are worse than beasts already: but if we drive them out of their Palaces to live like beasts in the Wilderness, it were a good riddance, for there they should do less harm: where now their proud Horns do gore others, and their hoof is up to strike every one that is better than themselves, which maketh many fly into the Wilderness, from their House, and Church, and Calling, lest they should fall into their butcher: The Lord which restored Nebuchadnezzar from the likeness of a beast, restore them to the likeness of men, or else fright them like Nebuchadnezzar to run from their rooms, that better may have their places.

Thus you see Nebuchadnezzar was made like a beast, that he might dye like a man, for he could never learn from whence his kingdom came; until he had been apprentice seven years unto the Cross; and when he perceived who took his kingdom from him, then he perceived also who gave his kingdom to him, and learned his thankfulness in the Wilderness, when all the blessings were gone, which he should have been thankful for. He thought that God was no body, until he became like no body himselfe and then who but God? no power but of him, no honour but from him, his first honour came from God, as well as his last: but then he was like a beast which knew not his owner, like a babe which knew not his father, like an Image which knows not his maker, but now he knoweth from whom Kings

reign.

all truth, and his ways judgement, and those that walk in
pride he is able to abase. This is the conclusion of all Gods be-
nefices: they which do not praise and extol the King of Heaven,
are worse than *Nebuchadnezzar*.

Therefore let all which said in their hearts like *Nebuchad-
nezzar*, Is not this the House which I have built? Is not this the
Land which I have purchased? Is not this the Money which I
have gathered? Are not these the Children which I have begot-
ten? say now with *Nebuchadnezzar*, for all, I praise, and ex-
tol, and magnifie the King of Heaven, which can take all again,
as he did from *Nebuchadnezzar*.

Thus you have seen Pride, and Humility, one pulling *Nebu-
chadnezzar* out of his throne, the other lifting him unto his
throne, whereby they which stand, may take heed lest they fall,
and they which are fallen, may learn to rise again.

FINIS.

A dissuasion from Pride, and an Exhortation to Humility.

And *restrains the proud, and giveth grace to the humble.*

Since *Ester* teaching every man his duty, how one
should behave himself to another, exhorted all
men to be humble, and abstain from Pride: as
though Humility were the Bond of all Duties,
like a list which holdeth men in a compass; and
Pride were the make-bate over all the world:
to which *Salomon* giveth witness, *Prov. 13. 10.* saying, *Only by
pride man maketh contention:* because pride maketh every
one think better of himself than of others, whereby hee
scometh to give place to the other, and therefore when nei-
ther Party will yeeld as *Abraham* did to *Lot*, how should
there be any peace? Thus Pride doth break the peace, and *Hum-
ility* doth set it again: therefore to toll men from Pride to
Humility, as it were from the Conscience to the right Way, the
Apostle

The honour of Humility.

Aposle sheweth how God is affected to pride, and what mind he beareth to humility: *God resisteth the proud, and giveth grace to the humble*: as if he should whisper men in the ears and say, Take heed how you company with pride, or give entertainment to her, for she is not *Casars* friend, the King counteth her his enemy, and all that take her part: she hath been suspected ever since the Angels rebelled in Heaven, and *Adam* sought to be equal with God: therefore his Majesty hath a stich against her, as *Salomon* had to *Shemei*, and would not have her Favourites come in his Court, unless they hold down their Mace, stoop when they enter. But if you can get in with Humility, and wear the colours of lowliness, then you may go boldly, and stand in the Kings sight, and step to his Chamber of Presence, and put up your Petitions, and come to honour. For Humility is very gracious with him, and so near of his Councel, that as *David* and *Salomon* say, he committeth all his secrets to her. This is *Peters* meaning, that the humble shall finde grace with God and men: as we read of *David* and *John Baptist*, according to that in *Psal. 1. vers. 4. All things which he doeth shall prosper*: but the proud shall be troubled and crossed, and when they would do best they shall do worst, when they would grace themselves, they shall shame themselves: and God will bee to them like the spirit of *Saul*, which tormented him wheresoever he went. This sentence is repeated again, *Jam. 4. 6.* The like sentence to this is in *Prov. 3. 34.* where he saith *With the scornful he scorneth: but he giveth grace to the humble.* The like sentence is again in *Prov. 16. 18.* where he saith, *Pride goeth before destruction.* And in *Prov. 15. 33. Before honour goeth humility.* The like sentence is again in *Prov. 29. 23.* where he saith, *The pride of man shall bring him low, but the humble in spirit shall enjoy glory.*

The like sentence is again in *Luke 1. 46.* where the Virgin sings, *He hath put down the mighty from their seat, and hath exalted the humble and meek*; that as it were by two or three witnesses, pride might be condemned, and humility acquainted, One is to God like *Jacob*, of whom he saith, *Jacob have I loved*: the other is to God like *Esau* of whom he saith, *Esau have I hated*, *Isaac* loved *Esau* because he loved venison, but *Rebecca* loved

Gen. 3.

1 King. 2. 35

Prov. 3. 33

Psal. 15.

Rom. 4. 19

Mal. 1. 3

Gen. 5. 8

loved *Israel*, because he was loved of God. So the proud are in the Kings Court, because they seek honour; but the humble are in Gods Courts, because they contemn honour. As he saith in *Prov. 3. 34. With the froward he will shew himself froward*. So he threateneth bereavement with the proud he will shew himself proud, that is, if they challenge, he will defend if they will provoke him, he will resist them: if they will climb higher than their compass, he will pull them lower than their will.

Peter speaks of the proud, as if they did challenge God like champions, and provoke him like rebels, so that, unless he did resist them, they would go about to deprive him of his rible, as *Corah, Dathan, and Abiram*, undermined *Moses*. For so the proud man saith, I will be like the highest, and if he could above the highest too. This is the creature that was taken out of the dust, and so soon as he was made, he opposeth himself against that Majesty, which the Angels adore, the throne worship, the Devils fear, and the heavens obey. How many sinners are in this sinful world? and yet as *Salomon* saith of the good wife, *Prov. 31. 29. Many daughters have done virtuously; but thou surmountest them all*. So I may say of pride, many sins have done wickedly; but thou surmountest them all: for the wrathfull man, the prodigal man, the lascivious man, the suffering man, the sloathfull man, is rather an enemy to himself than to God; the envious man, the covetous man, the deceitful man, the ungrateful man, is rather an enemy to men than to God: but the proud man sets himself against God, because he doth against his love; he maketh himself equal with God, because he doth all without God, and craves no help of him: he exalteth himself above God, because he will have his own will, though it be contrary to Gods will. As the humble man saith, *Not unto us Lord, not unto us, but to thy name give the glory*, *Psal. 115. 1*. So the proud man saith, *Not unto high, not unto him, but unto us give the glory*, like unto *Hiram*, which took the name of God, and was honoured of all but the worms, and they shewed that he was not a God but a man, *Act. 12. 21*. Therefore the proud men may be called Gods enemies, because as the covetous pull riches from men, so the proud pull honour from God. Beside, the proud man hath no cause to be proud, as other sinners have.

Numb. 16. 2

Ezay 14. 12

Gen. 2. 7

or. 2. 11

c. 11. 2. 1

7. 21. 10. 1

have the covetous for riches, the ambitious for honour, the voluptuous for pleasure, the envious for wrong, the slothful for ease: but the proud man hath no cause to be proud, but pride it self, which saith like Pharaoh, *I will not obey*, Exodus 5. 2. Therefore God is specially said to resist the proud, because the proud resist him: Here is heaven against earth, the Creator against the creature, the father against the son, the Lord against the servant, the Prince against the Subject: who is like to win the field? If the Lord justifi (saith Paul) who shall condemn? so if the Lord resist, who shall defend? If his law come with thunder, and lightning, and tempest, what terror will he come with? I: was but a king, when the King of Judea proclaimed war against the King of Syria, and said, *No man shall deliver them out of my hands*: but it is true when God saith, *No man shall deliver them out of my hands*. Therefore the author to the Hebrews saith, *It is a faithful thing to say, that the wrath of God is ever overcometh*. Therefore when the Egyptians perceived that God fought against them, they cryed, *We will fly, we will fly*, for God fought against us, Exo. 14. 25. So the proud may cry, *I will fly, I will fly*: for God fighteth against us. When the King of Judea proclaimed war against the King of Syria, the King of Israel returned answer, that he: Thistle rebelled against the Cedar, a King against a King, and yet there was but King against King: a man against a man: how much rather may the King of heaven answer this proud earth, the thistle rebelleth against the Cedar? The Giant durst challenge but one of the host of Israel: but the Lord challegeth all the host of Pride. Even as he giveth power to all that are humble, so he resisteth all that are proud: It had bin too heavy for them, if he had said, the Lord doth not care for them: for Gods care preserveth us, and our sin can do but woulde not but to say that the Lord doth resist them, as if he should have denounced war with the dragon, all he had call him into the pen, as a man had word, & tomes with arms and weapons upon them. If a man should see a Lyon come upon him, would he not start? If he should see a Giant, come against him: would hee not fear? But now the Lord of Hosts, the Lyon of Judea, which destroyed the Giants, is set in array to resist the proud: and the proud fear not so much as

2 King. 2. 19

1 Sam. 17. 2

Rev. 12. 7

the humble: God affords his proud, and will praise the
humble; but the world respects the humble, and gives of ac-
cording to the proud. As David saith: Men will praise thee, not when thou
reformeſt thy ſelf to God; but when thou doeſt form thy ſelf
to thy luſts, that is, they which will be flatterers, ſhall not want
flatterers, which will praise every thing that they do, and eve-
ry thing that they ſpeak, and every thing that they wear, and
ſay it becomes them well to wear long hair, that it becomes
them well to wear brilliant doublets: that it becomes them well
to jeſt in their going: that it becomes them well to twiſt in
their talking. Now, when they hear men ſpeak of them in their
folly, then think they, we have nothing elſe to commend us,
if men will praise us for our vanities, we will have friends enow:
ſo the humor ſwelleth, and thinks with it ſelf, if they will look
upon me ſince I do ſo, ſo I ſhall ſee upon it, how would
they be bold quite if I were in apparel? If they do ſo admire
me in ſilks, how would they ſay me and comely me, and wor-
ſhip me, if I were in velvets? If I be ſo brave in plain velvet,
what if my velvet were pink, or ſcarlet, or printed? So they ſtudy
for ſatisfaction, as Lawyers do for delays, and count that plain naked
which is not as goodly as the reſt: till all their body be covered
over with pride, as their mind with folly. Therefore David
ſaith, that pride is as a chain unto them: that is, it goeth round
about them like a chain, and makes them think that all men
love them, and praiſe them, and admire them, and worſhip them
for their beauty. Therefore as Saul ſaid to Samuel, Honour me
before this people: ſo the proud man ſaith to his chain, and his
ruſſes, and his pinks, and his cuts, Honour me before this peo-
ple. All that he ſpeaketh, or doeth, or weareth, is like Nebuchad-
nezzars Palace, which he built for his honour. This is their work
ſo ſoon as they riſe, to put a pattern ſhop upon their backs,
and colour their faces, and prick their ruſſes, and ſmile their
hair: and when their day's work is done: as though their office
were to paint a fair image every morning: and at night to
blot it out again: from that day that pride is born in the heart
of man, as the ſaſe Prophets were ſchooled to ſpeak, as the
King would have them ſee their eyes, as feet and tongues are
bound to ſpeak, and look, and ſmell, as the proud heart doth

Pſal. 49. 13

D. 11. 10. 10

D. 11. 10. 10

D. 11. 10. 10

D. 11. 10. 10

Pſal. 37. 46

Dan. 4.

D. 11. 10. 10

D. 11. 10. 10

4 King. 11. 2

prompt

Mat. 23. 6
Lukt 16
Gen. 3. 21
2 King. 14. 2
Gen. 6.
1 Sam. 17. 39
Gen. 3. 9

prompt them: If God were in love with fashions, he were never better served than in this age: for our World is like a *Pagany*, where every mans apparel is better than himself. Once Christ said that for clothing is in Kings Courts: but now it is strept in to every house: then the rich Glutton jetted his Purple every day, but now the poor unthrif-sets as brave as the Glutony, with so many circumstances about him, that if yee could see how Pride would walk her self, if she did wear apparel, she would even go like many in the streets: for she could not go braver, nor look flower, nor more finer, nor set on more laces, nor make larger cum, nor carry more trappings about her, than our ruffians and wantons do at this day. How faine are these fashions altered from those Leather Coats which God made in Paradise? If their bodies did change forms so often as their apparel changeth fashions, they should have more shapes than they have fingers and toes. As *Jeroboams* Wife disguised her self that the Prophet might not know her: so wee may think that they disguise themselves, that God might not know them: nay they disguise their bodies so, till they know not themselves; for the Seryant goeth like the Master, the Hand-maid like her Mistress, the Subject like the Prince, as though he had forgotten his Calling, and mistook himself, like a man in the dark, which puts on another mans Coat for his own, that is too wide, or too side for his body: so their attires are so unfit for their bodies, so unmeet for their Calling, so contrary to Nature, that I cannot call them finer, than the monsters of apparel. For the Giants were not so monstrous in nature, as their attires are in fashion: that if they could see their apparel but with the glance of a Spiritual eye, how monstrous it makes them (like Apes and Puppets, and Vices) they would sling away their accire, as *David* slung away *Sauls* armour, and be as much ashamed of their clothes, as *Adam* was of his nakedness.

Pride hath been the deviser of all these vanities, which now neither shame, nor laws, nor preaching can take away: Therefore had we not need to shew you, how God resisteth this vice, that careth not for any else: Who can tell how this weed groweth? (seeing we have nothing to be proud of) but more cause to be ashamed of our selves, and fly from the face of God and man

1000. *Adam* our Father had: we are earth, we are flesh, and we shall be worms: meat: what cause hath earth, or flesh, to worms meat to be proud? We are born in Sin, we live in Misery, we shall dye in Corruption; what cause hath sin, or misery, or corruption to puffe us, but to humble us? There is nothing good which we are proud of: but a wise man is ashamed of the same things wherof we boast. It is a wonder to see, how a gay coat, or a gold ring, or a wrought handkerchief can brage a mans mind, that he thinks better of himself that day when he weareth them than any day else, and speaks, and walks, and looks after another fashion than he did before.

Gen. 3. 13

If you could say, as the Disciples said *Luk. 10. 17. Lord, be the Devils are subject unto us:* Yet (saith the Lord) *glory not in this.*

How many things do we glory in, which we should not, if we may not glory in the gift of Miracles? even as a covetous man is greedy of a half penny, and an envious man is angry for a word,

Gen. 11.

so the proud man is proud of a feather. Therefore shall not God resist them, which glory in all things but himself, and should glory in nothing but him? As he did emulate that lofty *Babel*,

Jude 1.

so he doth resist these lofty minds. But for pride the Angels which are in Hell should be in Heaven: but for pride we which are in earth should be in Paradise: but for pride *Nebuchadnezzar*,

Gen. 3.

which is in the Forrest should be in his Palace: but for pride *Pharaoh* which lyes with the fishes, should be with his Nobles:

Din. 4.

no sin hath pulled so many down, as this which promised to set them up. Of all the children of pride, the Pope is the father, which sitteth in the Temple of God, and is worshipped as God.

Exod. 14

The Lords Ministers are called *Servants*, and his Ministers are called *Lords*. But for pride the Pharisees would have received

2 Thes. 2. 4

Christ as gently as his Disciples: but for pride *Herod* would have worshipped Christ as humbly as the Shepherds: but for pride

Note.

our men would goe like *Abraham*, and our women like *Sarah*, as they would be called their children: but for pride Noblemen would come to Church, as well as the people: but for pride

Math. 4. 2

Gentles would abide reproof, as well as *Levi*: but for pride thou wouldst forgive thy brother, and thy brother would forgive thee, and the Lawyers should have no work. But when

1 Pro. 1. 9

thou thinkest of these things, Pride comes in, and saith, With

out thee.

thou

1. King. 1. 5.

thou go like a Flagger? With thou follow Sermons? wilt thou take the check? wilt thou put up wrong? what will men say? that thou art a mome, and a coward; and a fool, and no man will reverence thee, but every man will contemn and abuse thee. Thus men are faine to put on the livery of Pride, as they put on the liveries of Noblemen, to shroud and defend them from the contempt of the world: Who hath not felt these counsels in his heart, which would not believe that any pride was in him? Yet as *Abshon* was a worse son than *Adonijah*, because *Adonijah* rebelled against his brother, but *Abshon* rebelled against his Father; so Pride hath worse children than Vaury of apparel, Tyranny in Princes, ambition in Nobles, rebellion in Subjects, disobedience in Children, stubbornness in Servants; none Pride, and thou hast named their Mother: therefore shall not God resist pride? which hath sowed so many cares in his ground, that scarce a man can say like *David*, *I am not high minded*; Psal. 137. 1. Give me the mindes of all men humbled, and there is nothing left to raise strife in the world. But as *James* saith, *The heart of man lusteth after envy*: so the heart of man lusteth after pride: though he have many heart-breaks and put-downs, and many times no countenance to shew it; yet if a little spark be put to the tow, you shall see how soon this fire will flame: therefore *Solomon* saith, Eccl. 7. 10. that all the troubles that God layeth upon a man, have this purpose, *to humble him*, as though all troubles were little enough to humble Pride; and that but for pride there were no need almost of our troubles. For the avoyding of this vice, God suffereth men to fall into other vices, which men abhor and punish, as theft and fornication, and drunkenness, to make them ashamed by these vices, which were not ashamed of pride: this is an argument, that of all sins pride is the worst, because God suffereth other sins to come and shame us, lest we should be proud. Again, pride hath this property and sleight, that it mixeth it self with our good works, and follows vertue: as from the ashes of a Phoenix ariseth another Phoenix, so of the ashes of our good works ariseth pride. When the Devil cannot stay us from a good work, then he laboreth by all means to make us proud of it, and so he stineth our work, and stealeth our reward. For though a man do never

so

So much good; yet if he be proud of it he loseth his reward; so the
Pharisees did: therefore the best, and the wisest, and the holiest
man had need to watch this vice: for if they take not great heed
he will make them proud of their wisdom, and of their zeal, and
of their goodness. *Paul* was almost puffed up with revelations; *1 Cor. 12.*
Aaron and *Miriam* began to rebel, because they thought them- Numb. 19.
selves as good as *Moses*; and all the fathers of any Heretic, began
their Heretic at this; a magnificate opinion of themselves, and an
over-weening of their own gifts. So pride setteth upon the best,
even as the Tempter fit upon Christ. Again, a man had need to
take heed of pride; for she will not keep counsel: but if he be
proud, she will tell that he is proud, and therefore is called an im-
pudent son, because she discoveth her self in the eye, in the
speech, in the gesture, in the look, in the gait, like the Drunkard;
so that a man cannot be proud, and seem humble. *Math. 4.*
Thus God hath tied a just punishment to this vice, that he
which entertaineth the vice which he loveth, should not avoid
the name which he abhorreth, but he shall be esteemed proud,
and called proud of all that know him; and many that know him
not, shall point at him with their fingers in the street, and say,
There goes a proud fellow: which they pronounce of no vice else,
but the Drunkard, because these two bewray themselves. I have
you see how the proud resist God: now you shall see how God
resisteth the proud: they are so heady, that almost none dare
resist them but God: *I will resist them*, saith God. Therefore
when he heard the proud man say, in *Esa. 14.* *I will ascend*
up into heaven, he answered himself; *Thou shalt be brought*
down to the grave. This is he which resisteth the proud. When
Haman's Wife heard her Husband say, that *Mordecai* was a-
gainst him, because he was an *Israelite*, she said that her Husband
should take the foyle; and *Mordecai* should prevail. What if
she had heard her Husband say, that the Lord of *Mordecai* was
against him? If the Servant be so terrible, who dare encounter
with his Master? God hated *Eson*, and how did *Eson* prosper?
though he was the elder brother, yet he missed the birth-right;
and though his father loved him, yet hee could not bless him;
because God hated him. God was wroth with the Angels, and
drove them out of Heaven, God was wroth with *Adam*, and Jude 1.

Gen. 3.
Dan. 4.
Gen. 4. 12

1 Sam. 31. 4
Gen. 16
Job 1. 1

Esa. 7. 14
Josh. 4. 20
Gen. 16
Exod. 14
Numb. 16.
Dan. 3.

2 King. 2. 24

1 Sam. 4. 7

Math. 23. 12

Psal. 73. 6

1 Sam. 17. 51

thrust him out of Paradise; God was wroth with *Nebuchadnezzar*, and turned him out of his Palace: God was wroth with *Cain*, and though he were the first man that was born of a woman, yet God made him a vagabond upon his own Land: God was wroth with *Saul*, and though he was the first King that ever was anointed, yet God made his own hand his Executioner: God was wroth with the old World, and though the Earth was made when they were drowned, yet he regarded nothing, but destroyed a world of men together. (This is he which resisted the proud: what shall we do if the World be against us, and the Flesh against us, and the Devil against us, and God against us too, which should defend us? In Heaven, in Earth, and in the Sea he findes us out: And as the displeasure of a King draweth many enemies within, so the displeasure of God searcheth all his Creatures against us: therefore he is called the Lord of Hosts, as though he came with an Army against us. When he fought with the *Aramites*, the Sun took his part: when he fought against the *Sydonians*, the Fire took his part: when he fought against the *Egyptians*, the Water took his part: when he fought against the *Murderers*, the Earth took his part: when he fought against the *Idolaters*, the Lions took his part: when he fought against the *Mockers*, the Bears took his part: this is he which resisteth the proud. What can he hope, which remembereth that God is set against him, and that the Lord of Heaven and of Earth is his enemy? This thought made the Philistines cry and say, *God is come into the Host*. No enemy is like this enemy, he never overcometh, and when he hath overcome, he can cast into Hell, and make the Devils torment them again: therefore well might *Salomon* prophesie, *Pro. 19. 23. The pride of man shall bring him low*: for God hath overcome him who brought pride into the world; and as pride brought him low, so *Salomon* saith it shall bring men low too. What a turn is this, that that which he took like a chaine (as *David* saith) to adorn him, doth hang him? that which he took to exalt him, doth debase him? that which he took to win love, getteth hatred? that which he took to obtain glory, procureth shame? as if God did take the sword out of his hand, as *David* took the sword of *Goliath*, and slew him with his own weapon.

When

When the Pharisee said he was not like the Publican, *Luke 18. 11.* he said true: for then he was not like the Publican indeed, because the Publican was better than he: So, when a proud man thinks best of himself, then God and men think worst of him; all his glory is but like a vapour, which climbeth as though it would go up to Heaven, but when it comes to a little height, it falls down again, and never ascends more. So *Adam* thought that the fair apple should make him like his Maker, *Gen. 3.* but God resisted his pride, and that apple made him like the Serpent that tempted him with it. *Abson* thought that rebellion would make him a King, *2 Sam. 15. 2.* but God resisted his pride, and his rebellion hanged him on a tree.

Nimrod thought that *Babel* should get him a name, *Gen. 10. 1.* but God resisted his pride, and the name of his building was called confusion ever since. *Nebuchadnezzar* built his Palace for his honour, *Dan. 4.* but God resisted his pride, and his Palace spued him out when his servants remained in it. *Sethus* builded a Sepulcher for his memorial, *Esa. 23.* but God resisted his pride, and buried him in another Countrey, where he had no Sepulcher provided. *Herod* hoped when the people cried at his words, *It is the voice of God*, that he should be worshipped ever after as God, but God resisted his pride, and before he descended from his throne, the Worms so defaced his pomp, that none which called him God, would be like unto him: so when Women take more pains to dress themselves than they do all the year after, and pay dearer to maintain one Vice, than they need to learn all vertues, they think to please them by it; but God resisteth their pride, and all that see them, though they cap and curse to them, yet they judge worse of them, and think that they would not wear these signs of lightness and pride, unless they were light and proud indeed. Thus if their apparel condemn them before men, how will it condemn them before God? If sin did not blinde them, would they so deceive themselves to take the contrary way, and think that should honour them which disgraceth other? But as *Balaam* was stopped and knew not who stopped him: so they are resisted, and know not who resisteth them. Though they do all to please, yet they can please none, they please not God, for God resisteth them: they please not the

Numb. 12.

humble, for the humble are contrary to them, they please not the proud, for the proud do envie them which strive to be as proud as they: they please not themselves, because they cannot be so proud and brave as they would be: only they content and please the Devil, because their pride doth intice him to them.

Thus much of Gods battels against the proud. Here *Peter* leaveth the proud with this brand in their fore-head. *This is the man whom God resisteth*: then he turneth to the lowly, and comforteth them. For he giveth grace to the humble: as if he should say, you are like *John* the beloved Disciple, which leaned on Christs bosom, *Jo. 13. 23.* though God resisted the proud, yet he will not frown upon you, but when he resisteth them, he will give grace unto you, as if he should say, the proud are without grace, for God giveth not grace unto the proud, but to the humble, according to that of *Isa. 66. 2.* *I a him will I look, even to him that is poor, and of a contrite heart.* and *reneweth* as my words: therefore *Learn of me*, (saith Christ) *to be humble and meek*, as though the humble and meek were his scholars. Therefore God must needs love the humble, because they are like his Son: they shall have his best gifts of which he saith, *1 Cor. 12. 9.* *My grace is sufficient*: as if he should say, he which hath given you his grace, can he deny you any thing? as *2 Cor. 12. 9.* *My grace which hath given us his Son, will be sufficient for us in all things with him.* Therefore grace may be called the gift of gifts, because all gifts come with grace. As the Court goeth with the Queen. Therefore fear not to be humble, lest you be contemned: for all the promises of God are made to humility, and yet men fear to be humble, lest they should be contemned. Humility did not make *John* contemptible, but when he refused the name of a Prophet, Christ saith, that he was more than a Prophet. *Mat. 21. 2.* Humility did not make *Moses* contemptible, but as he was the meekest man upon earth, so he was the greatest upon earth. *Numb. 12.* Humility did not make *David* contemptible, but when he humbled himself, he said unto *Michol*, I will be more humble yet, and lowly in my own sight, yet thou and thy maids shall honour me. *2 Sam. 6. 22.* As Christ ceased not to be a King, because he was like a Servant, nor to be a Lion, because he was like a Lamb, nor to be God, because he was made man, nor

Numb. 11.

to be a Judge because he was judged: so a man doth not lose his honour by humility: but he shall be honoured for his humility, as the Son was honoured when he was humbled, *Luke. 14. 28.* Thus humility hath found that which pride sought, like little *David*, which was least accounted of, and yet got the victory; yea, when no man durst encounter with the Giant, *1 Sam. 17. 48.* This is the ladder whereby we must ascend, *Gen. 28. 12.* Pride did cast us down, and Humility must raise us up. As the way to Heaven is narrow, *Mat. 12. 13.* so the Gate is low, and he had need to stoop which entereth in at it: therefore be not proud lest God oppose himself against you; but be humble, and the grace of God belongeth to you. So long as thou art proud and redest this sentence, *God giveth grace to the humble*, thou must say to thy soul, Soul, thou hast no part herein: for grace is the portion of the humble, and the dowrie of the meek, and the treasure of the lowly: but to thee it is said, *The Lord resisteth the proud*: as if he should say, *Araya Saan*, *Mat. 4. 6.* Depart from me ye wicked, *Mat. 23. 45.* Thus you see how you may have God your friend or your enemy: *He resisteth the proud, and giveth grace to the humble*. If thou didst learn humility of man, learn it of God, who humbled himself from heaven to earth, to exalt thee from earth to heaven: to which kingdom (when the proud shall be shut out) the Lord Jesus bring us for his merces sake.

THE YOUNG MANS TASK.

Ecclesiastes 12. 1.

Remember thy Creator in the days of thy youth.

IF it be so, as they say, that none but young men do hear our Doctrine, then this text is well chosen for the auditory, to teach young men that, which they learn, they may say with *David*, *I have more knowledge than the ancients*, *Psal. 119. 100.* All Scripture is meet do- cy, and answers like *John Baptist* to, What shall we do. In the

a Job. 2. 12

first of *Job*, the second and twelfth, *Job* saith, *I write unto you babes, I write unto you children, I write unto you fathers, I write unto you young men, I write unto you old men.* So the word which is called a *flying Book*, flyeth from one Age to another, from one Sex to another, from one Calling to another, till like a Judge it hath given every man his charge. Among the rest, I may call this Scripture, *The young-mans task*. Wherein the wiseman sheweth, when is the best time to sow the seed of vertue, that it may bring forth the fruit of life, and make a man alway ready to dye. Let him remember his Creator in the days of his youth, and all his life shall run in a line, the middle like the beginning, and the end like the middle; as the Sun setteth against the place where it rose.

After *Salomon* had described man (like *Martha*) troubling and toyling her self about many things; at last he bringeth him to that one thing necessary, which Christ taught *Mary*: and sheweth him, that if he had begun there at first, he had found that which he sought without trouble, and been happier many years since than he is now. Therefore to them which are young, *Salomon* sheweth what a vantage they have above the aged, like a ship which seeing another ship sink before her, looks about her, pulls down her sail, turneth her course, and escapes the sands, which would swallow her, as they had done the other.

So they which are young, need not try the snares and allurements of the World, or the illues and effects of Sin, which Old men have tried before them, but take the trial and expensing of others, and go a nearer way to obtain their wished desires. That is this (saith *Salomon*) If thou wouldest have any feded peace, or hearty joy in this vain or transitory World, which thou hast been seeking all the time since thou wert born, thou must Remember thy Creator, which did make thee, which hath elected thee, which hath redeemed thee, which daily preserveth thee, which will for ever glorifie thee: and as the kind remembrance of a friend doth recreate the mind; so to think and meditate upon God, will supplie thy thoughts, dispell thy grief, and make thee cheertful, as the sight of the Ark comforted *David*: for joy, and comfort, and pleasure is where as God is, as light, and cheertfulness, and beauty is, where as the

Sun.

Sun is. Now if thou wouldest have this joy, and comfort, and pleasure to be long, and wouldest escape those thousand miseries, vexations, and vanities, which *Salomon* by many weary and tedious trials sought to make naked before thee, and yet held all but vanity when he had found the way; thou must *Remember thy Creator in the days of thy youth*, at the first spring time, and then thy happiness shall be as long as thy life: and all thy thoughts while thou remainest on earth, a fore-caste of the glory of heaven. This is the sum of *Salomons* counsel.

Salomon findes man seeking happiness out of the way, as *Esau* hunted long for a blessing, and yet went without it: he pities to see him seek and not find, to run and not obtain: therefore hee setteth him in the way like a guide sent from Heaven, which often had strayed himself before, and being now recovered to his right way, stands like a mark of knowledge in the turnings that lead unto blinde by-ways, to direct all those that pass by, that they may follow the ready path that leadeth to eternal happiness. And because the Traveller marcheth cheerfully, which knoweth his way before he setteth forth: therefore from the first setting forth, even from the time of youth, when a man beginneth to run his Pilgrimage, *Salomon* tells him how he shall therein prepare himself to walk, and sets him in a fair high way, wherein is no turning either to the right hand or the left, which he calleth the remembrance of God. As if hee should say, Walk with God as *Enoch* did, and remember well, that hee which shall be thy Judge, doth see all that thou doest, and heareth thee at every word: and this thought shall keep thee in the way at all times, like the Cloud and Pillar of Fire which went before the Children of *Israel* as well by day as by night, when they travelled in the Wilderness.

In the next Chapter before, and vers. 9, *Salomon* said, *Rejoyce O young man in thy youth*: now he hath changed his note, to *Remember O young man in thy youth*. No more *Rejoyce*, but *Remember*. *Salomon* mocked before, and shewed what they did remember: here he shewes what they should remember. Jest any Libertine should misconstrue him, and say, *Salomon* taught to rejoyce, *Salomon* gave us leave to sin; *Salomon* said, do as ye list, for you are young men, and have a priviledge to be lascivious.

young and vain: he repents with a breath, and denies forth with his word, even where he spoke it.

What said I? *Rejoyce O young man in thy youth* would say, Remember O young man in thy youth. So God mocks us while we sin, like *Micholab*, which had *Achab* fight against *Aras*, and then forbad him again; so he bids them rejoyce, and forbids them again. Rejoyce not in thy youth, but repent in thy youth. One would think that *Salomon* should have given this *Memorandum* rather to old men than to young men, let them repent which look to dye. Oh, said *Jeremy*, It is good for a man to bear the yoke in his youth: It bee good to suffer in youth, it is better to learn in youth. Therefore if *David* wist that his tongue might cleave to the roof of his mouth if hee forget *Jerusalem*: what are they worthy which forget God the King of *Jerusalem*? Can a childe forget his father? Is not God our Father? therefore who is too young to remember him, seeing the child doth know his father? As the deepest wounds had need to be first tended: so the unstablest mindees have need to be first confirmed. In this extremity is youth, as *Salomon* shows them before he teacheth them. For in the last verse of the former Chapter he calleth youth *vanity*, as if he should speak all evil in a word, and say, that youth is even the age of sin. Therefore when he had shewed young men their folly under the name of vanity, like a good Tutor he taketh them to School, and teacheth them their duty: Remember thy Creator; as though all sin were the forgetfulness of God, and all our obedience came from this remembrance, that God created us after his own Image, in righteousness and holiness, to serve him here for a while, and after to inherit the joys which hee hath himself. Which if we did remember, doubtless it would make us ashamed to think, and speak, and do as we are wont. For what man doth remember his Creator, or why he was created, while he sweareth and forswearth, and maketh his trade of sin, as though there were no God to judge, nor Hell to punish? This is to banish the remembrance of God which would wake sinners, it is chased from men, for fear it should cure them of their pleasures, that they dare not think of them, but strive to forget them, that they may sin without feare. Therefore hee becometh

Lam. 3. 27

Psal. 137. 6

meth a School-maſter for God, and callen Children unto him before they be corrupted, to teach them this poe leſſon for the guide of their life, *Remember thy Creator*. To which he draweth them as it were with two cords, the ſhort flight of their youth, and the infinite infirmities of age. To ſhew how ſoon our youth is gone, which we think will never have end. *Salomon* doth not reckon it by years, but by days, *in the days of thy youth*: ſo the Scripture numbers our life by days, and hours, and minutes, to teach us to make uſe of all our time, and every day to think upon the end. Yet leſt they ſhould poſſe over this remembrance upon age, which is the general day that all ſet to reſpect, after this verſe *Salomon* brings in the Old man deaf, and blinde, and lame, and ſtammering, for the young man to behold, as if he ſhould ſay: Look my Son, is this man fit to learn? which cannot hear, nor ſee, nor ſpeak, nor go! I here forget remember thou thy Creator in the days of thy youth, before this dotage come. This then is the level of our Meſſage, to haſten them forward which travel towards Heaven, becauſe there is a great ſpace betweene God and us, and much ado to ſcrape the top of Mount *Sin*, but more ado to climb the ſide of the mount of heaven.

Therefore as *Abraham* ſole early to ſacrifice his Son, in the morning: ſo in the morning of thy life ſacrifice thy ſelf to God, and let him which is *Alpha* in every thing, be *Alpha* in thy conversion, that is, the beginning as well as the end. Becauſe we are given to let the belt laſt, that we may have a longer time for our ſins and pleaſures, like the *Jews* in the ſide of *Jerusalem* and *second*, which laid alway; the time was not yet come when they ſhould build the Temple. Therefore the holy Ghoſt crieth ſo often: *This is the acceptable time, This is the day of Salvation*. To day bear his voyce, like *Rebecca*, which taught her Son the neareſt way to get the bleſſing. When Chriſt went about to caſt out Devils, they ſaid, that he tormented them before the time; ſo whenſoever thou goeſt about to diſmiſſ thy ſins and pleaſures, though thou ſtay all thou be an old man, yet they will ſay ſtill that thou diſmiſſeſt them before the time. But then is the time, when the Devil ſaith, the time is not yet for the Devil is a Liar, and knoweth that with what liquor our ves-

Gen. 22. 3.

1 Cor. 13. 2.

2 Cor. 6. 3.

Gen. 27. 9.

Mat. 23. 29.

1 Tim. 2. 16.

115.

self be seasoned at first, they will taste of the same ever after, whether it be good or bad. Therefore as God sith to have us begin at goodnest, so the Devil woos us to begin at wickedness: alleaging either that we are not resolved yet to leave our pleasures, or else that God is exceeding merciful to sinners, or else that we shall have space enough to serve him hereafter. So he stands as it were at the Ladder foot, and keeps us off with these weapons, that we cannot get upon the first stappe, but one thought or other pulleth us back, when the foot is in the stirrop ready to ride away from all our sins at once. Thus we have long purposed to serve God, and every man thinketh that he should be served, but wee cannot accord of the time when to begin: one saith, when I am rich; another saith, when I am free; another saith, when I am settled; another saith, when I am old, then my pleasure will leave me, and I shall be fitter to fast and pray, and sequester my self, but now I shall be mocked if I be not like others. Thus like bad borrowers when our day is past already, we crave a longer, and a longer, and yet a longer, till we be arrested with death: so the Prince of Creatures dyeth before he considered why he lived: for as no Discipline is used where Christs Discipline is neglected; so no time is observed, where Gods time is omitted.

Note!

1. 11. 110

It is an old saying, Repentance is never too late; but it is a true saying, Repentance is never too soon. Therefore we are commanded to run that we may obtain, which is the swiftest pace of man. The Cherubins were portraied with wings before the place where the *Israelites* prayed, to shew how quickly they went about the Lords business. The Hound which runs but for the Hart, girds forth so soon as he sees the Hart start: the Hawk which flyeth but for the Partridge, taketh her flight so soon as she spieth the Partridge spring: so we should follow the Word so soon as it speaketh, and come to our Master so soon as he calleth. For God requiring the first born for his Offering, and the first fruits for his Service, requireth the first labours of his Servants, and as I may say, the maiden-head of every man. Therefore so soon as man was Created, a Law was given him, to shew that he should live under obedience from the day that he is born. So soon as he is born, hee is baptized in

1 Cor. 9. 24
Exod. 25. 20

1. 11. 110
1. 11. 110

1. 11. 110

Gm. 2. 15, 16

in the palm of God, to shew that when we cannot run to Christ, we should creep unto him, & serve him as we can in youth and age: so soon as he hath breath to pray, he saith, Thy Name be hallowed, thy Kingdom come, thy Will be done, before we ask his daily bread, to shew that we should seek the will of God, before the food which we live by, much more before the sins and pleasures which we perish by: so soon as the Lord distributed the talent, he enjoyed his servants to use them: Who is slothful which hath not received some talent of God? a slothful mouth cannot excuse him, because the talent requires to be asked of every one which hath it: So soon as God had created the man and the woman, he commanded them to increase and multiply: shall we increase and multiply in the flesh, before we increase and multiply in the Spirit? The first thing which God did after he had created Heaven and Earth, he did separate Light from Darkness, to shew us how we should separate good from evil, before our good become evil: The first lesson that Job taught, was, *Repent for the kingdom of heaven is at hand*, Mark 3: 21. The first lesson that the Devil taught, was, *Repent not, for the kingdom of heaven is not at hand*, Mark 13. And the first lesson that Christ taught, was, *Repent for the kingdom of heaven is at hand*, Mat. 4: 17. to teach us what we should do first: *Repent* was the first lesson to young and old: For what can we owe God to-morrow, which we are not indebted to day? Therefore David prayed, *Teach me O Lord in thy mercy, thy law is his my youth, not my mistakes, nor my weeks, but my days: the young time we shall answer for days, as well as years, for to day as well as to-morrow: and for our youth as strictly as our age, which made him cry, Remember not the sins of my youth; which he should not have forgotten, if God did not mark the sins of youth as well as age. Therefore he calleth children unto him as Solomon doth, and saith, that he will teach them the fear of the Lord: For should children honour their father, and not honour God? It was a sweet comfort when the Children went before Christ to his Temple, and sang their *Hosanna*, to make their fathers ashamed, which did not know the Messiah when he came, when their little children knew him. It is written that when Christ heard a young man*

Note.

Gen. 1. 14.

Psal. 90. 13.

of. 2. 14. 1

answer,

answer, that he had *left the Commandments* from his parents; *Christ began to love him*; which sheweth how Christ loveth these sinners beginning, when we make him our Nurse, and draw our first milk from his breasts. There is not one confession for old men, and another for young men: the old man saith not, I did believe in God; the young man saith not, I will believe in God; but both say, I do believe in God: for he which is called *I am*, in *Exod. 3.* loveth I am, and careth not for I was, nor I will be. When Christ asked *Peter, Lovest thou me?* he looked that *Peter* should answer him, *Yea Lord, I love thee*; and not drive him off, as *Felix* did *Paul*, I will hear thee, I will love thee, when I have a convenient time. For he which will not come when God calls, whatsoever he say, it is impossible that he should resolve to come hereafter: for he which is evil, how should he resolve to be good? Therefore now or never, now and ever, this tree which buddeth not in the spring, is dead all the year: when a married man is first married, he may use the matter so, to win his Wife unto him, or to change her heart for ever. When a Pastor cometh first to a place, with a small matter he may make the simple people like him, or dislike him, so long as he stayeth: when the hour comes to his Leade, lightly all his Hearers begin to speak well of him, or evil of him: when a Prince cometh to the Crown, by the Laws which be made first, the people goeth how he will rule ever after, and either dispose their hearts to love him, or with his death.

1 Chron. 10
The wise the sage and beateyn Counsellours advised: *Behold*
how when he began to reign: Behold thy self loving to the peo-
ple this day, and they will be thy servants for ever. As though
all the days after could not do so much as the first: Such a
Victory it is to begin well, as our Proverb saith: He which
hath begun well, is half his way: especially it is good for a
man to begin his repentance before hee learn to bee evil: for
herein our mindes do follow our bodies. If our Children bee
deformed in their youth, wee never look to see them well
furnished: so if the minde bee plagued in sin, seldome any
good deeds buddeth out of that stock: For verily must have a
new begot, the seed is contrary youth, which cometh up in
age.

And

And if we can say of others, when wee see a graceless Boy, thou wilt prove a VVagabond; if thou live to be elder, why should we, if we begin as ill as he, think that we shall be better and better, which judge that he will be worse and worse? As the Arrow is directed at the first, so it flyeth all the way, over or under, or beside, but it never findeth the mark, unless it be levelled right in the hand; so they which make an evil beginning fore-speak themselves at the first, and wander out all their race, because when they should have levelled their life, they took their aim amiss. Therefore happy are they which have their arrow in their hand, and day before them, for they need not wish to be young again. Now kill the Serpent in the egge, for when he is a Serpent he will kill thee: if thou canst not overcome sin in the infancy, before the root fasten, and the fence be made about it; how wilt thou struggle with the Lion, when he useth his paws, and sin is become like an old man, so tough and froward, that he will not hear? As hard as it is to reclaim one of these old sinners, or grand Papists, which are incorporate into Popery, and as poison is settled in a Serpent; so hard it will be to reclaim thee, when thou wilt begin to say, It hath been my custom, and I cannot leave it.

Try thy strength but with one of thy sins, and see what fruits, what excuses, what delays it will finde, and how it will importune thee to let it alone, as the Devil corrupted the child before he went out: if thou canst not discharge one vice that thou hast accustomed thy self unto; when all thy vices are become customs, how wilt thou wrastle with them?

Therefore we bend the tree while it is a twig, and break the horse while he is a colt, and teach the dog while he is a whelp, and tame the Eagle while he is young.

Youth is like the day, to do all our works in. For when the night of age cometh, then every man saith, I might have been learned, I might have been a teacher, I might have been like him, or him, but the Harvest was past before I began to sow, and Winter is come, now my time should ripe. Thus every man that is old saith, he cannot do that which he thought to do, and crieth with *Salomon*, Catche the Child in his youth, and he will remember it when he is old: so corrupt man in his youth;

youth, and he will remember that too. This *Nebuchadnezzar* perceived, and therefore he chose the towardest children of the *Israelites* to train them up in Idolatry, like the Popish Seminars, that they might be his instruments another day. He had let them alone till they had learned the truth first, he thought that they would not take his way: therefore he took them before they had any Religion, to frame them to his Religion. If Idolaters and Papists be so cunning in their generation, to poison their Children betimes, lest they should prove Christians after, what care apperaineth to Christians to season their children in their spring, like the venomous Lady which *John* commendeth, lest they prove Papists, and Traitors, and Reprobates, when they look for comfort of them? There was nothing which made *Rehoboam* to chuse such young Counsellours, when he began to reign: but because they were his companions before, therefore they became his Counsellours after. This is the preference of our sins, if they have been our companions in youth, in age they will look to be our Counsellours, and Masters too. Therefore the best season to seek God, is to seek him early, before the floods of wrath arise, and the heap of sins stand up like a rampire & wall between God and us. *They which seek me early, shall finde me*, saith Wisdom, in the eighth of *Proverbs*, *but to them which deferre (she saith) they shall seek me, but they shall not finde me*, Prov. 1. because they did not chuse the fear of the Lord: that is, when good and evil were set before them, they did prefer evil before good, as a man chuseth that which he liketh. Therefore when they seek me (saith God) they shall not finde me. How do yee say then that yee will seek God, when God himself saith that yee shall not finde him? Therefore in the fourth of *Proverbs* and the seventh verse, Wisdom is called the beginning, to teach us so seek Wisdom in the beginning, for saith Christ, *If yee seek the Kingdom of Heaven first, all the rest shall be cast upon you*: hee saith not, if you seek the World first, Heaven shall be cast upon you; but if you seek Heaven first, worldly things shall be cast upon you. He which doth beleve this, would first seek the Kingdom of Heaven, for that which followeth; that all the rest might be cast upon him: as when *Salomon* desired Wisdom before

Math. 6. 33

divor

honour,

honour, God gave him wisdom and honour too; because hee sought the best first.

There was a Pool in *Jery*, where the sick and leprous lay; for at one time of the day the Angel came and stirred the waters; and then he which steps in first was healed of his Disease: hee which steps in first was healed; saith *Jobn*, none but hee which steps in first; so he which taketh time is sure, but he which followeth time, oftner faileth than speedeth. For when golden opportunity is past, no time will fit for her. If *EUa* would bee served before the Widow, when she had but a little Cause of Oyl, which was not enough to serve her self; will God be served after *Ellia*? Will God be served after thee? say after the Flesh, and after the Devil? Thou must read to *Lev. 19. 13.* that God would not have the Labourers hire stay in thy hands all night, but would have thee pay him before thou sleepest. If God would not have the Labourers due stay in thy hands one night, how dar'st thou keep his due from him day and night? so many daies and nights, weeks, and months, and years together? Where is the Morning Sacrifice which God requireth? Nay where is the Evening Sacrifice which God requireth? the gloomy morning hath over-cast the whole day. Dost thou think it enough if thou do not sit in the fear of the Lord, or if thou do not stand in the way of sinners? he which standeth sayeth not, he which sitteth taketh his ease, but he which walketh goeth his way. Yet he which walketh in the way of sinners, though he neither sit nor stand, is not of the blessed number. But he which neither sitteth, nor standeth, nor walketh, is blessed, saith *David* *Psal. 1. 2.* Also therefore do we sit, if they which stand are accursed, and they which walk are not blessed? Christ saith, *First seek the kingdom of God*, and we say, first let me bury my father, first let me bid my friends farewell, and so many things first. So long is burying our fathers, and bidding our friends farewell (that is the Riches and pleasures, and pleasures of this World) that there is no time left to seek the kingdom; but follow me is turned to follow us. Christ must follow our lies, and come after our pleasures, or else he shall not be served at all. When our eyes are blinded, we cannot see; when our hearts are hardened, we cannot hear; when our consciences are seared, we cannot feel; when our wills are enslaved, we cannot obey.

John 5. 2
Note.

Note.

Mat. 6. 33

Note.

for Oyl when our Lampe should burn & this day passe like yesterday, and to morrow we shall spend like this day. So hee which should have the first fruits, can get none at all, because wee mount the ground before we sow it. Consider thine eyes which might have known a thousand things more than wee do, if we had begun when *Salomon* taught you: God will not alway knock at the door, Christ will not alway strike like a flie, *Job* will not alway cry in the Wilderness, but Mercy is in the fore-watch, and Judgement in the rear-watch. They which can say now, We have a Prophet, shall say, We had a Prophet, but we contained him like the *Gergesites*: So God sent him away from us like *Jonah* to the *Ninivites*, when the *Israelites* despised him. Yee *Wildones* crieth in the streets, Let a voyce *Joseph* stand up before the *Pharisees* come: for he which professeth thee pardon when thou dost sinne, doth not promise thee to morrow thou shalt remain. Repentance is a gift, and a gift must be taken when it is offered. The time past is gone, and thou canst not recall that to repent in: the time to come is uncertain, and thou canst not assure that to repent in: the present time is only thine, and thou must repent in that: but soon thou wilt be gone too. Therefore as *Sennacherib* began to serve God in his Minority, as *Timothy* read the Scriptures in his Childhood, and *John* grew in spirit as he ripened in years: so whether thou be old or young, thy Repentance cannot come too soon, because thy time goes before. If thou lackest a spur to make thee run, see how every day cometh away with thy life, Youth cometh upon Childhood, Age cometh upon Youth, Death cometh upon Age, with such a swift sail, that if all our Minutes were spent in mortifying our selves, yet our Glass will be run out, before we had purged half our Corruptions. All these Examples, and Sentences, and Proverbs, and Reasons do cry with *Salomon*, Remember thy Creator in the days of thy youth. This is the Kings commendation or greeting to the College of youth, but how should young men remember God when old men forget him? If *Noah* be drunk, who shall rebuke him? What time to remember God is age, or else goe forget him forever. Therefore as the *Israelites* gathered Brim so much *Manna* the day before the Sabbath, as they gathered any day

day before that, because they might not gather upon the Sabbath: so the gray head which looketh every day for the last Sabbath when he shall rest in the Grave, should pray twice as much, hear twice as much, do twice as much, to prepare the necessities of his Body and Soul ready and acceptable unto God, because the night is at hand, when he cannot hear, nor pray, nor repent any more. It is said, the Devil is very busie because his time is short, but an old man is shorter. What haste should he make that must go further than the Moon, and the Sun, in a year, or a month, or a week, which the Saints were going all their life? Therefore if youth had need of legs, age had need of wings to fly unto God. But as Christ said, *The poor receive the Gospel*, though the rich be more bound; so we may say, the young men receive the Gospel, though the old men have more cause.

Nota.

The young men follow Christ, the young men hear the Word, the young men sanctifie themselves, the young men stand for the Church, the young men bear the heat of this day: old *Nash* is drunk, old *Lot* is sleepey, old *Sampson* hath lost his strength, Once the younger brother did steal the Blessing from the elder, and now he hath got it againe, as the malice of *Esaú* sheweth, which persecutes him for it. I speak it to their shame, they that were the fatter and scarier, as though they were all wisdom, and gravity, and holiness even to the skirts, may say as *Zedechiah* said to *Machabub*, *When did the Spirit depart from me and go to thee? when did Zeal depart from me and go to you? They were so honoured in the world, and acquainted with sin, that it is too late now for a lie world to speak unto them; they may look upon the signs of wisdom, and gravity, and holiness, when they see their long beards, and gray heads, and side gowns, and ask, Why is this busie changed out and no wiper within? What marvel then if they be not reverenced, but mocked and pointed at, when *Shem* and *Japhet* had need to come againe, and cover their nakedness? What a shame was it to the *Israelites* when Christ said by a Canaanite, *I have not found so great faith in Israel?* So what a shame is it to the Elders, that Christ may say againe, *I have not found so great faith, nor knowledge, nor zeal in Masters, and Fathers, and Rulers, as in Servants, and Children, and Apprentices?* which made an old Father of this City say, which now is with*

The Young-mans Task.

with God, that if there were any good to be done in this daye,
it is the young men that must do it: for the old men are out of
date, their courage floures like their shouldens, their zeal is wil-
thered like their brows, their faith staggereth like their feet, and
their religion is dead before them. Be assured of this, that ye are
come to that time which your selves set to repent: and yet so
though there were another age to repent after old age, you spend
old age like youth, as if you were appointed to dye in your first
youth. *God hath chosen the weak things,* saith *Paul*, 1 *Cor. 1.* so I
may say, *God hath chosen the young things to do his work:* as
if the Lord had spoken to you in his wrath, *Fathers, I will pro-
voke you by your childrens Masters. I will provoke you by your
servants:* as once he threatned to provoke the *Jews* by the *Gentiles*.
Therefore be of good cheere, young *Daniel*, young *Samuel*,
young *Timothy*, though our adversaries be as the *Arminians*, yet
there be more with us than against us. Flesh and blood could not
overcome flesh and blood: but if you be sanctified, it is the Spirit
which hath sanctified you: for the Devil would not go out, unless
a stronger than the Devil hath entered the house: when you come
to be rich and elder like *Demas*, then take heed that ye do not
imbrace the world as *Demas* did, and turn to that which ye con-
demne. The Vine would not leave her Grapes, nor the Olive her
sweetness, nor the Fig-tree her sweetness, to be a King, but the
Bramble did: he is not a Vine, nor an Olive, nor a Fig-tree, but a
Bramble made for the fire, which leaveth his righteousness to
become worse. He which is of the Church will say with the
Church, *I have washed my feet, how should I defile them a-
gain?* Let the Dog turn to his Vomit, and the Swine to their
wallowing: but hold thou on thy Sacrifice like *Abraham* to the
evening of thy life, and a full measure shall be measured unto
thee, as thou hast measured thy self. Unto the which measure
without measure, the Lord Jesus bring us.

FINIS.

P. 3.

THE

THE TRIAL OF THE RIGHTEOVS.

Many are the troubles of the righteous, but the Lord delivereth him out of all. **Psalm 34. 19.**

*Let all good
Christians
practise
this sermon*



He sum of this verse is, as if he should say, Let the righteous look for more troubles than others, and likewise let them hope for greater comfort than other: for when they are well, they shall be eclipsed again, to shew that their light was but borrowed: and when they are eclipsed, their light shall return, to shew their difference from them whom God hateth, which fall from plague to plague, as they run from sin to sin.

This Verse hath three parts: for here the righteous are *the Jews*, their condition *troubled*, and the Lord *their deliverer*: so many things fall out contrary unto our minds every day, that he which wanteth patience in this World, is like a man which standeth trembling in the Field without his Armour, because every one can strike him, and he can strike none. To the least push of pain, or loss, or disgrace, doth trouble that man more which hath not the skill to suffer, than twenty reas can move him which is armed with patience, like a golden shield in his hand, to break the stroke of every Cross; and save the heart though the body suffer: for while the heart is whole, all is well. *A sound spirit* (saith Salomon) *will bear his infirmity, but a wounded spirit what can sustain?* Prov. 19. 14. Therefore as the lid is made to open and shut, to save the eye: so patience is set to keep the soul, and save the heart whole; to cheer the body again. Therefore if you mark, when you can go by an offence, and take a little wrong, and suffer trouble quietly, you have a kind of peace and joy in your heart, as if you had gotten a victory: and *the more your patience is, still the less your pain is.* For as a light burthen, born at the arms end, weigheth heavier by much, than a burthen of treble weight, if it be born upon the shoulders, which are made to bear: so if a man set impatience to bear his cross, which is not fit to bear; it will grumble, and

murmure

murmure, and start, and shrink, and let the burthen fall upon his head, like a broken staffe, which promisseth to help him over the waters, and leaveth him in the ditch. But if you put it to patience, and set her to bear it, which is appointed to bear, she is like the heavy Spies that came from Canaan, and said, *It is nothing to overcome them*: To patience faith, it is nothing to bear, it is nothing to fast, it is nothing to watch, it is nothing to labour, it is nothing to be envied, it is nothing to be backbited, it is nothing to be imprisoned: *In all these things* (saith Paul) *we are more than conquerors*: As though all these things came not to make us mourners, but to make us conquerors: may more than conquerors, because a Conquerer conquereth his enemy but once: but we conquer these as often as Christ did the tempter. Thus all is in the manner of bearing, which maketh persecution seeme joyfull unto some, and is some to others: which maketh poverty welcome to one, and bitter to another; which maketh him sing in his sickness, as if he were whole, and that raves, and whines, and curses, as if he were not sick, but frantick. Therefore Christs yoke is called an easie yoke, because it is easie to some; that is to them which have skill to bear it as Christ did bear it; by his infinite patience; he suffered infinite paines for infinite sin. Patience is like a pavise coat upon his Soul, that when the Devil struck at him, hee was stricken himself: when Death came to kill him, he was killed himself; and all their stings could not hurt him, because of his preservative which he had about him, like Samsons hair, which saved him from all his enemies. If the Master carried patience about him for to guard him thow these pikes of troubles, which stand like the fiery sword between us and Paradise: how can the servant escape them, unless he be armed as his Master was? For what hath the poor man to bear his wrong? what hath the bondman to bear his griefe? what hath the sick man to bear his paine? but to lay all upon the shoulders of patience; and say with *Jeremy*, *This is my sorrow, I will bear it*. As the tree which lets its root into the spring, seasoned the bitterness of the waters, so patience cast into our troubles, seasons the bitterness of the cross, and so as it were in stead of a staffe stand upon every man to overthrow, and overcome his troubles, and thus a mour-

Job. 3

Rom. 8. 37

Math. 11.

Judg. 16. 17.

Gen. 3.

Jer. 19. 19

Isa. 43. 17

1 Sam. 14.

2. 1101

Te. 8. 1101

Note.

71. 1111

Te. 31. 1101

C. 1101

Gen. 41. 39.

Exod. 9. 29.

device which helps *Jonathan* to vanquish his enemies. She hath a device to draw such a skin over our sores that shall make our poverty seem richer, our reproaches seem honour, our bondage seem liberty, our labour seem rest, our sorrow seem joy, our pain seem ease, our sickness seem health, and all that hurt us, rejoyce us until we say with *David*, *Thy Judgements are pleasant*: shewing that Gods Justice is as pleasant to the patient, as his Mercies to the sinner. Therefore what a Peace-maker were this in the Common-wealth, if the Magistrate had patience to hear his cause, if the Preacher had patience to hear his study, if the Creditor had patience to hear his losses, if the Bond-man had patience to hear his service, if the Husbandman had patience to hear his labours, if the Sick man had patience to hear his pain, if the Poor man had patience to hear his wants? for want whereof many drive themselves in Hell, and say, that no mans pain is like their pain, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they can scarce tell where their pain holds them. Therefore albeit few can brook of Humility, and charity, and meekness, and thankfulness, and temperance, and those severe virtues, which pull from pleasure, yet every man doth wish for patience, like a Physician to ease his grief, by all means that he can, so they which are wicked, although they cannot see the goodness of other virtues, yet can see the goodness of patience, and revere it when they see a patient man, and an impatient man both sick of one Disease, yet both are not troubled alike, but that he which hath most patience hath most ease, and he which is most impatient, is most tormented: like a Fish which strives with the hook. Therefore even those which cannot suffer, that they might have rest, yet sing the patient Proverb, *In suffering is rest*. This is a lesson that I know you would gladly learn, even as *Pharaoh* longed to know his Dream. Though ye care not for Virtue, as the cruel Judge cared not for Charity: yet if you could gain such a bargain by any virtue, to ease you of your pains, it would make you look unto virtue, as *Pharaoh* unto *Moses*, but to remove the plague, as he did to remove the plague.

This power God hath given to Patience, the medicinal virtue, that it should be like an wholesome herb in the world,

or a general Physician for all persons and all diseases. Therefore when the Angel had recorded all the troubles which should come in the latter days, at last he concluded, *Here is the patience of Job*: as though patience should bear all. Therefore so many Scriptures go like Preachers about the Bible, to exhort unto patience, like a Beacon which is set up to call men together, shewing us, that by patience we possess our souls: as though a man without patience had no rule of himself: that a man's wisdom is known by his patience, as though that he which is not patient cannot be wise: that by patience we receive the Promises, as though the Promises did not belong unto us, unless we have patience: that patience broadeth experience, and experience hope, as though he which waiteth patience, had no experience of God; to know the scope of his things, nor any hope to comfort him about the life to come, besides, many reasons more: That the afflictions of this world are not worthy of the joy that succeed them: that all things (even our afflictions) shall be the best, if we love God: that they are blessed which we endure, because they shall laugh hereafter: that if we suffer with Christ we shall reign with Christ: that the Lord hath made those whom he chooseth, weak: that by suffering we are made like the Son of God, whose life was a persecution; as though the Holy Ghost by often calling upon us, like the importunate woman, would compel us to be patient, whether our strength will or no.

Besides these honourable praises of Patience, the Prophets, Evangelists, and Apostles, have set a number of examples before our eyes, like banners; of such Cures as have been healed by her: that as the Author to the Hebrews saith, By faith Abel offered a better sacrifice than Cain; by faith Enoch was translated before he saw death: by faith Noah prepared the Ark, and was preserved from the flood; by faith Abraham was crucified to satisfy his Son, and yet believed that in his seed all the world should be blessed: by faith Sarah received strength, by giving suck to her child when she was stricken in years, and past the strength of the womb. So I may say of Patience: by patience Job did bear all the torments that the Devil could imagine upon him: by patience Jacob put up a thousand wounds from his enemies and his children, and never complained in one and twenty years before

Apoc. 13. 10

Luke 8.

Prov. 9.

Heb. 10.

Rom. 8.

Rom. 8.

Math. 7.

1 Tim. 1.

Prov. 3.

Luke 11.

Heb. 11.

Job 1.

Gen. 29. 30, 31

before

Gen. 47. 17

before he departed: by patience Joseph forgave his brethren, when he might have put them to death: and gave them food when they feared revenge: by patience Christ suffered banishment, and reproaches, and scourges, until he went to his death like a lamb to the slaughter.

Among the strange cures of patience, David may report of his experience, what this Plaster hath done for him: for being a figure of Christ he was always hedged about with the Crois, which proved his patience like a touch-stone every day. As

Christ was contemned of his countymen; so David was contemned of his brethren: Christ fled to Egypt; so David fled into Gath.

As Christ received food of women; so David received food of Abigail: As Herod persecuted Christ; so Saul persecuted David: and the wrath of the King brought many enemies with

it; that when he was anointed, yet he could not reign: and when he reigned, yet his reign was but a warfare: the Philistines were

gainst him, the Ammonites against him, the Edomites against him, the Moabites against him, and Absalon (his own bowels)

against him, for whom he cried, *Would God I had died for thee.*

His Son, which was his darling, was his Traytor, and sought his death that brought him to life, as though Saul had been risen from the Grave again. In all these troubles Samuel the seer,

what was this Pilgrims comfort? But David comforted himself in the Lord his God, as though he had no comfort but in God alone. This was the stone upon which he leaned his head. Be

patient, for many are the troubles of the righteous, but the Lord delivereth him out of all. When he did behold his trouble, like the Host of the Aramites) he looked back unto God,

like Elshah, and spied out with him stronger than all against him. Therefore respecting his afflictions he crieth, *Many are the troubles of the righteous:* respecting the promise, he saith,

The Lord delivereth them out of all. Thus (by his own food) David may swear the condition of the righteous, and saith,

Many are the troubles of the righteous: and then by his own cure he sheweth how they should be healed, saying, *The Lord*

will deliver him out of all. If ye mark, the Spirit hath directed David in these two things, which make us take our troubles

gravely: one y^e because we do not look for them before

they

they come: Therefore as Christ told Peter before he suffered, to strengthen him when he suffered: so the Holy Ghost doth run upon the cross, to keep us in expectation of troubles, that we might prepare faith, and patience, and constancy for them, as Noah prepared an Ark for the flood. The second thing which makes us to start for the cross, is because we are like the Prophets servant, which did see his foes, but not his friends: so we see our sore, but not our salve. Comfort seems a far off like Abraham in the heavens, as though it would never come to hand: therefore we go about to deliver our selves, as it is said, *Let me break his bands*, as though we could deliver our selves. But hold your peace, saith Moses, the Lord shall fight for you. So David comes in like a pacifier, and saith, *For my sake will the Lord will deliver you*. Bear both these sentences in mind, that you must go through a sea of troubles, and that then you shall come to the haven of rest, and no affliction shall take you before you be armed for it, and in every trouble you shall know when to have your remedy. Many are the troubles of the righteous, but the Lord delivereth him out of all. Here be the two hands of God, like a wound and a plaister: one bisseth down, and the other raiseth up. It is good for a man to know his troubles before they come: because afflictions are lightened in the expectation. Therefore God saith of Paul, *I will shew him how many things he shall suffer for me*. God dealeth plainly, and tels us the worst first: what we shall trust to, as Christ told his Disciples at the first, *If ye will be my Disciples ye must take up the cross*: cold entertainment: to break their fast with the rod. Other Feast-makers, saith Christ, broach the best wine first, but Christ hereperth the best till the last. This is the manner of Gods proceedings, to send good after evil, as he made light after darkness: to turn Justice into Mercy, as he turned water into wine: for as the beasts must be killed before they could be sacrificed, so men must be killed before they can be sanctified: that is, the knife of correction must prune and dress them, and lop off their rotten twigs, before they can bring forth fruit: these are the cords which bind the Ram unto the Altar, lest when he is brought thither, he should run from thence again: this is the chariot which carrieth our thoughts to heaven, as it did Noh in badness.

Joh. 21. 28

2 King. 6

Luke 16.

Psal. 2.

Exod. 14. 14

Acts 9. 16

Math. 16. 8

Luke 9.

John 2. 10

Gen. 7. 1

John. 2.

and our assumption before our assumption. This is the
 hammer which squareth the rough stones, till they be plain and
 smooth, and fit for the Temple. This is the first messenger which
 is sent to compel them to the banquet, which will not come
 when they are invited. Because we are naturally given to love the
 world, more than is good for us, therefore God hath set an edge
 of bitterness upon it to make us loath it; like a Nurse, which
 layeth Mulsard upon her breasts to wean the Child from the
 Dug; *doe misery be the trouble of the righteous*, to wean us
 from the dugs of the world. The Cross is one of our School-
 masters in this life, and the best wisdom is dearest bought: Pro-
 sperity seeketh for nothings, but needeth lectures, and studieth
 and laboureth, and prayeth for her wants. As the Reed maketh
 the Schollar to apply his Book; so all our knowledge is becom-
 ing us: some learn their goodness of Poverty, some of Sickness,
 some of Troubles: Adversity is the fit time to learn the Justice,
 Mercy, Power, and Providence of God: a fit time to learn the
 Patience, Wisdom, Faith, and Obedience of man; a fit time to
 learn the Subtlety, Fragility, and Misery of this world. All this
 thou buyest for troubles; yet they are but troubles, not plagues,
 nor marks, nor torments, but like the Travail of a Woman, when
 the birth is ripe she is delivered, and straight she forgetteth all
 her pains, for joy that a Man-child is born into the world. So
 the Servants of God travel but till the fruits be ripe. When
 the new man is born, their travels are ended, and they forget all
 their troubles, because God is born into the world, like the Son
 of God. This is the difference between the afflictions of the
 righteous and the ungodly. When God doth visite the Wicked, his punishments are called
 Plagues, and Curses, and destructions; the plagues of *Egypt*,
 the curse of *Cain*, the destruction of *Sodom*. But when he doth
 visite the Righteous, his punishments are called Corrections, and
 Chastisements, and Rods, which proceed from a Father, not to
 destroy us, but to try us, and purge us, and instruct us: therefore
 when we are afflicted, one saith, that God lethern us blood to
 save our lives, for our lives are rank, and must be lopped. And
 as *Jacob* was blessed and loved both at one time; so a man
 may be blessed and afflicted both together. Afflictions do not
 hinder

hinder our happiness, but our happiness cometh by affliction: as
 Jacob's blessing came with haltings and as peace is procured by
 war. *Therefore blessed are ye, faith Christ, when men persecute*
you: as though they were blessed even while they were persecut-
 ed. Therefore this must not dismay us, that the Scripture saith,
Many are the troubles of the righteous; but rather rejoice us,
 because we bear the marks of the righteous. *Daniel* complaineth
 not of his sickness but of his sins. Who shall fight the Lords Bar-
 rets but the Lords Servants? Therefore when *David* spake of
 many troubles, he pointed to the righteous; as if he should say,
 This is your share, the rod is made for the child. Christ called the
 Cross his cup. The servant is beloved that drinks of his Masters
 cup: Therefore Christ reacheth it to the righteous and bids them
 but his Disciples take the Cross: every man which hath his hear-
 ren here, doth labour and sweat for his living; and shall not they
 which have their hell here, suffer more than they which have
 their heaven here? All men are subject to dangers, and losses, and
 sicknesses: *But all that believe in Christ (faith Paul) shall suffer*
for persecution: that is, more than dangers, or losses, or sicknesses
 which the wicked suffer; for the World will not persecute
 her children, but she will persecute Gods children: therefore this
 Church is called the *Milham Church*, because it is always in
 warfare: Therefore the Gospel is called the Word of the Cross,
 as though it came to cross us. Therefore *Paul* describing the
 way to heaven, draweth by this line: by many tribulations, the
 cross-way is the way to heaven; and the righteous walk in it.
 Therefore the children of God are not only called labourers; to
 shew what they should do for God: but they are called Suffer-
 ers, to shew what they should suffer for God. *The servant is*
not above his Master: but if Christ should suffer, and we should
 rest, the servant were above his Master. The Prophecy must bee
 fulfilled: *it will put enmity between the seed of the woman and*
the seed of the Serpent: that is, there be no war between the chil-
 dren of God and the children of the world, the Prophecy is not
 fulfilled. Therefore *Esau* and *Jacob* had no sooner life, but they
 began to struggle one with another, before they came out of
 their Mothers wombs. Therefore *Abraham* was banished so
 soon as he received the promise. Therefore *Abel* was sovied of
 his

Math. 5.

1 Tim. 2.

Math. 10.

Math. 11.

Gen. 3.

2 Tim. 3. 12.

Acts 14. 23.

Math. 11.

2 Tim. 3. 3.

Job. 15. 10.

Gen. 3.

1. 01. 10. 1

Gen. 27. 21.

4. 24

2. dnm

Math. 2.

2. mlt

Exod. 3. 2.

2. dnm

Luke 23. 33

John 19. 17

2. dnm

2. mlt

2. mlt

Phil. 69. 7. 8.

17.

Luke 10. 35

2. dnm

2. dnm

2. mlt

of 71. 401

2. dnm

1 Cor. 10. 13

his brother so soon as he was accepted of God. The righteous
was always like Lot among the Sodomites, and like Samp-
son among the Philistines, for a work by his enemies. As Christ
was no sooner born, but Herod sought his life, so the New man
is no sooner born of the Spirit, but the Serpent is ready to de-
vour him, his Brethren to banish him, and Hell to swallow him.
In all the World he hath no friend, but he which made the
World. This is the state of the Church militant: she is like
the Ash floating upon the waters, like a Lilly growing among
Thorns, like the Bush which burned with fire and was not con-
sumed: for the City of God is always besieged, but never sur-
rounded. Christ and Persecutions close together, like Christ and
his Cross. As Christ was made to bear his own Cross: so they
are made to hold the cheeks to their nippens, their faces to be
buffeted, their backs to be scourged, their eyes to be pulled out;
their peace is persecution, their rest labour, their riches poverty,
their glory reproaches, their liberty imprisonment; although
they be the Sons of God, the brethren of Christ, the only Heirs
of Heaven; yet because they suffer the Hell here, they must be
content to be subject to their enemies, to be subjects to their
hate, to be hated of most, to be contemned of all, to be per-
secuted over the earth, a very haven and receptacle of troubles.
Yet as Christ was the Son of God, though his life was so-
ething but persecution; so the Righteous are the Sons of God,
for all these troubles. This is like a bait in their journey, to
think as the Samaritan told his host, *If thou spend any more, I
will receive thee when I come*: So Christ will mend their
wages when he cometh. Why should not God try his friends,
as well as we try our friends? The same afflictions (saith Peter)
are accomplished in others, nay greater afflictions are born of
other, which would make us despair like Cain. Christ was
Consecrated by afflictions, therefore we cannot be consecrated
without afflictions: who would not go to Heaven with *Eliah*,
though it were in a Whirlwind? If our troubles be light and
few, it is because we are weak and tender, therefore God doth
respect our feebleness, and layeth no more upon us, because we
are not able to bear more. It is not a sign that we are righte-
ous, because our troubles are few; but because our troubles are
few.

few, it is rather a sign that we are not righteous; *because many are the troubles of the righteous.* For they must be made examples of patience, they must suffer their hell here; they must be scourged for the Temple, therefore they must have many strokes to make them fit; God is not like a Wasp, which when she hath stung once cannot sting again: but there is a generation of Crofles, and a Plurality of troubles. When *David* spake of troubles, he spake of troops and heaps, and Scars, and Swells; and therefore he saith, *Many*, as though he were fain to lay them down in the grass, and not reckon them. By many tribulations (saith *Paul*) but how many he could not number: For except our sins, there is not such plenty of any thing in the World, as there is of troubles; which come from God, as our heavie Messenger came to *Job* after another; so now since we are not in Paradise, but in the Wilderness, we must look for our trouble after another: therefore afflictions are called waves, because as one wave falleth upon another, so one trouble falleth upon another.

As a Bear came to *David* after a Lion, and a Giant after a Bear, and a King after a Giant, and *Philistines* after the King: so when they have fought with Poverty, they shall fight with Envy: when they have fought with Envy, they shall fight with Infamy: when they have fought with Infamy, they shall fight with Sickness, like a Labourer which is overcast of work. Thus you see the righteous in troubles; like the *Israelites* in exile: Now the Lord cometh like *Moses*, to deliver them: Adversity feelth out the promise; the promise feelth out our faith: faith feelth out Prayer; then God heareth, and mercy answereth. All this while Christ seemed to sleep, as he did in the Ship; now he rebukes the winds and waves, and troubles fly before him, like a troop of Wolves before the Shepherd. As he asked the Adders, where are thy aculeus? and the Asps, they are gone: To he may ask his Patients, where are your troubles? and they may say, they are gone: the Sun rise, and the mist vanished: yet (saith *David*) God is good to all that are sure in heart: that is, he is merciful to them while he afflicteth them, and is merciful to them while the Crofles persecute them. When Christ heard *Demetrius* say, *How long will I suffer, how long will I be scolded?*

Act 14.

Joh. 1. 14. 16.
Mat. 24. 28. 29.

1 Sam. 17. 34.

Exod. 3. 10.

Mat. 9. 28. 29.

Gen. 2. 2. 3.

W

was banished, Job 1 & 2. Simeon may be said, he whom
 God overcometh: there is none he shall, that followeth him
 down, and though he be not the first down, yet not the second.
 Who would think when Jesus was in the Sea, that he should
 perish? (Nathan?) Who would think when Moses had been
 40 years in the desert, that he should sign again in Israel? Who
 would think when Joseph was banished of his brethren, that his
 brethren should seek unto him, like his servants? Who would
 think when Job (opened his Gate upon the Dungeon) all his houses
 were burnt, all his tithes stolen, and all his children dead, that
 he should be richer than ever he was? These are the acts of mercy
 which make the righteous sing: *The Lord hath triumphed over
 Manly.* This is the privilege of the righteous as God saith, *The
 sins of Jacob are not imputed unto him.* So they answer again, *We
 are not confounded.* (Therefore) (Psalmist) we are in distress, but we
 are not forsaken as Christ will rise at the Grave, so we shall rise
 out of trouble; and when the gold is fired, the fire shall hold it
 no longer. When Jesus was in banishment with Mary and Jo-
 seph, at last the Angel came and said, *They are dead which
 sought the child's life: so when the days of our banishment and
 Grief and bondage, and Satan's ten centuries last, shall
 come that our troubles are ended, and then the righteous shall
 look up like Moses when he was past the Sea, & see all their ene-
 mies, all their troubles drowned behind them, then the heart shall
 dance like Miriam, and sing the song which sounded before Mo-
 ses: *The Lord is strong, wonderful, and gracious, slow
 to anger, but abundant in goodness and truth.* And if David
 had stayed in troubles, & spoken of nothing but rods, the wicked
 might say, as they do in Psa 125, *Where is their God?* and the
 righteous might complain with David, *I have closed my hear-
 in waters, but as the waters of the Sea flow and ebb again, so the
 waters of affliction flow and ebb again: our enemies have
 led us into the water, and another drew us out of the water. There
 hath been war at the Gate, there hath been Prison, there lies
 Jersey in the Dungeon, there lies Job in the Affliction, there lies
 Joseph in the Field, there lies David in the Wilderness, there lies
 Job in the Field, there lies David among the Lions, there
 lies the Children in the Furnace, at last comes the year of Jubilee,*
 and*

John 3.

Dan. 4.

Job 1. 42. 10

Exod. 15. 21
Mal. 3. 6

1 Cor. 4. 6
Luke 24. 6

Job 2. 3

Math. 2. 20

Exod. 30. 15
30. 34

Psa 125
Psa 73. 13

Gen. 25. 20.

The trials of the righteous

and all the prisoners of the Lord are set at liberty: therefore they are called the prisoners of hope; because they may hope to be delivered, &c. Therefore God translateth his cross from the head to the heart; from the heart to the foot, from poverty to sickness, from sickness to labour: that wheresoever he placeth it, we might have patience, knowing that he can remove it as he pleaseth it.

Then are fulfilled all these sweet Scriptures: *The Lord retaineth not his wrath for ever, because mercy pleaseth him, Mic. 7. 8. After two days he will revive us, and the third day he will raise us up. Hos. 6. 2. Surely there is an end; and thy hope shall not be cut off, Psal. 124. 8. How long may our sufferings endure for a night, but joy will come in the morning, Psal. 130. 5.* He which hath overcome death, and Satan, and the world, can easily overcome all the troubles in the world. Rather than *Ellas* shall starve the Ravens shall feed him; rather than *Jonas* shall drown, the fish shall save him, as when the Ghyllion did not ply, the dogs took compassion. Until *David* saith, *The Lord will deliver the righteous & the wicked go together;* but now they part; one is taken, and the other is refused; one is delivered, the other is left in prison. As *Abraham* came not to deliver the *Sodomites*, but to deliver his brethren: so *Christ* came not to deliver his enemies, but to deliver his servants; not to deliver them from troubles, but to deliver them out of troubles; that they may say as well, *The Lord hath taken, as the Lord hath given.* As *David* gave charge to his Souldiers, that they should not kill *Absolon* his sonne, though hee sent them against *Absolon*, to stay his rebellion: so God forbids his Crostles to destroy his children, though hee send them against his children to purge their corruptions. As the Angell passed by the houses of the Israelites, when hee saw the blood of the Lamb upon their doors: so God hath his marks, whereby he knoweth whom he should deliver out of trouble, and whom hee shall leave in trouble. To one hee saith, *Take my cross:* to another he saith, *Be thou healed:* to another he saith, *Stay till thy time cometh.* Every hard word may be spoken to the godly, as well as to the wicked; but that deadly word, *Depart into everlasting fire,* although they seem to depart here, yet then it shall be said, *Come, and not Depart.*

Zach. 9. 7

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2. King 17. 6

Jona. 1.

Luke 16. 1. 1. 1. 1.

Luke 12.

Gen. 4. 16

Job 1. 21

1. Sam. 12. 8

Exod. 12. 13

Mat. 23

22

The voice of the Righteous

- Rom. 14. 2 } As *David* saith here, *Many are the troubles of the righteous*
 Phil. 3. 2. 10 } *peers* of *Joseph* they have been *boasted* they shall be *therein*
 Prov. 11. 8 } *ed*. Therefore the trials of the Righteous, though they be
 3 King. 3. 27 } called many troubles, yet they are not called everlasting trou-
 Prov. 21. 18 } bles.
 Exod. 2. 9 } As *David* saith here, *Many are the troubles of the righteous*
 Gen. 4. } so in *Psa. 34. 10* he saith, *Many are the sorrows of the right-*
 2 Cor. 10. 3 } *eous*. But it followeth, *the Lord will deliver them out of all*.
 Job. 17. } Nay (saith *Solomon*) when the righteous escape out of troubles
 Job. 17. } the wicked shall come in from them: that is, the troubles of the
 Job. 17. } righteous shall come to the wicked; as the *disprose* of *Naaman*
 Job. 17. } went to *Jerusalem*. And therefore the wicked as a called, the *hand*
 Job. 17. } some of the just, because they lie in wait for them. As one *Bird*
 Job. 17. } chirpeth to another, so one plague shall whistle to another, and say,
 Job. 17. } Come and help me to torment this sinner (for one plague will not
 Job. 17. } serve the *Egyptians* until he be so laden with torments, that he
 Job. 17. } cry like *King Ahab*, *My punishment is greater than I can bear*. The
 Job. 17. } righteous never say, that their troubles were more, or greater,
 Job. 17. } or longer than they could bear; for *God* hath promised, he will
 Job. 17. } not lay more upon them than they are able to bear: but when
 Job. 17. } they begin to sink like *Deir* upon the sea, then the hand is ready
 Job. 17. } to catch them, and straight *God* maketh an issue for their trouble.
 Job. 17. } As the *Viper* leapt upon *Paul*, and leapt off again, so troubles
 Job. 17. } leap upon the Righteous, and leap off again, as though
 Job. 17. } they had mistaken the party; and creep at the wrong door.
 Job. 17. } Therefore, *David* saith, *the uprightness* (saith *David*) and behold
 Job. 17. } the just: for the end of *Job* is *peace*. Though his beginning
 Job. 17. } be trouble, yet his end is peace: he will not suffer the righteous
 Job. 17. } to fall for ever. He saith not, that he will not suffer him to
 Job. 17. } fall, but that he shall not fall for ever: that is, at last his strackle
 Job. 17. } falleth from him, the net breaks, the prison openeth, and he goes
 Job. 17. } forth like *Lazarus* out of his Grave, to shew what wonderful
 Job. 17. } things the Lord hath done for him. So *Paul*, after he had spee-
 Job. 17. } ken of his troubles (as though he thought upon this *Scripture*
 Job. 17. } of *David*) repeareth the same of himself, saying, *But the Lord*
 Job. 17. } delivered me out of all. Therefore one calleth affliction the
 Job. 17. } trance of the righteous, because they seem dead for a while; but
 Job. 17. } they wake again: therefore they challenge their enemies, and say,
 Job. 17. } Rejoice.

Rejoyce not against me, O mine enemy: for though I fall yet I shall rise. Mich. 7. 8.

Psalm 138.

This should content the righteous. To be delivered at last as *David* quiereth himself saying, *By this I know the Lord saveth me, because mine enemies do not triumph over me: not because I have no enemies, or because I have no troubles which would overcome me. Therefore when he wrote down many troubles, he bloteth it (as it were) with his Pen again, as a Merchant reach his book when the debt is discharged: and in stead of many troubles, he puteth in, The Lord delivereth. Because he forgiveth all sins, he is said to deliver from all troubles: to shew that we have need of no Saviour, no helper, no comforter but him.*

The Lawyer can deliver his Client, but from guilt: the Physician can deliver his Patient, but from sickness: the Master can deliver his servant but from bondage: but *The Lord* (saith *David*) *delivereth out of all.* As when *Moses* came to deliver the *Israelites*, he would not leave an hoof behind him: so when the Lord cometh to deliver the Righteous, he will not leave a trouble behind him. But even as they pray in *Psalm 124. Deliver Israel, O Lord, out of all his troubles.* So he will answer them, *Be thou delivered out of all thy troubles:* that is, this and this, and this (that trouble that thou thinkest intolerable, that trouble which thou thinkest incurable:) the Almighty hath might against all. When *Job* is tried, not a sore shall stick upon him. Therefore, as *Elisha* feared not when he saw as many Angels as enemies: so, now you see as many mercies as troubles, let the comfort laushe you, which lausht *Paul*, *Fear not:* for I am with thee, thy pardon is coming: like the Angel which stayed the sword over *Isaac's* head. Read on but a little further, and thou shalt hear the voyce, which proclaimed war, proclaime peace: many troubles in the beginning of the verse, and no troubles in the end. What Physician hath been here? The Lord (saith *David*) *The Lord was on this side (saith Jacob) and I knew it: so the Lord is in affliction, and men know it not. He which saith, I put away thine iniquities, must say, I put away thine infirmities. For there is no Saviour but one: which saith to death, I Gen. 28. 18 will be thy death.* As the woman was sick until Christ came: *Ela 43. 25*

Nota.

Mat. 9. 13

so until the Lord come, there is nothing but trouble. Many troubles of the righteous : but one deliverer of the righteous : many terrors, but one comforter. Troubles come in an hundred wayes, like water thorow a grate : but mercy entereth always at one door, like a pardon which cometh only from the Prince : therefore saith God. *In me is thy help*, Hol. 11. 6. *I create comfort*, Esh. 63. Mark, that he calleth himself a Creator of comfort : that is, as there is but one Creator, so there is but one comforter : and as he created all things of nothing, so he createth comfort of nothing : that is, when all comfort is worn out, and no seed of joy left to raise up comfort again, then hee bringeth comfort out of sorrow, as he brought water out of the rock : that

Eze. 17. 6. 3. 14

we may say, *The finger of the Lord hath done this*.

This is the Anchor of the righteous : as hee looks upon his troubles, the promise cometh in like a messenger from Christ, (while he is praying & weeping) & saith, *The Lord will deliver thee out of all*. Then he resolveth like *Nebemiah*, & saith, *Shall such a man as I be?* Shall such a man as I recant? If I be faint in the day of adversity, *Salomon* saith, My strength is small : as if he should say, I was never strong, but did counterfeite like *Demas*.

Neh. 6. 11

Prov. 24. 10

Prov. 13. 13

If I want comfort in trouble, *Salomon* saith, *A good conscience is a continual feast*. As if he should say, that I have not a good conscience, if I have not comfort in the cross. Therefore I will wait the Lords leisure, because *Esay* saith, *Patience maketh no haste*. I will not break his bands : because then I am like the heathen. I will not flatter the judge : because *Salomon* saith it is vain. I will not betray the cause : because God hath appointed it to try me. I will not offend my brethren : because *Paul* had rather die than do so. I will not charge my conscience : because it can vex me more than their hands. I will not turn from my profession : because I learned it of God, and vowed to leave all for it. In the day that I was baptised a Christian. Though my friends tempte me, like *Job*'s wife, though my flesh flatter me, like *Eve*, though my persecutors would bribe me like *Galass*, though they which

Psa. 31. 10

Prov. 29. 25

Rom. 14.

1 Cor. 9. 16

suffer with me, should revoke for fear : yet I will bee as *Joshua*, which stood alone : & as *Elkana* was in stead of children to *Hanna* : so Christ shall be in stead of comfort, in stead of wealth, and health, and liberty to me. For many were the troubles of *Joseph*,
and

Ioh. 24. 15

- a Sam. 1

The trial of the righteous.

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and the Lord delivered him out of all: many were the troubles of *Abraham*, and the Lord delivered him out of all: many were the troubles of *David*, and the Lord delivered him out of all: many were the troubles of *Job*, and the Lord delivered him out of all: therefore he can deliver me out of all. But if he do not (*saith Sadrach, Misaac, and Abednego*) yet we will not do evil to escape danger: because Christ hath suffered more for us. Therefore, if I perish, I perish, *saith Hester*. She was content that her life should perish: but if my Purse suffers, my money doth but perish: if my body be imprisoned, my pleasures do but perish: and who can tell when he hath suffered that which is appointed? Therefore God *saith, When I see convenient time, I will cure* *Psalm 75.* *judgement.* Not when thou dost think it convenient time, but when he doth think it a convenient time. Therefore *saith David* to the Lord, *In thee do I trust all the day:* that is, if he come not in the morning, he will come at noon: if he come not at noon, he will come at night: at one hour of the day hee will deliver me: and then as the calm was greater after the tempest than it was before, so my joy shall be sweeter after tears than it was before: the remembrance of *Babylon* will make us sing more joyful in *Sion*. *Math. 18. 6. Psalm 137.*

Thus *Moses* describeth the journey of the righteous, as if they should go thorow the Sea, and Wilderness, as the *Israelites* went to *Canaan*. Look not for ease, nor pleasure in your way, but for Beasts, and Serpents, and Thieves: until you be past the Wilderness, all is strait, and dark, and fearful: but as soon as you are thorow the narrow Gate, all is large and goodly, and pleasant, as if you were in Paradise. Seeing then your Kingdom is not here, look not for a golden life in an Iron world: but remember that *Let us* doth not mourne in Heaven, though hee suffered pains upon earth: but the Glutton mourneth in Hell, that stayed not for the pleasures of Heaven. To which pleasures the Lord *Jesus* bring us, when this cloud of trouble is blown over us. Amen.

FINIS.

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THE

THE CHRISTIANS PRACTICE

Rom. 12. 2.

Be ye changed by the renewing of your minds; that ye may prove what is the good will of God, acceptable and perfect.

Math. 28. 19.

When Christ sent forth his Disciples, he said unto them, *Go preach and baptize*, joining these two together, Preaching and Baptizing. This being the occasion of our exercise, because I am to speak of Baptism, which is the Sacrament of Regeneration, I could not chuse a fitter Scripture than that which I handled last; which speaks of the renewing of our mindes: for when mindes are renewed, then the vow which we made in Baptism is performed.

Phil. 3. 10.

Math. 22. 12.

Gen. 1. 26.

When *Paul* had forbidden the *Romans* to fashion themselves unto the world, he shewed them another fashion, which he calls *the renewing of the mind*. As the Eagle renews her youth, so men must renew their minds. This fashion is called the Wedding Garment, which every man must wear, that comes to the banquet of the King. As when men have gone over one fashion after another, at last they come to the old fashion: so here *Paul* calls them to the old fashion again, which was used in *Adam's* time, that is, the Image and fashion wherein they were created. Now the reason followeth.

Math. 9. 17.

That they may prove what the will of God is, as if he should say, This shall be the fruit of your regeneration, when your mindes are renewed, you shall know many things, which are hid from you, you shall be able to judge doctrines, who preach truth, and who preach error; and you shall understand the Will of God, what he would have you do, and what he would have you fly, as if you were in his bosome. As new wine will not abide but in new vessels, so this new knowledge will not abide but in new mindes. The mind renewed knoweth God; so that this Scripture may be called the path to knowledge, or the way to sound the mind of God, which is a secret that every man longs to know, but the most turn a wrong leaf to finde it, as *Paul* saith of Pe-

ter, He looks a wrong way to the Gospel. When the Serpent Gen. 3. 14
taught knowledge, he said, If ye eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil. but Paul
saith, If ye will not eat the forbidden fruit, your eyes shall be o-
pened, and you shall know good and evil. This is one reason why
Paul would have them renew their mindes, That they might
know the will of God. Why? doth not the Word of God teach
us the Will of God? Yes, but no man doth understand this
Word, but he which hath a new mind: because as the Sun is
not discerned by any light, but by his own light: so no spirit can
interpret the Scripture, but the same Spirit which wrote it, which
is called the holy Spirit, because it is holy, and because it makes
holy. Sin was the fust veile which obscured mans understanding,
and till the cause of this eclipse be taken away, the Apostle saith,
that we shall see but in part: that is as the Sun may be seen in his
eclipse, but he seems liker to darkness than to light: so under-
standing may be seen in the wicked, but is liker ignorance than
knowledge: therefore Paul makes knowledge one of the fruits
which bud out of righteousness.

They which have renewed their mindes, saith he, shall prove
what the Will of God is: that is, they shall try all that they
do, hear, and learn by all that they see, until they tract out the
will and meaning of God. As the water ingendreth Ice, and the
Ice again ingendreth water; so knowledge begets righteousness,
and righteousness again begetteth knowledge, according to that
in Eccles. 1. 25. To a man that is good in his sight, God gi-
veth wisdom and knowledge: therefore though yee have seen
cunning Lawyers by much reading, and expert Physicians by
long study: yet you could never see a perfect, and sound, and
judicious Divise without holiness. I cannot tell how, this know-
ledge is rather feeling than learning in the abundance of the
heart, or in extreme study sent by God unto good men, like the
Ram which was brought unto Abraham, when he would sa-
crifice his Son.

As Solomon saith, The knowledge of good things is understand- Prov. 9. 10
ing: so none but they which are holy have this understanding.
He which can say with David, I love thy law, and keep thy pre- Psal. 119. 117
cepts, may follow with David, I have more understanding than

- Plal. 41. 1. *My teach'ng, and know'ng more than the ancients, he which cannot say with David, My heart meditateth a good matter, cannot follow with David. My tongue is the pen of a ready writer. This is the equity of God; they which are unwilling to obey, are not thought worthy to know: for what should he do with his earrent, which will not use it? He which forbids us to cast pearls before swine, doth stay his own hand from casting knowledge to the ungodly: they may know so much as shall condemn them; but they shall never know what will save them. When Christ heard Peter say, Thou art the Son of the living God, Christ answered, Flesh and blood hath not taught thee this, shewing that carnal men have not this knowledge. This is the word of which Christ saith, All men do not receive it. It is true, that the spirit breatheth where it will: but it will breathe upon none but her Lovers. Wisdome is like the Daughter of God, which he marryeth to none but to him which loves her, and lives for her. As David could not understand why the wicked prospered, until he entered into the Sanctuary of God; and as Aarow might not enter the Sanctuary where God did answer, until he had sanctified himself; so if we will understand mysteries, and hear God himself speak, we must put off our sins, as Moses put off his shoes, or else we shall be like Images, which have ears, and cannot hear. When Paul heard mysteries, he was wrapt into the third heaven: when God would talk with his Church, he saith, I will take her aside into the Wilderness, and then I will speak friendly unto her: so when we will learn Divinity, we must go aside from the World, and sequester our sins, and lift up our mindes above the earth, or else it will not stay with us. As the Spirit went from Saul when he sinned; so when knowledge hath saluted the wicked, she bids them farewell; like unto a Martin, which will not build but in fair houses. It is said in John 14. 15. When Jesus went to eat the Pasceover, he came to a Chamber, which was trimmed for the Chamber which receiveth God, the heart which should lodge knowledge must be trimmed, and all the sinful corners swept; or else, as Samuel would not come to Saul, so wisdom will not come to that host. There is an harbinger which goeth away before the knowledge of God, to prepare the house; and this is love, the bond of perfection. They which have love*

know (saith John) know God, but they which have not known Job. 4. 7
 know not God, though they have never so much knowledge be-
 side. Unto good Nathaniel Christ said, *Thou shalt see greater things than these*; but unto the obstinate Jews he said, *Seeing* Math. 13. 14
you will not see; like Hagar which had the Well before her, and Gen. 21. 19
 did not see the water. He which cannot say with Paul, *We have* 1 Cor. 2. 12
the spirit of Christ, cannot say with Paul, *We have knowledge*. 1 Cor. 8. 1
 Holy men were always interpreters of Gods Word, because a
 godly mind easily pierceeth into Gods meaning, according to
 that, *The pure in heart shall see God*; and that in John 7. 17. *Any* Math. 5. 8
man will do Gods will, he shall understand the doctrine whether
it be of God or no; and in Psal. 111. ver. 9. *They which keep*
thy precepts have a good understanding; and that in 1 Cor. 2. 15
The spiritual man understandeth all things. And therefore
 the fear of the Lord is not only called *the beginning of wis-* Prov. 1. 7
dom, but in Prov. 2. 5. it is taken for wisdom itself. As when
 Christ taught in the Temple, they asked, *How knowest this* Joh. 7. 15
man the Scriptures, seeing he never learned them? So it is a
 wonder what learning some men have, which have no learning;
 like *Priscilla* and *Aquila*, poor Text-makers, which were able A 9s 11. 15
 to school *Apollus* that great Clerk, a man renowned for his lear-
 ning. What can we say to this but as Christ said, *Feel not* Luke 10. 31
pleaseth thee? As *Jacob* came so soon with the Venison, and
 his Father asked him how he came by it so suddenly? *Jacob* Gen. 27. 10.
 answered because the Lord thy God brought it suddenly to mine
 hand; so the holy and righteous men cannot give any reason why
 they conceive the Words of God so easily, and the wicked do
 conceive them so hardly, but that God brings the meaning sud-
 denly to their hearts, as we read in Luke 24. 45. When the Di-
 sciples were settled in the profession of Christ, it is said, that
 Christ opened their understanding, and made them understand
 the Scriptures; so suddenly came their knowledge. So we read
 in Prov. 2. 23. Wisdom promiseth to the righteous, *If thou*
wilt turn at my correction, I will pour out my heart unto you,
and make you understand my words. A School-master might
 say to his Schollers, *I will pour out mine heart unto you*; but
 he cannot say as God saith, *I will make you understand mine*
heart. Therefore if the Queen of Sheba thought the Servants 1 King. 10. 9
 of

The Christian's practice.

of *Salomon* happy, because they heard his wisdom: how happy was *Salomon* himself, that served God which gave him wisdom? *Come unto me* (saith Christ) *all ye which are weary, and I will refresh you.* As Christ hath no comfort but for the weary so he hath no wisdom but for the righteous. They are his brethren, and sisters, and father, and mother. There is a kind of familiarity between God and the righteous, that he makes them of his counsel, as *Salomon* saith, *Prov. 3. 32. His secrets are with the righteous*: and *Psal. 25. 14. His secrets are revealed unto them that fear the Lord.*

Joh. 13. 25
Exod. 3.
Luke 1.

They are like *John* the beloved Disciple which leaned on his bosom; like *Moses*, to whom he shewed himself like *Sinai*, that embraced him in his arms; like the three Disciples which went up to the Mount to see his glory. So we read of *Abraham*, *Gen. 18. 17. Shall I hide it from Abraham, with God?* As though this were an offence in God, if he should tell the righteous no more than he tells the wicked: therefore because *Abraham* was a good man, he told him more than he shewed all the rest. As *Adam's* knowledge was perfect, so long as his righteousness was unimpaired: so the nearer we come to that righteousness again, the more things come to our knowledge: according to that *Prov. 28. They that seek the Lord understand all things.* Such an heart God hath given to his servants, like a Touch stone, or a Lamp to go before them to examine all things, as they go in this dark wilderness, lest they should take error for truth, evil for good, or their own will for the Will of God; that they which hate evil might be preserved from evil, as *David* was from the blood of *Nabal*. Now because none but the righteous have this Lamp before them, you see what a difference there is between the knowledge of the goodly, and the knowledge of the wicked.

1 Sam. 25

As the windows of the Temple were large within, but narrow without: so they which are within the Church, have greater light than they which are without. They sit like *Pharaoh* in the darkness of *Egypt*, when the other dwell like *Israel* in the light of *Goshen*. Knowledge is easy to him which loveth knowledge, saith *Salomon*, but the scorners seeketh knowledge it understand it not, saith *Salomon*, *Prov. 4. The spiritual man* (saith *Paul*)

1 Cor. 13. 12

Paul) searcheth the deep things of God: but, The natural man (saith Paul) perceiveth not the things of God. Thou hast revealed these things to babes (saith Christ) but thou hast hid them from the wise of the world: If any man will do Gods will, Luke 10. 21 he (saith Christ) shall understand the doctrine: but to the obstinate Jew, Christ saith, you cannot understand my riddle, And sheep hear my voice, saith Christ: but to the wicked Christ saith, you cannot hear my words. Belovest thou for this? saith he to Nicodemus: thou shalt see greater things than these, but, If you believe not, saith Isaiah, ye shall not understand. Isa. 7. 9

That these Scriptures might be fulfilled, you see that as sin is called blindness, 2 Chron. 6. 18. so Sinners are called blind, Isa. 36. 10. and may be called Strangers in Israel. Until we be born again, we are like Nicodemus, which know not what it was to be born again, Job. 3.

Until we become zealous our selves, we are like *Esau*, which thought zeal madness, Act. 26. Until we be humble our selves, we are like *Achish*, which mocked *David* for his humility, 2 Sam. 6. 26. It was true then, and it is true now, and it will be true always, which Paul observeth, 1 Cor. 1. 18. that to some Religion shall seem foolishness. The reason of all this Paul layeth down in a word: If yee ask why the wicked cannot understand heavenly things, he saith, *Because they are spiritually discerned*, 1 Cor. 2. 14. therefore how should he discern them, that hath not the spirit?

For this cause Wisdom is not said to be justified of any, but of her own children, Asa. 11. 29. neither doth Christ say, that any sheep hear his voice, but his own sheep, *My sheep* (saith he, Job. 12. 27.) *hear my voice*: they follow their shepherd; they hear his voice, they understand his law, they judge of his judgments, they have the measure of his words, all is open and plain, and manifest, and clear unto them: they search deeper, and judge righter, and know sooner, and though they have no learning, yet they have better judgement than the learned: whereas the other that labour, and study without Gods will in a labyrinth and fall into doubts, while they seek resolutions. When a wicked man readeth the Scriptures, he seeth no difference between the Word of God, and the word of man; the

Cleophas,

Mark.

Luke 24. 48

12. O. 28. 13

Job 32. 8

Luke 6. 45

Marth. 23. 11

Marth. 7. 29
Psal. 50. 16

Note.

Chaspar which talked with Christ, and knew not Christ. When he speaks of religion, he stutters like a young bird which cannot fly, because her wings are not grown : when he prayeth, his prayer is like a child's Grace, that understandeth not one word that he saith : he which hath but a shew of holiness, hath but a shew of wisdom : a little knowledge is in his head, and there is no knowledge in his heart. An evil man may know something, and speak something of his reading and hearing, as *Job* saith, *There is a spirit in man*, that is, every man hath a kind of knowledge, *but the inspiration of the Lord giveth understanding* : as though the sinner's understanding did not deserve to be called understanding.

If the wicked man speak any thing that is good, he speaks by rote, but he which speaks not out of the abundance of his heart, is soon drawn dry. The preaching of the Word doth not become him : it is harsh and unkind in his mouth, as though it came out of a wrong bow : or like unto a shingle, which sliethereth from the hand of a Child, he is in the Pulpit as the Guest at the Banquet, which wanted his Wedding Garment ; he speaks not like one which hath authority, but as one that hath no authority, and always his Conscience sounds unto him, *What hast thou to do to take my Word in thy mouth, seeing thou hatest to be reformed* ? Therefore be renewed, that yee may know what the will of God is : this is the Abce, and Primer, and Grammer, the first lesson, and last lesson of a Christian, to know the good, and perfect, and acceptable will of God, which must make us good and perfect, and acceptable our selves. The will of God is always good and acceptable, &c perfect, howsoever it seem to us : though it condemn us of evil, yet it is good : though wee see not how it is perfect, yet it is perfect : nay it is so perfect, that we cannot see the perfection of it : as the Sun, is so bright that we cannot behold the brightness of it : first it seems good unto man before it be acceptable, when it is acceptable, then it seems perfect, and as Gods Will doth seem to us, so do we seem to him : if his Will cannot seem good and acceptable, and perfect to us, much less may our will seem good, or acceptable, or perfect unto him, for this is our goodness, to acknowledge his goodness. If it be such a contentment, to know
the

the will of God, what shall keep us from the knowledge of it? Shall sin, which is the worst thing in the world? Because wee will not renew our minds, therefore we are ignorant of so many things which we would know: and until we be willing to follow the Word, we shall never thoroughly understand it, but but and grope at it like Owls, which pry at the Sun out of a barn. Oh what a benefit had *Salomon* lost; if he had lost his Wisdome which God gave him! as great a benefit dost thou lose, if thou lose the knowledge of Gods Will: for from the day that a man cannot discern the will of Satan from the Will of Christ, every Heresie seemeth truth, every evil seems good. And this hath been the beginning of all errors in the Church; because men did not love the truth, therefore God would not reveal his truth unto them. Therefore I conclude as I began, *Be ye changed by the renewing of your minds, that ye may prove what is the good will of God, and acceptable, and perfect.* 1 King. 3. 2

Now a word of the Sacrament. There is an infant to be received into the Church: which putteth us in mind of the promise which we made unto God, when wee were received into the Church our selves. This Sacrament was instituted by Christ, when he was baptised by *John* in the river of *Jordan*: and it succeedeth Circumcision; as the Communion was ordained in stead of the Pascheover. So soon as we are born, we are baptised, *In the name of the Father, the Son, and the Holy Ghost*; to signifie that we owe a duty unto God, from the day we come into the world. In this Baptism, our bodies are washed with water, to signifie how our sin are washed with Christs blood, when our bodies are washed, they are taken out of the water again: to signifie how we shall be raised from death to life, by the Resurrection of Christ; and how we should rise from sin to righteousness. Thus we begin our life with a solemn promise to God before the Church, to serve him with our bodies and souls till death us depart. Mat. 3. 19

Mat. 28. 19.
Note.

Now let us remember how we have kept this promise with the Lord; or rather how wee have broken promise with him. Then we gave our selves to God; but since, we have given our selves to sin. Then we promised to renounce the world: but ever since, we have embraced the world. Therefore now let us begin

begin to pray that which we ought so long and pray the Lord which hath instituted this Sacrament as a seal of his mercy, to receive this child into his favour, as we receive it into his Church, to baptize it with his Spirit, as we baptize it with water, and pour upon it his grace, as we give it the sign of grace.

EDWARDS.

THE PILGRIMS

WISH.

Phillip. 2. 23.

I desire to be dissolved, and to be with Christ.



Here is Pauls desire to be dissolved, and the cause that he might be with Christ, wherein first you shall see the difference between the faithful and the wicked; how one loatheth this life, and the other longeth

after it. Secondly, because the Apostle seems to desire death, you shall see whether any man may wish to dye. Thirdly, because after this dissolution he hopes to be with Christ; you shall see the diversity of judgements between Paul and the Papists, which think when they are dead that they shall go on to Purgatory. Lastly, because the souls which are with Christ, cannot walk as they did when they lived upon earth; you shall hear a little of walking spirits, which have bin so much talked of in time of Popery, and were taken for the souls of them which were dead: after we will speak a little of the Sacrament which yee come to receive, and so commit you to God. *I desire to be dissolved.* Before Christs coming, when the kings or Patriarchs died, it is said, that they went to their Fathers, as we read of David and Salar mon, &c. But after Christs coming, when the faithful dye, they are said to go to Christ, as we read of the penitent Thief, Luke 23. 43. Not because the Patriarches went not to Christ, as well as they; but because yet Christ was not ascended to Heaven, therefore they are not said to go to Christ; although if they went to Heaven, they must needs go to Christ; because Christ, touching his Godhead, was always in heaven. *I desire to be dissolved.*

1 King. 2. 19
2 Chron. 9. 47
2 Chron. 21. 1
Acts 7.

second. As the worldly long for Christ to come to them, so the faithful long to go to Christ: for unless we ascend to him, as he descended to us, his descending is in vain: because he came down, that we might go up: he descended to take our flesh, we ascend to take his Kingdom: he descended to be Crucified, we ascend to be glorified: he descended to Hell, we ascend to heaven: that is, to joy, to glory, to bliss, to our Father, to our Saviour, to our comforter, to Angels, to Saints, to eternal life. Therefore good cause had *Paul* to desire to be with Christ, that he might be at rest: for no doubt it was the sweetest voice that ever the Thief heard in this life, when Christ said unto him, *This day shalt thou be with me in Paradise* Luk. 23. 43. Besides, as *Paul* persecuted before, so he was after persecuted himself, as he tells the *Corinthians*, 2 Cor. 11. 25. *I was thrice beaten with rods, I was once stoned, I suffered thrice shipwreck, &c.* Therefore good cause had *Paul* to desire to be with Christ, that he might be out of trouble. Yet he will not dissolve himself, but desireth to be dissolved: that is, that he which brought him into this World, would take him out of the World: neither doth he wish or pray, or make any petition to God to take away his life, but tells him his desire, desiring to be dissolved. To desire, is not to pray: but shew what we approve. Neither doth he desire to be dissolved, as though he were weary of his labours, and would suffer no more for Christ: but he is content to live, as he saith in ver. 24. *Nevertheless for what I abide in the flesh, I know for you* as if he should say, To do you good, I am content to suffer evil, and stay still from Christ, whom I long to be with. Seeing then that he will not dissolve himself, nor pray to be dissolved, but is content to live still: why doth he say, *I desire to be dissolved*? Only to shew what he preferreth in his desire. If he might chuse life, or death for his own respect: he could be content to leave his friends, and riches, and pleasure, and life and all, only to be with Christ. This seems to be a good lesson for sick men, when they can live no longer: then to be with Christ, were better than to be with the Glutton, which never thought of heaven till he was in hell: but *Paul* was not sick, nor sore, when he desired to be dissolved, therefore this is not only for the sick, but for the whole. If he had wished to live and stay still in the world,

Luke 16

no man need to be taught to say after him, for young and old doe
 fire not to be dissolved; but few are content to be dissolved. To a
 natural man, in this life nothing is so sweet as life; and he which
 is in love with this world, seldome dyeth quietly on his bed: but
 to a mind which misliketh this world, nothing can come so
 welcome as death; because it takes him out of the world. This
 is it which *Paul* would have us learn, That nothing in this
 world is so precious, that for it we should desire to live, or stay
 from God one hour. Though all may not wish to dye, yet all
 must subscribe to this, that death is better than life; because it
 leads to Christ: which when *Paul* had thoroughly tasted, he was
 satisfied of all things else; and desired to live no longer than hee
 might be with Christ: herein appeareth the end of mans life;
 which when he hath obtained, he desireth to live no longer, howe
 great riches, and honours, and friends soever he leave behind
 him. From the time he knoweth Christ Crucified, and begins
 like *Emah* to walk with God, he cryeth ever after with the A-
 postle, *I desire to be dissolved, and to be with Christ, who shall*
deliver me from this body of sin: death were to me advan-
tage. Even as *Simons* rejoyced that Christ came to him: so the
 faithful rejoyce that they shall go to Christ.

The necessity of sin is so irksome to him which knoweth the
 vileness of sin; that the faithful man, but to do good, would
 not live out of Heaven, no not an hour. This made the Martyrs
 so willing to abide any kinde of Death that tyranny would de-
 vise, to be rid of their sinful bands, and this corruptible bur-
 then, which presseth downe the soul, that looks after Christ;
 like his Disciples when he ascended to heaven. All his trouble
 and weariness, and vanity to the godly mind: whether he eat,
 or drink; or sleep, he counteth it a servitude unto the flesh;
 and wisheth with *David*, to be rid from these necessities; so the
 knowledge and love of God maketh a man forget his owne flesh,
 maketh him to despise the whole world; taketh away the diffe-
 rence from life and death, changeth his nature which he could
 never overcome, and teacheth him to renounce his dear self,
 and say, though he should dye, *Not my will, but thy will be*
done. All this appeareth even in this example, what operation
 is in the knowledge and love of Christ: it made the world irk-
 some

Gen. 5. 22
 Rom. 7. 24

Luke 2. 28

Acts 1. 10

force unto Paul, which all men naturally desire: it made death
pleasant unto him, which all men naturally abhor, although they
be weary of their life, and have no pleasure from morning to
night; yet it will not please them to change, which they needs
must; they never loathe but love their inferiors, I will not dye one
hour to live for ever. Do not this wicked themselves Prophesie
by their fear of death a worse condition of some dreadful Judg-
ment after this life: prepared for sinners, and all that condemn
Gods when none, but they stand in such fear of death? Why
doth one wish for it, and another seem to fear of it? If it
were but a sleep, no man would fear it as all for who feared to
take his rest under the night's appresseth. If it did take away
sense and feeling, and make men like, or stones, no man would
fear it still: for who would fear strokes, if he could feel no
more than a stone? Or who would care for any thing, if he had
no feeling of any thing? Would any man tremble so as to be as the
dead? Creatures which have no sense of evil? They must needs
be in a better case than the happiest man in this life, which is not
without the sense of evil. Therefore this fear of death which you
see in all but the faithful, doth presage some strange torment,
some heave change, and sharp punishment to those men, which
they begin to taste already before they dye, like the spirit which
persecuted Saul before his end. They desire not to be dissolved,
but they fear to be dissolved; They go not to Christ, but their de-
parture is an everlasting departure from Christ to the damned, to
the Devils, to Hell, without either end, or ease, or any patience
to endure it.

Thus you see that no man is willing to dye, before his con-
science be quieted toward God; and that he can catch some
hope of a better life after this life. He which knows that he
shall go to Christ; it is impossible that he should dye unwilling-
ly, but he which cannot hope for a better World, must needs
leave this world grudgingly, and fear death more than all the
torments of life. He had rather be sick, and cold, and hungry,
and want, and beg, than go with death; because he knoweth
what he suffereth here; but he knoweth not what he shall suffer
hereafter. Therefore he which is not willing to be dissolved, hath
not learned Christ yet as Paul did; for no man else can say this

2 King. 2. 14

life when he begins to taste of the next, but then the love of the world doth fall from him like the mantle of *Elias* when he was wrapt into heaven.

Luke 2. 22

Joh. 7. 20

Mat. 3. 11

The Apostle had seen many good things in his days, and was never satisfied; willing to be dissolved; but thirsted still; and no water could quench his thirst, until he drank of the water of life; and then he thirsted no more: so nothing can fill the soul which was made for God, but God alone. Riches; and honours, and pleasures, did not make *Simeon* willing to dye, but the sight of Christ: happy are the eyes which see him, for they are as willing to dye as *Simeon* was. So soon as *John Baptist* did see our Saviour, and knew that it was he, he debased himself as if he had been no body, and would not be accounted of, but sought to lose the opinion of the people, that Christ might have all; as though he was a Prophet; and more than a Prophet; and one greater amongst the sons of women. *Sorabot Paul* had seen his Saviour, he forgot all that he loved, all that he desired, and all that he possessed: no joy, no glory, no life now but to dye. All things must yeeld to the Son, and be content with *John*, that he increase, and we decrease. This is our glory, and life, that hee lives in glory. *It is enough for us that Jesus our Saviour reigneth.* If the head be crowned, all the body is more honoured; herefore let us glory that Christ is glorified; and rejoyce as much that he is ascended; as our fathers rejoyced that he descended: for where the head is, there the body must needs be.

Gen. 45. 23

I desire to be dissolved. He calleth his death not a destruction, but a dissolution, for three causes. First, he departeth from this life, and hath no more society with them that live upon the earth. Secondly, his soul departeth from the body, untill the day of Resurrection, then she findeth her own body again, and they rejoyce like friends which are met together. Thirdly, he departeth from this vale of misery, into the paradise of joy and all felicity, to live and reign with God for ever: in assurance whereof he saith, that he shall be with Christ, so that death is the way to Christ. As the Dove found no rest until she came to the Ark; so the faithful finde no rest till they come to Christ, they go thorow the Wilderness, like other men, until she

Gen. 2. 9

Jews

Jeni arrived at Canaan, all their life was spent in *holide Egypt*, or in the dreadful Desert, during the time of their journey they had no settled rest, or continuing pleasure. Peace beginneth when the battel endeth: there is the prerogative of the dead, lest death should be too fearful to us. The best of Gods blessings are be- hind, that is everlasting life, and the way to it is death; thou art going to joy, therefore look not for it, until thou come to thy journey end. If Canaan the land of peace, the land of plenty, the land of Pleasure, be in the Wilderness; stay here, march no further, whither do you go like the Pilgrims of *Is- rael*; if Canaan be in the Wilderness? But *Paul* looks for the Crown at the Goal: he is not with Christ, but trusts to be with Christ: he is not in heaven, but he hopes to come to heaven, and thus hoped him to show the Wilderness, that he mur- mured not like the *Israelites*, but only longed for that day, when Christ shall say unto him, as he said to the pedagogue chief: *This day shalt thou be with me in paradise*. Thus you have heard the difference between the faithful and wicked, how the one loatheth this life, and the other longeth after it.

Now we come to our question, *Shall we* said, *Lord now lettest thou thy servant depart in peace*: so *Paul* saith, *I desire to be dis- solved, and to be with Christ*: they doubted not in the Papists do, what should become of them after death: for one saith that he goes to Christ, and the other saith that he goes to *peace*: there- fore it seems that Purgatory was not yet found, when the just men went to *peace*. This is one of the fruits of a godly life, it hath hope (saith *Salomon*) in the end: in death it warranteth a man of life, and when the flesh saith fear, and the Serpent despair, it makes the flesh crouch, and the Serpent fly, and the soul re- joice while death is opening the prison door, that she may fly to her country from whence she came. Therefore what shall I say to Purgatory, if *Paul* go to Christ, and *Some* go to *peace*? Some say it is in the air: some say that it is in the earth: some under the earth: some a little above hell. This *Nero* had no more cannot enjoy his own dream. You must understand that Pur- gatory is like your painted Sepulchres, which were framed under for the living than for the dead: for you know that the locusts do *live* by Trentals, and Dirges, and Masses for the dead, and

Rev. 2, 10

Luke 1, 29

quillow 10

Prov. 14, 36

Prov. 11, 7

Dan. 4, 1

Acts 17. 23.

Silence in *Ephesus* lived by Images: and therefore as they were leach that Images should go down, so they are loath that their Purgatory should be quenched: for it is the gainfullest life to all Popery, for out of this lake flow their Masses and Diriges, and Tenebrae for the dead: They are said for the dead, but they make for the living. For the dead have no portion of all that is done under the Sun: do what you will, say what you can, Masses, Diriges, or Tenebrae, they have no portion in it, for they have received their reward already, and the *tree* *leach* *where* *is* *solt*: yet these foolish Virgins hope for oyl of the wife Virgin, and think they shall be paid for other mens labours, and Almes, and Treasures, and Pilgrimages, and Masses: as though they never read that the just shall live by his own faith, that he which believeth shall not go to Judgement, but pass from death to life, that they that die in the Lord rest from their labours: how do they go presently into Paradise, if they stay at Purgatory, and fire and torments? Hath Christ satisfied for us, and must wee now make satisfaction for our selves? Whether the Glutton and the Begger are gone, thither must we all, that is, to *Abraham*, *holome*, or *Hell* fire: there are but two kindes of men, and therefore but two ways, and where then is Purgatory, which the best of the Fathers confesseth that he could never finde in Scripture? Therefore take heed of Hell, for Purgatory is but a fear-babe.

Of walking
Spirits.

Furthermore, when *Paul* saith, that he shall go to Christ, this seems to resolve the old question often debated among the simple people, once deluded, whether the souls of men departed walk after death, and appear unto men, exhorting them to this or that, as *Gregory*, or some counterfeit reforesh in his Dialogues. The Apostles before their full growth, might seem to be incumbered with this error, because when they saw Christ walking upon the waters, they *thought* *it* *was* *a* *spirit*: and when *Peter* knocked at the door in the night, they said to *Rhoda*, *a* *Daniel*, *an* *Angel*, *Acts* 12. 15. Which error was drawn from the illusion of Satan and vulgar opinion received from *Pagan*, which taught, that the souls of men departed, did *come* *into* *the* *bodies* *of* *other* *men* *after* *death*, either for correction, or for reward: all they were good souls, when they were preferred to better men: if they had been bad souls, then they were cast

into worse bodie than they had before. A. Not Philosophical
dreams, as to much made of by some.

This deluded *Herod*, when he heard of *Christ*, he supposed
that *John Baptist* was risen again, whom he had beheaded: and
the better to draw the people, as we read in *Mat. 16. 14.* dreamed
that *Christ* was *Eliaz*, or *John Baptist*, or *Jeremy*, or some of the
Prophets risen again. But touching the soul once departed from
the body, that it returne not, nor can return into the World, ma-
ny examples, and testimonies, and reasons, and the order of our
Resurrection declareth. The souls of the righteous are in the
hands of the Lord, and no man or Devil can take them out of
his hands; the souls of the wicked are in the hands of the Devil,
and God will not take them out of his hands; and therefore *A-*
braham saith, *He which is here, cannot come from hence, and*
they which be there, cannot come from thence, for then the
pains of Hell were not everlasting pains, nor the joys of Hea-
ven everlasting joys, but temporal, like the pains and joys of
this World. Therefore it is no soul which walks about. How
then? What is this which I see in the night like such a man, and
such a man? The Devil (which changeth himself into an Angel
of Light to deceive) can change himself into the likeness of a
man much more. That is it which thou seest, as *Saul* saw *Sam-*
uel, 1 *Sam. 28. 8.* not *Samuel* himself: for could the Witch
raise *Samuel* out of the Grave, which could not keep her self
out of the Grave? Or could the Devil disturb the Prophet after
death? Then he should never be in quiet, if the Devil could dis-
turb him: because he disquieteth the godly so much while
they live. If this apparition be called *Samuel*, how doth he call
it *Samuel*, if it be not *Samuel*? As the Books of *Calvin* are cal-
led *Calvin* as the picture of *Beza* is called *Beza*; as he which
playeth the King upon the Stage, is called a King. As the gol-
den Asse and Emrodes which the Philistines laid in the Ark,
were called *Asse*, and *Emrodes*, although they were but
meer shadows and figures of them: so this likeness of *Samuel* is
called *Samuel*, though it was not *Samuel*, neither but a counter-
fait shape of *Samuel*. For God would not answer *Saul* before
by Oracle, nor by Priest, nor by Prophet: and would he answer
him by the dead, which doth forbid to ask counsel of the
dead?

Joh. 10. 12, 19

Luk. 16.

Note.

Note.

Note.

deadly sin, which he had committed, before Master said the Prophet,
 Job, 16. As if he should say, Let them learn of the Books of
 the dead, for the dead shall not return unto them. Again, if it
 had been Samuel himself, which had taught David a worship
 God, would that holy Prophet have received worship himself,
 at this point did? Again, if it had been Samuel, Sauls School-
 master, who taught him always to repent while he lived; he
 would rather have exhorted him to repentance now, than before,
 seeing the day of his death was so near. But you will say, Who-
 soever it was, it seems that he could prophesie of things so
 comely for his foretold dwells death. Can the Devil prophesie?
 This was a rare matter for the Devil to prophesie, because he
 knew that David was smothered before, and therefore Saul must
 be removed, that he might reign, as he was ordained. Secondly,
 he knew that Samuel had prophesied his coming; and there-
 fore he must be degraded, that the Prophecie might be fulfilled.
 Thirdly, he did see the Philistines coming against him, and
 therefore no marvel if he did say that his death was near at hand,
 seeing a man might prophesie the same.

If any man be not satisfied with this, to observe that the souls
 of the dead do not walk after their dissolution, let me reason
 with him thus: Is it a soul which thou seest? Why, a soul is a
 Spirit, and cannot be seen so more than the voyce, or an Echo:
 dost thou ever see thine own soul, though it hath been ever
 with thee since thou wast born? Dost thou think it is a body?
 Why, a body cannot walk without a soul: for, the soul is
 the life which moveth the body. If thou say, it is a body, and
 hath too, then why dost Paul call death a dissolution? It is a
 separation of the soule from the body: if the body and soul be
 not dissolved, then the man is not dead, but living still. If
 thou say the soul is come to the body, and the body is risen
 to the soul for that time; then I can say no more to thee, but be-
 lieve thine own eyes. If thou thinkest that it is such a mans bo-
 dy which thou seest, look in the Grave, and looke at the ground;
 and here thou wilt see the body where it is, and yet while
 this vision walks in thy sight, therefore a apparition or vision better,
 than that which appeared to Saul. Thus the Devil had many
 ways to deceive; and this is one, and a dangerous one to de-
 ceive.

the from Gods Word to vision, and means, and applications, upon which many of the Doctrines of the Papists are grounded.

They had never heard of Purgatory, but for these Quires that walked in the night, and told them, that they were the souls of such and such, which suffered in fire, till their Malices and sinnes, and Pilgrimages, did ransome them out. To these night-quires began Purgatory, and Purgatory began Treasures, as one Serpent doth another.

Yet a third question asketh out of these words, and that is this;

Whether a Christian may wish for death? As *Raul* desired, so may we desire, if we have *Rauls* spirit. As Christ told his Disciples when they asked him, whether they should pray for him from heaven, as *Ellas* did, Christ answered, that they knew not of what spirit they were, as if he should say, If you were of *Ellas* spirit, and did pray with the same minde, and to the same end, that he did when you might pray as he prayed. The wicked wish to dye, because they would be rid of the cross, and suffer no more for God as *Caleb*, so soon as he was crucified, & knew that his life should be a torment, he sought to dye, to prevent the just judgement of God, and spirit that as a wretch, which should punish him. So do the people offend us, which have got in carnal honger, and the sick which faint of an uncountable disease, and the weary captives in prison, galls and bonds, as for the faithful, if they at any time wish to dye, they pray for death as he left earnestly against his bad sinners, even as they pray for his Resurrection, for the hastning of Christs coming, and Judgement. *Gen. 1.*

Lord Jesus, come quickly; for the shortning of the days of sin, lest all these should perish. But they which wish for death in this sort, would idly see the will of God but in a dream, and would for their flesh to abide those troubles, and still by faith support the abominable gift of sin, by a request, meditation of inward joy, received by grace in Christ, and therein revive themselves, as with the earnest prayer of their labours, which they shall receive at the last time, when it shall comfort them much more than suffered, so long, which therefore have they so much, which but are desired to die in peace, and they will not be dissatisfied, that is though themselves were the Authors of Life and Death, whose blood hath got a strong communion

Luke 9. 54

Gen. 4.

Revel. 22. 30

to the bloody hand, to cut asunder that which God hath joyed, the loving soul and their body; as *Judas*, *Achisaph*, *Saul*, and *Pilate* did: not one of these was good in life or death. Yet the Author of the *Maccabees* commendeth *Regius* most of all, for that which was the greatest sin that ever he did, for killing himself. Man was not born of his own pleasure, neither must he dye at his own lust; or else it had been good for *Job*, which suffered more than any Saint except Christ, to make away himself, as *Judas* did. But why is it commanded then, *Thou shalt not kill*? If thou mayest not kill another, much less mayest thou kill thy self. As for the example of *Saul*, *Judg.* 16. 30. which may seem to oppose against this, is that he killed himself when as he pulled the house upon his own head, and all that were with him understand that he was a figure of Christ, which vanquished more in his death than all his life; and it appeareth that he had warrant from God, in that his strength being taken from him, was (for the act) in a moment restored to him upon his prayer. And the Epistle to the *Hebr.* 11. 13. to clear that fact saith, that he did it of faith: that is, knowing that he had deserved to dye; and that by these means the enemies of God should be destroyed, he submitted himself to the good will of God, like a good Captain which ventured his life to kill his enemies: therefore we must not look to particular examples, but to the general Law. Wherefore let no man do this evil, that any good may come of it, but rather follow the advice of the holy Apostle, as it becometh us, with patience let us run our race which is set before us.

Here I might show you, that they are guilty of their own death, that kill themselves with suffering, intemperance, drunkenness, &c. Although they love their life and death, yet they take all means to hasten their death. That which of Purgatory, and Night spirits, and praying for death. Now it remaineth, that as the Levites sacrificed their brethren before they did eat the Passover, so I would prepare you before you eat this holy Sacrament, of which the Passover was but a type. The Jews were taught of God before they did eat the Passover, to put away the leaven of their hearts the day before, *Exo.* 13. 5. that God care of leaven. Now this is it which

the

the Apostles' church) 1 Cor. 11 before ye come to the Lords Supper, Purge the old leaven of malice, envy, and such like out of your houses: but is the leaven which you should purge out of your houses. Therefore mark what the Apostle writeth to the Corinthians; 1 Cor. 11. (I beleeveth in a matter which you did never consider) For this cause many are weak, and sick among you, and many sleep or dye. For what cause because they received this holy Sacrament unworthily, and unreverently, before they were prepared with faith, and hope, and repentance: For this cause many are weak and sick among you, and many dye. Who did ever think that his sickness, or his wounds, or his infirmities did grow, for that he received the Lords Supper unworthily? Many causes have been supposed, but this cause was never thought of. Have any of you said in distress of body or mind, This is come unto me, because I did receive the blessed Sacrament of Christ unworthily: because I came not prepared with that mind, as they do which beleve and know God? Yet the Apostle, which by his divine spirit knew the cause of these calamities among the Corinthians, doth ascribe their strange diseases and sudden death to none other cause, but to their unworthily and unreverent receiving of this holy Sacrament. Nay, he saith further, that he which eateth and drinketh this Sacrament unworthily, eateth and drinketh his own damnation, that is, he taketh possession of Death, Hell, and Damnation, even while he eat, as the Devil caught Iudas while he received. Now if your Physician should wrap you, of such a thing, what you take is in season and measure, as if it is a poison, and will kill you; I suppose you would observe the season and measure, and take it in such order as he prescribeth, as near as you could, if you beleve him; so if you beleve the Apostle, that you receive the Sacrament to your damnation, if you receive it unworthily, I am sure you will not take it unworthily, as with small the word. It is but the word of man, as flesh, that which might be spoken of this matter, it would might Iudas himself, that on such would come, to this holy Sacrament without his Winding Sheet. Consider how Iudas, when you would come to the Supper of God, how you would prepare your selves to come before the Maker of heaven and earth, which sanctifieth

1 Cor. 11.

1 Cor. 11. 29

1 Cor. 11.

Math. 22.

the

(Hester.)

21. 11. 30. 2

Luke 16.

11. 11. 30. 1

the table, and from every corner of the house. If each yet this
 approach unto God, if ever you came near unto the Lord, you
 never came to him as now, when you came to receive his body
 and blood, and be united unto him in one spiritual body; and
 yet (peradventure) many come not so prepared; so cleaned (so
 washed) so sanctified into the presence of God, as Hagar did in-
 to the presence of *Abraham*. What do you think of these ele-
 ments? What do you imagine of this Bread and Wine? They
 are flesh. What is it? Seals of his Word, seals of Gods Pro-
 mises, seals of your adoption. If ever you were instructed out of
 this Book, that instruction is confirmed and ratified unto you
 now by Christs seal. Christ hath incorporated Sacrament in the
 Church, for a feeding of dumb beasts, for you should feed; let
 see, or taste, but as the Woman which had a bloody flow, which
 she touched the hem of Christs garment, he said whosoever will
 come unto him, and take of the water of life, and shall not thirst
 for ever, that is all the blessing that Christ Jesus hath purchased un-
 to man by his death. Now because if you receive this Sacra-
 ment rightly, you are united unto Christ, as the members with
 the head: if ever you did believe, or love, or repent before; this
 requires you to believe, and love, and repent more; because
 now you are Christs body, which shows that you must obey
 Christ the head, like members of the body, for the body is in-
 terested by the head. What have you now to receive all these bless-
 ings? If you have not faith, how can you be hold of any por-
 tion of mercy of Christs promise? This is the end of all that
 he has to take, and faith to apprehend; when you might eat of
 the bread which is better than manna, when he that is hungry,
 hath not hunger again after any pleasure in the world. Here is
 enough for *Abraham*, and *Isaac* and *Jacob* feed: Come unto it all
 this day, and it will refresh your spirit, as that man now
 that has his freedom, and his money, that the will of God and his
 soul be satisfied, and goes in peace every day. Now you are
 the Lords Church, and the Lord himself is your head; and his
 seal is before you, the holiest seal that ever you did see, and
 ever will see, most clear ever you did see, and ever will
 see, and now this: Every day and once you stand upon the
 ground, you have to suffer, and to be afflicted, and to be afflicted in
 this

this World, which you can receive with greater benefit, or with greater peril. *Adam* did not eat the forbidden fruit with greater danger: *Adam* could not taste the Tree of Life with greater fruit, than you may take and receive this Sacrament. The Air was a sign of mercy, yet *Adam* was slain for touching the Ark unrighteously: Circumcision was a good thing, yet Circumcision did not profit the *Israelites*, but was a way to make their eyes blind to buy them: because they were not Circumcised for religion, but for lust: Is if you receive for custom, and not for devotion this Sacrament shall be to you as Circumcision was to them. Therefore take heed how you receive as they received, lest you meet with a curse when you look for a blessing. If thou rememberest any sin against God, or against thy Neighbour, leave that offering at the Altar, and be reconciled, before thou come into his presence: for if thou bringest to fire, there is no way but burn: now believed, let faith, and love, and repentance, have their perfect work, that you may receive this Sacrament as Christ would have you receive it: and God grant you as much profit by it, as is offered in it: and so much comfort of it, as it hath brought to any, who for yet have received it faithfully, reverently, and worthily, before you.

THE GODLY MANS REVENGE

P(1.90-13.

Teach us, O Lord, to number our days, that we may apply
our hearts to wisdom.

His Psalm was compiled by *Moses*, as you may see by the title, at what time the Spies returned from the land of *Canaan*, and God, for the murmuring of the people, pronounced that all which were above twenty years old should dye in the Wilderness; *Moses*, *Caleb* and *Joshua*, that encouraged their brethren to go unto *Canaan*. Now when

G. n. 3.

r Sam. 8.

Gen. 34.

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when *Moses* heard the sentence of death pronounced against himself, and all the *Jews*, which came out of a *Scripture*, except only two, *Caleb* and *Joshua*, that all should dye before they came to the land which they sought. He prayeth thus for himself and the rest, *Yea, Lord, to morrow we dye: that we may apply our hearts to Wisdom*: that is feeling we must needs dye, teach us to think of our death, that we may dye in thy fear, to live again. Throwing us how the consideration of our Mortality, will make us apply our hearts to godliness. He which is reasoning in this, hath need learn unto a Noble thing: therefore a saving man is commended here to constant wisdom. Man is mortal, Wisdom is immortal: yet by wisdom man becomes immortal too: therefore *Moses*, thinking of his death, runneth to Wisdom, as a remedy against death. I have chosen a text fit for the time, which warneth us how our years pass: that when wee think of the old year, how soon it is gone, we may let upon what a whirling wheel we are set: which putteth us in mind every day of that last day which is coming for us, when wee shall give account how every day was spent before us. So many years as are past, so many years we are nearer to the last: and though the old year be gone, and a new year come, yet whether another shall come after this, as this came after the former, no man, I think, hath any promise of him that made time: for even these two days since the old year went out, many have gone the way which we all shall follow. Now, why days, or weeks, or years, but for us? Winter, and there should bee no Winter, no Summer, no Spring, no Autumn; that we seeing how the seasons are renewed, at last with them we may learn to renew our selves: for to celebrate new years with old sins, is to let every thing go before our selves, and suffer the time to condemn us, which was given to save us. God hath shewed us new years, but he would have us shew him new men. This is Gods new-years gift, not (sheep, nor doves, nor silver, nor gold) as the *Jews* offered: neither, myrrine, frankincense, and gold, as the *Gentiles* offered, *Matt. 2.* but a new creature, *Gal. 6.* therefore we must come to some School-master, which teacheth us like *John Baptist*, what we should do, that we may grow in knowledge, as we grow in years, *Teach me to number my days* (*Saith Moses*)

* For it was preached at the beginning of the year.

Luke 16: 2

q. d.

Prov. 6: 10

to survey, and fish, and watch, and hear, and do, as he com-
meth him which shall shortly give account of his Stewardship.
This is the fruit which comes to a man by numbering his daies,
God teacheth man to apply his heart to wisdom: and this is
his lesson which he giveth for that purpose, *Number thy daies,*
thinking that this wisdom is a long study, and that thou shalt
have a long time to get it, and this will make thee get ground of
Venue: for there is no such enemy to repentance, as to think
that we have time enough in Japan, hereafter, which makes a
man say, when any good word cometh by, *ay, I may say yet,*
and may say, like the flingard, which runs upon his head like
flint upon the flint, and saith, *I have little more, a little more*
slip, a little more slumber, I may be still a while: this is not
to number our daies, but to stretch our daies, and make them
seem more than they are, and they that do so, never apply their
hearts to wisdom: so you see, what a Preservative *Moses*
used against sin and pleasure, he kept a Calendar as it were of his
daies, which called upon him, *Be diligent, for thou hast but a*
short time. Five things I note in these words: first, that death is the
Haven of every man, whether he sit in the Throne, or keep in a
Cottage, at last he must knock at death's doore, as all his fathers
have dooed before him. Secondly, that mans time is few, and his
bounds appointed, which he cannot pass, so more than the *Uff-*
gyptians could pass the Sea: and therefore *Moses* saith, *Teach*
me to number our daies, as though there were a number of our
daies. Thirdly, that our daies are few, as though we were first into
this world but once: it, and therefore *Moses* speaking of our
life, speaks of daies, not of years, nor of months, nor of weeks: but
teach us to number our daies, shewing that it is an easie thing
never for a man to number his daies, they be so few. Fourthly, the
spirit of man is forget: death rather than any thing else, and
therefore *Moses* prayeth the Lord to teach him to number his
daies, as though they were still slipping out of his mind. Lastly,
that to remember how short a time we have to live, will make us
apply our hearts to that which is good. The first point is, that as
every one had a day to come into this world: so he shall have a
day to go out of this world. When *Moses* had spoken of some
which lived 900 years, and others which lived 120 years, and o-
ther

that which lived 900. years. *Living* that time had a longer time, and some a shorter, yet he speaks this of all men in vs. 25, at last comes in *mortuam est* that is, he died, which is the Epitaph of every man. We are not lodged in a *Casine*, but in an *Inne*, where we are but guests, and therefore *Peter* calls us *strangers*. We are not Citizens of the earth, but Citizens of Heaven, and therefore the Apostle saith, *We have here no abiding City, but we look for one to come*. As Christ saith, *My Kingdom is not of this world*: so we may say, my dwelling is not in this world, but the Soul soareth upward whence it came, and the Body stoopeth downward whence it came: as the tabernacles of the *Jews* were made to remove, so our tabernacles are made to remove. Every man is a tenant at will, and there is nothing sure in life, but death: as he which wrote that I wrote, so I which preach it, and you which hear it, one coming in, and one going out, is to all. Although this is daily seen, yet it had need be proved, *that every man had need to dye*, to make him believe that he shall dye: When *Adam* and *Eve* became subject to death because of their sin, to teach them to think on death, so soon as they were thrust out of Paradise, God clothed them with the skins of dead beasts, which showed them that now they were clothed with death, and that as the beasts were dead whose skins they wore, so they should dye also: therefore *David* saith, *Man being in honour became like the beasts that perish*: when he saith, that he did become like the beasts which perish, he impleth that man should not perish like the beasts, but when he did like a beast, he dyed like a beast. From that day every man might say with *Job*, *Corruption was my father, and the Worm was my mother*. For the rich Glutton is locked in his grave as fast as poor *Lazarus*. Therefore God speaking of Kings, saith, *I said ye are gods, but ye shall dye like men*. If Kings must dye like men, then the expectation of men is dead: therefore when this King was ready to dye, he said to *Satan*, *that he should get the way of all the earth, calling dead the way of all the earth*: to which *Esoy* bears witness, crying, *all flesh is grass*, that is, it falleth, and is cut down like grass. In Paradise we might live or dye in the world we live and must dye: in heaven we shall live and not dye. Before this nothing could change us, now every thing doth change us: for when winter comes we

1 Pet. 2. 11
Heb. 11. 19
Job. 2. 26

Gen. 31. 19
Exod. 31. 7
Exod. 28. 1

1 Pet. 2. 11
Heb. 11. 19
Job. 2. 26

Psal. 81. 6

Job 17. 24
Luke 26. 22

11 Pet. 2. 11

Exa. 44. 6
Gen. 1. 29
Gen. 3. 21
Gen. 47. 2

we are old, when we are sick, when we are withered, when sickness comes
 we are weak, when death comes we shall dye.
 The clothes which we wear upon our backs, the Sun which sets
 over our heads, the Graves which lye under our feet, the meat
 which goes into our mouths, cry unto us, that we shall wear,
 and fade, and dye, like the Fishes, and Fowls, and Beasts which
 even now were living in their elements, and now are dead in
 our dishes, every thing every day suffers some eclipse, and no-
 thing stands at a stay, but our Creator calls to another, let us
 leave this world. Our fathers summoned us, and we shall sum-
 mon our children to the Grave, first we wax old, then we wax
 dry, then we wax weak, then we wax sick, so wee melt away
 by drops; at last as we carried ether, so ether carry us unto the
 Grave: this is the last bed which every man shall sleep in: we
 must return to our mothers womb. Therefore *Jacob* calls his
 life but a pilgrimage: therefore *Moses* called his life but a
 race; therefore *David* calls himself but a worm; a Pil-
 grimage hath an end, a Race hath a stop, a Worm is but crodden
 under foot and dead straight: so in an hour we are, and are not: &
 here we are now, and anon we are separated, and so tomorrow
 one sickneth, and the next day another sickneth, and all that bee
 here never meet again: we may well be called earthen vessels,
 for we are soon broken, a Spider is able to choak us, a Pin is
 able to kill us, all of us are born one way, and dye a hundred
 ways. As *Eliab* stood in the door of the Cave when God pas-
 sed by, so we stand in the passages of this World, ready to go
 our whensoever God shall call. Wee lose first our Infancy, and
 then our Childhood, and then our Youth, at last as we came in
 the rooms of ether, so ether come into our rooms. If all our
 daies were as long as the day of *Joshua*, when the Sun stood
 still in the midst of Heaven, yet it will be night at last, and our
 Sun shall set like other. It is not long that we grow, but when
 we begin to fall, we are like the Ice which chaweth sooner than
 it froze: so these little worlds are destroyed first, and at last
 the great world shall be destroyed too, for all which was made
 for us, shall perish with us. VVhat do you learn when you
 think of this, but that which *Moses* saith, to apply your hearts
 to wisdom? Death cometh after life, and yet guides to the
 whole

12. 2. 107
 11. 11. 108
 10. 8. 109

10. 11. 109
 11. 11. 110
 12. 2. 111

1 Tim. 4. 7
 Psa. 31. 6
 1 Cor. 4. 7

10. 11. 112

1 King. 19. 9
 10. 11. 113
 11. 11. 114

Josh. 10. 11

10. 11. 115
 11. 11. 116
 12. 2. 117
 13. 3. 118

whole life like the stern of a ship: but for death there would be no rule, but every mans lust should be his law: he is like a King which frighteth a farre off, though hee deferre his sessions, and stay the execution, yet the very fear that he will come, makes the proudest peacock lay down his feathers, and is like a damp which puts out all the lights of pleasure. The second note is, that the time of man is set, and his bounds appointed which he cannot pass: and therefore *Moses* prayeth the Lord that he would teach him to number his dayes; as though there were a number of our dayes: therefore God is called *Patronus*, which signifieth a secret number, because he knoweth the number of our dayes, which is secret to us. As it was said to *Balthazar*, *God hath numbred thy kingdom*; so it may be said to all, *God hath numbred thy life*. To this *Iob* bears witness, saying: *Are not his days determined? thou hast appointed his bounds, which he cannot pass*. Again *Jeremy* saith, *they could not stand because the day of their destruction was come*. As there is a day of destruction, & a day of death; so there is a day of birth, a day of marriage, a day of honor, a day of deliverance: according to that the determination is made; that is, God hath determined all things. As God appointed a time when his Son should come into the world, and hee came at the same time, as the Prophets and Evangelists accord: so hee hath appointed a time when all his blessings shall come unto us, and they come at the same time; as wee read of *Ioseph*, when his appointed time came: shewing that God appointed a time when to exalt him, and before that time came, he could not be exalted: therefore Christ saith so often, *My time is not yet come*; shewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his rising, and the time of his ascending. As for that which is objected of *Hezekiah*, because *Esay* shewed him that he should die, and after told him that 15. years were added to his life: it is like the preaching of *Jonas* to the Ninivites; *Forty days, and Ninive shall be destroyed*, and yet Ninive was not destroyed, because they repented: so *Hezekiah* was not bridged, because he repented. Therefore you must understand the phrase of God. As when we say that we shall journey to morrow, we understand, If God wil; so when God saith, I wil destroy, he

Job. 14. 5

Jer. 46. 21

Dan. 11. 36

Dan. 9. 29

Gil. 4. 4.

Psal. 105. 19

John. 7. 8

2 King. 20. 1.

Jonah 3. 3

The Godly mans Request.

Deut. 18

2 Sam. 18. 6

Act. 17. 21

understand if we persist. As all the promises of God are conditional to take place if we repent, so all the threatenings of God are conditional to take place if we repent not: and therefore sometimes this word *if* is put in; as where there is no blessing nor cursing without an *if*. It may answer again, that God is a Judge & speak like a Judge to *Sarchises* a Judge doth not condemn all whom he saith he will condemn; nor a School-master beat every one, whom he saith he will beat, to make him learn; yet the Judge and School-master doth not dissemble but menace: this is not lying but threatening. But you will say, if any time be so long I shall live, and I cannot now, then how I take no Physick. You may as well say, I will take no meat, God hath not ordained the end without means; but the means as well as the end if he have appointed one to dye in his youth, hee hath appointed some means to shorten his life, as he did *Adam*; if he have appointed one to live long, he hath appointed also some means to preserve his life, as *Joseph* cherished *Israel* in his age. Therefore though God had promised *Paul* that his company should not be drowned, yet he told the Mariners, that unless they kept in the ship they should be drowned: as if their safety should not bee without means: but a good mind never quibbles about these things. The third point is, that our life is but a short life: as many little fruits are in Golgotha as great sculs: for one apple that falleth from the tree, ten are pulled before they are ripe: and the parents mourne for the death of their children, as often as the children for the decease of their parents. This is our *April* and *May*, wherein we flourish; our *June* and *July* are next when we shall be cut down. What a change is this, that within fourscore years not one of this assembly shall bee left alive: but another Preacher, and other hearers shall fill these rooms, and tread upon us where our feet tread now. The Raven and the Phoenix, and the Elephant, and the Lyon, & the Hart fulfil their hundreds; but man dieth when hee thinks yet his Sunne riseth: before his eye bee satisfied with seeing, or his ear with hearing, or his heart with lusting, death knocks at his doore, and will not give him leave to meditate an excuse before he come to judgement. To shew the shortness of mans life, *Moses* used the shortest division in nature to express it by,

he

he might have said, Teach me O Lord, to number my months, or my years, but hee speaks of days: so the Scripture is wont to number our life by days, and hours, and minutes, to shew us that wee shall give account for hours, as well as for days; for days, as well as for weeks, for weeks, as well as for months, for months, as well as for years: which teacheth us to make use of all our time, and every day to think upon the last.

This was the Arithmetick of holy men in former times, to reckon their days, so that their time might seem short, so make them apply their hearts to wisdom. The Hebrews did number their days thus: First they did deduct the time of sleep, so that if our years bee three score and ten, as the Prophet saith, five and thirty of these years are striken of at our blow, because wee spend half our time in sleep: then they did deduct the time of youth, which *Salomon* callth *vanity*, as though it were not worthy to be called life but vanity: then they did deduct the days of sorrow; because in sorrow a man had rather dye than live. So when the hours of sleep, and the hours of youth, and the hours of sorrow are taken away; what an Epitome is mans life come to! The fathers used another account: first, they did deduct all the time which is past; for the time which is past is nothing; then they deduct the time to come, because the time to come is uncertain: and no man can say that hee shall live. Now when the time past and the time to come is let aside, there is nothing left but the time present, that is a moment, which is not so much in respect of eternity, as a little mote to the whole earth.

David numbered his days by a measure, *My life* (saith he) *is like a span long*. Pl. 39 5. when he measured his life he took not a pole, or an ell, nor a yard to measure it by, but a short measure, his short span, *My life is like a span long*. Thus you have learned to number your days, or rather the hours of your days. As some came into the Vineyard in the morning, and some at noon, and some at night: so some go out of this Vineyard in the morning, some at noon, and some at night: some mans life hath nothing but a morning, some have a morning and noon, he which liveth longest liveth all the day, & there the youngest of all pray but for this day, & if he live till to morrow,

Psal. 90. 20

Ecc. 11. 10

Job 14. 1

Job 14. 1

Job 14. 1

then he prayeth for that day saying still, *Give us this day our daily bread.* So that a pleasant life may be compared but to a glorious day, and a sorrowful life to a cloudy day, and a long life to a summers day, and a short life to a winters day. How comes it to pass that when a man dyes, all his years seem but so many days; and before he dies, all his days seem so many years? *Job* speaketh of all alike, *Man which is born of a woman hath but a short time to live; Jacob* was 130 years old; & yet when he came before *Pharaoh*, he said, *Few and evil hath my dayes bin.* Though *Pharaoh* did not speak of days, but asked him how old he was, yet hee answered of days, to shew that not only his years, but his dayes were few. Our Fathers marvelling to see how suddenly men are, and are not, compared life to a dream in the night, to a bubble in the waer, to a ship on the sea, to an arrow which never returneth till it fall, to a Player, which speaketh his part upon the stage, and straight hee giveth place to another; to a man which cometh to the market to buy one thing and sell another, and then is gon home again: so the figure of this world passeth away. Thus our life, while we enjoy it, we lose it: as *Jacob* said, that his dayes had been few: so we may say, that our dayes shall be few.

Now, why hath God appointed such a short time to man in this world? Surely, lest he should defer to do good; as his manner is: for though his life is so short, yet he thinks it too long to repent. The Prophet saith, that *our years are but threescore and ten*, as though this was but a little time to live. But why should wee live so long? for if our life were but a year, yet a year is more than wee use, all the rest is lost: for we defer till that week which we think will be last. It is said of the devil, that *he is busy, because his time is short*: but the time of man is shorter; and therefore Christ saith, *in this thy day* as though no day could be called thy day, but this day: and therefore all that thou hast to do, thou must do this day. Consider this, all which travel toward heaven; had wee not need so make haste, which must go such a long journey in such a short time? How can hee chuse but runne, which remembereth that every day runneth away with his life?

The fourth point is our aptnes to forget death rather than

any

Job 14. 1

Gen 47. 9

Psal 90. 10

Rev. 12. 13
Luk 19. 42

any thing else, and therefore *Moses* prayeth the Lord to teach him to number his days, as though they were still slipping out of his mind. Hee which hath numbred our days, must teach us to number our days: for when *Moses* prayeth the Lord to teach him to number his days, he signifieth that he would very faine remember them, but still his mind did turn from them; And that hee could not think upon them longer than hee thought on the Lord, which taught him to number them: such is the rebellion of our nature, wee cannot remember that which wee should, because we remember so many things which we should forget. How often doth the Scriptures call death to our minds? Yet we read how they put the day of death from them, and would not remember it. *Salomon* bids us remember that wee shall come to judgement; and yet wee read how they plead against the day of judgement, and syllogize to their sine, *That all things shall continue as they be, because there hath been no change yet: even so it is with us, as the fool saith in his heart, there is no God; so we say in our hearts there is no death, or at least death will not come before we be old.* Of all numbers wee cannot skill to number our days: we can number our sheep, and our oxen, and our coin: but we think that our days are infinite, and therefore we never go about to number them. Wee can number other mens days and years, and think they will dye ere it be long, if wee see them sick, or sore, or cold; but wee cannot number our owne. When two ships meet on the sea, they which are in one ship, think that the other ship doth sail exceeding fast; but that their ship goeth fair and softly, or rather standeth still, although in truth one ship saileth as fast as the other: so every man thinks, that the other passeth and runneth, and fly to the grave, but that himself standeth stock still, although indeed a year with him is no longer than it is with the other: beside that, we are given to forget death, we strive to forget it, like them which say, *Amos 6, 10* *we may not remember.*

Teach me to number my days? say, teach me to multiply my days: teach me to remember death? say, teach me to prolong death: or if I cannot prolong death, teach mee to forget death, that I may sine without feare: for the remembrance of death maketh a man to sine fearfully, and takes away the pleasure of

The Godly mans Request.

1 King 22

fin. Therefore if ye mark, there is a kind of men which cannot abide to hear of death; they are sick of the name of it: the reason is, *Ahab cannot abide Marmiah because he never prophesied good unto him, but evil*: so death never prophesied good to the wicked but evil; for which they cannot abide it. Therefore as *Pharaoh bade Moses go out of his sight*, so they bid death go out of their sight, and say when he comes, as *Ahab said to Eliab, Art thou here my enemy?* when they should say, Welcome my friend. For as the devils thought Christ was come to torment them: so the ungodly think that death come to torment them. Is it peace when they see death? they doubt it is not peace because they never loved the God of peace. O that I could bring you into their hearts, that ye might see more than the tongue can express: for I do not think that any Epicure, or worldling, or Non-resident, have any joy to think of death, or desire to be dissolved; but rather that he might never bee dissolved; because death comes to the wicked like a Jailor, which comes always to hale unto prison: therefore their care is not to remember death that they might apply their hearts to wisdom, but to forget death lest they should apply their hearts to wisdom, and lose their pleasures before the time: for he which is not purposed yet to leave his sins, would not be troubled with any thought that might make him take his pleasure fearfully lest he should leave sin before sin leave him. Therefore the devil doth never teach a man to number his daies, because he gaires by the forgetfulness of death; but the Lord, which would have a man to apply his heart to wisdom, it is he which teacheth us to number our daies and therefore Moses prayeth unto him and because we pray not unto him as he did, to teach us to number our daies, therefore we die like worms before wee be aware. So faste we ate from that which he shoodeth us, to apply our heart to wisdom, that we are not in the way unto it that is, to remember that we shall dye.

The last point is the cause, why *Moses would learn to number his daies*, That he might apply his heart unto wisdom: as if he should say, until men thinke upon death they never apply their hearts to wisdom; but busy themselves with worldly matters, as though they were feathering a nest that shall never bee pulled down. Wisdom hath always carried that shew of excellency,

lency, that the very wicked have laboured to put on this vizor: as we read of *Pharaoh*, who to cover his foolishness saith, *Come let us do wisely*. And again, it is said, that the Grecians sought after wisdom, even the nation which God calls the foolish nation, did seek after wisdom, that is, they would have the name of wisdom: but this wisdom which *Moses* calls wisdom, is counted foolishness, *the foolishness of preaching*, saith *Paul*, meaning how the foolish count preaching foolishness. Again, *foolishness to the Gentiles*: meaning, that the word of God seemed like a foolish thing unto many. For that which Christ said unto *Peter*, he may say almost to all, *They do not savour the things of God*. As *Anub* deviled a new creature, so they have found out another wisdom, which is called the wisdom of the flesh. They remember, *Be wise as serpents*; but they forget, *Be simple as doves*. He which is like to *Achitophel*, is counted a deep counsellor: he which is like to *Machiavel*, is counted a wise fellow. Alas how easy a matter is it to deceive, and counterfeit and play the subtil serpent if a man would set his head unto it? Could not *David* go as far as *Achitophel*? Could not *Paul* shew as much cunning as *Tertullian*? Yes, yes, if they were not taught to be simple as Doves. But this wisdom comes not by the remembrance of death, but by the forgetfulness of death. Men do not use to think of death when they go about such matters, but say like the serpent, *We shall not dye*. Two things I note in these words: first, that if we will find wisdom, we must apply our hearts to seek her: then, that the remembrance of death makes us apply our hearts unto it. Touching the first, *Moses* found some fault with himself, that for all that he had heard, and seen, and observed, and was counted wise, yet he was new to begin, and had not applied his heart to learn wisdom, like the wise man, which saith, *I am more foolish than any man, I have not the wisdom of a man in me*. So unlabourable and covetous (as I may say) are the servants of God: the more wisdom, & faith, & zeal they have the more they desire. *Moses* speaketh of wisdom, as if it were Phylloxera, which doth no good before it be applied: and the pain to apply it to is the heart, where all mans affections are to love it and cherish it, like a kind of home: when the heart seeketh, it findeth: as though it were brought

Exod. 6. 20
1 Cor. 1. 22
Deut. 32. 21
1 Cor. 2. 14

Mat. 16. 23
Gen. 36. 34
Rom. 8. 7
Mat. 10. 16
1 Sam. 17. 9

Act. 4. 13
Mat. 10. 6

Gen. 3. 3

Prov. 30. 23

Jer. 29. 13

unto her like *Abrahams Ram*. Therefore God saith, *They shall seek me, & find me, because i say that they shall seek me with their hearts:* as though they should not finde him with all their seeking, unless they did seek him with their heart. Therefore the way to get wisdom, is to apply your hearts unto it, as if it were your calling and living, to which you were bound prentices. A man may apply his ears, and his eyes, as many trewants do to their books, and yet never prove schollers: but from that day which a man begins to apply his heart unto wisdom, he leaseth more in a month after, than hee did in a year before; nay, than ever hee did in his life. Even as you see the wicked, because they apply their hearts to wickedness, how fast they proceed, how easily and how quickly they become perfect swearers, expert drunkards, cunning deceivers: so if ye could apply your hearts as thorowly to knowledge and goodness, you might become like the Apostle which teacheth you. Therefore when *Salomon* sheweth men the way how to come by wisdom, he speaks often of the heart: as, *Give thine heart to wisdom, let wisdom enter into thine heart: get wisdom: keep wisdom: embrace wisdom:* as though a man went a wooing for wisdom. Wisdom is like Gods daughter, that he giveth to the man that loveth her, and sueth for her, and meaneth to set her at his heart. Thus we have learned how to apply knowledge that it may do us good: not to our ears, like them which hear Sermons only; nor to our tongues, like them which make table-talk of Religion; but to our hearts, that we may say with the Virgin, *My heart doth magnifie the Lord:* & the heart will apply it to the ear, & to the tongue; as Christ saith, *Out of the abundance of the heart the mouth speaketh.* The last point is; that the remembrance of death makes us to apply our hearts to wisdom. *Moses* commended not many books to a wise man learned: but as *David* commends one book instead of many, *Meditate in the law of God day & night:* for the reading of many books, (saith *Solomon*) is but weariness to the flesh: therefore as though *Moses* had marked what did move him most to seek after God, hee prayeth that that thought may run in his mind still; the remembrance of death. As many benefits come unto us by death, so many benefits come unto us by the remembrance of death: and this is one, It maketh

Prov. 2. 20

Prov. 4. 5, 7, 8

Luke 1

Mark. 15. 12

Psal. 1. 2

Eccl. 12. 12

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a man to apply his heart to wisdom. For when he considereth that he hath but a short time to live, hee is careful to spend it well like *Moses*, of whom it is said, that when he considered how he had but a season to live, he chose rather to suffer afflictions with the servants of God, than to enjoy the pleasures of sin for a season. This is that which makes the old men fall, and watch and prepare themselves more than young, because they think themselves neerer the doordlike old *Isaac*, which when he was blind for age, said unto *Esau*, *Behold, I am now old, and know not the day of my death*: that is, because I am old, I look to dye shortly. And therefore as *Ester* taught *Haman* to set all things in order before he died: so he called his eldest sonne, to whom hee thought that his inheritance belonged, that he might bless him before he died. This wisdom the fathers called *the wisdom of the Cross*, which we call the best, because it was dearest bought. It is hard for a man to think of a short life, and think evil; or to think of a long life, and think well. Therefore when *Jeremy* had numbered all the calamities and sins of the Jews, at the last he imputed all to this, *He remembered not her end*: so if I may judge why natural men care for nothing but their pomp why great men care for nothing but their honour and dignity, why covetous worldlings care for nothing but their gain, why volupencous Epicures care for nothing but their pleasure; I may say with *Jeremy*, *They remember not their end*. Wee never covet the same things living and dying: therefore when *Salomon* had spoken of all the vanities of men, at last hee opposeth this *Memorandum* as a counterpoise against them all; *Remember that for all these things thou shalt come to judgement*: as if he should say, Men would never speak as they speak, nor do as they do, if they did but think that these speeches and deeds should come to judgement. As the bird guideth her flight with her train: so the life of man is best directed with a continual recourse unto his end. The thought of death hath made many sinnes avoid, like the Devil, when Christ alleadged scripture, it is like a stralper, all the thoughts, and speeches, and actions which cometh out of the water. Seeing then that so much fruit grows

Heb. 11. 36

Gen. 27. 2

2 King 20. 1

Lam. 1. 9

Ecc. 11. 9

Mat. 2

The Gally was Rans.

of our lives, which is the numbering of our dayes: let us consider what an harvest we have lost, which happily before this day never prayed with *Moses* that the Lord would teach us to number our dayes. What if we had died in the days of our ignorance, like *Judas*, which hanged himself before he could see the Passion, or Resurrection, or Ascension of Christ? But God hath cared for us more than we have cared for our selves. We should have numbered our dayes and sinnes too: but alas, how many dayes have we spent, and yet never thought why any day was given us? But as the old year went, and a new year came, so we thought that a new would follow that, and so we think that another will come after this, and so they thought which are dead already. This is not to remember our dayes, but to provoke God to shorten our dayes: there are few here which have not spent twenty years; now if we had but every year learned one virtue since we were born, we might by this time have been like Saints among men: but the time is yet to come, when we must apply our hearts to wisdom. To riches and pleasures we have applied our hearts, and our eyes, and our ears, and our hands too; but to wisdom we have not applied our hearts.

There be many faults, but there should be no cause if we had numbered our dayes. For surely if a man could persuade himself that this is his last day, as it may bee, he would not deferre his repentance until to-morrow: if he could think that this is his last meal that ever he should eat, he would not refuse if he could believe that the words which hee doth speak to day, should be the last that ever he should speak; hee would not offend with his tongue: if he could be persuaded that this Sermon should be the last Sermon that ever he should hear, hee would hear it better, than ever he heard any yet. Yet breath is in the body, and the heart may apply itself, and the eye may apply itself, and the ear may apply itself, and the hand may apply itself. *Work while it is light.* I can but teach you with words, as *John* baptized with water, as *Moses* prayed the Lord to teach him to number his dayes, so you must pray the Lord to teach you to number your dayes. And now I leave you to number your dayes. It may be that about half but twenty years

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to serve God, wilt thou not live twenty years like a Christian, that thou mayest live a thousand years like an Angel? It may be that thou hast but ten years to serve him, wilt thou not serve ten years for heaven, which wouldst serve twenty years for a farm? It may be that thou hast but five years to serve God, wilt thou not spend five years well, to redeem all thy years for five? Yet God doth know whether man here have so long, as repent for all the years which they have spent in sin. If thou wert born but to day, thy journey is not so hundred years, if thou be a man, half thy time is spent already: if thou be an old man, then thou art drawing to thy Inne, and thy race is but a breath: therefore as Christ said unto his Disciples when hee found them sleeping, *Could ye not watch one hour?* So I say to my self, and to you, can we not pray? can we not suffer a little while a little which is used can craue a little way, a little further, and sleep more for a kingdom. For this cause God would not have man know when they shall dye, because they should make ready at all times, having no more certainty of one hour than another. Therefore our Saviour saith, *Watch, because you know not when the Lord will come to take you, or to judge you.* *Happy are they which hear the word and keep it.* Thus you see that death is set upon earth, that the time of man is set, that his race is short, that he thinks not of it, that if he did remember it, it would make him apply his mind to good, as he doth to evil: and now I end as I began. The Lord teach us to number our days, that we may apply our hearts to wisdom, Amen.

FINIS.

A GLASSE FOR DRUNKARDS.

Gen. 9.

22 And when *Cham*, the Father of *Canaan*, saw the nakedness of his father, he told his two brethren without.

23 Then took *Shem* and *Japhet* a garment, and put it upon both their shoulders, and went backward, and covered the nakedness of their father, with their faces backward: so they saw not their fathers nakedness.

24 Then *Noah* awoke from his wine, and knew what his younger son had done unto him.

25 And said, Cursed be *Canaan*: a servant of servants shall bee he unto his brethren.

26 He said moreover, Blessed be the Lord God of *Shem*, and let *Canaan* be his servant.

27 God perswade *Japhet* that he may dwell in the tent of *Shem*, and let *Canaan* be his servant, &c.

YOU have here the story of *Noah* and his sons. As *Noah* did well and evil, so he had good sons and evil: but as his virtues were more notorious than his vices, so God blessed him more than he cursed him: for hee had two good sons, and but one evil son: his good sonnes were *Shem* and *Japhet*; his wicked-Son was *Cham*: his good sonnes were blessed, his wicked son was cursed. First, of the father, and then of his sons. In *Noah*, first you see his husbandry; and then his drunkenness, and after his nakedness. In *Cham*, first, you see his mockery; and after, his curse: in *Shem* and *Japhet*, first you see their reverence; and after their blessing.

Of *Noahs* drunkenness and his husbandry, we have spoken: now a word of his nakedness, drinking of the wine he was drunk: & was uncovered in the midst of his tent, &c. It is said that drunken porters keep open gates: so when *Noah* was drunken, he set all open; as wine went in, so wit went out, as wit went out, so his clothes went off. Thus *Adam* which beganne the world at first, was made naked with sin: and *Noah* which began the world

world again is made naked with sinne, to shew that sinne is no shrouder, but a stripper. This is one fruit of the Vine more than *Noah* looked for: instead of being refreshed and comforted, he was stripped and scorned.

There is a thing which followeth sinne, which *Job* calleth a rod, which the sinner never thinketh of, before he have done. When the child hath faulted, then hee is beaten: so now *Noah* hath sinned, he must be beaten: first hee is stript naked, after he is scourged; wine putteth off his cloaths, and then *Cham* cometh and lasheth him: to shew that wine can both cheer the heart, and grieve the heart. As the forbidden tree, when it promised our parents knowledge, took their knowledge from them: so every sinne giveth other wages than it promiseth. Little thought *Noah* that wine would make him naked: but now he is naked and stripped so, as though he were first stripped, and then whipped. He which beleeveeth the threatening (like *Lot*) when others mocked; he which escaped the flood when others were drowned; hee to whom all the Fowls of the air, and the beasts of the earth flocked in couples, as they did to *Adam*, he which was referyed to declare the judgements of God, and bring the world again; *Noah*, the example of temperance, the example of moderation, the example of sobriety, lieth naked in his Tent for drinking the wine which he himself had planted: the operation of wine was drunkenness, the sequel of drunkenness, was nakedness, the effect of nakedness was derision. As the serpents sting is in his tail; so the end of sinne is bitterness. Lest he should love the vice wherewith hee was once defiled (as they which are once drunk, hardly get out of the cellar) God giveth him a *Memorandum*, like *Jacob's* limping; that he was never drunken after, but leaped temperance of intemperance: therefore it is good a little to feel the sting of sinne, that wee may handle it like a hornet.

Now when *Noah* the father was drunken, *Cham* the sonne becommeth a scorner; the father deserved to bee despised of his sonne, because he had disfigured the image of a father. Therefore followeth, When *Cham* the father of *Canaan* saw the nakednes of his father, he sold his two brethren without, because drunkenness was his fault, and shame must bee his punishment. Wherby

you.

you may note, how God doth proportionate and match sins and punishments together, that a man may look upon his punishment like a glass and see his sinne. Again, by this you may see how God doth bring forth the faults of the just, as well as the unjust, or else others would say as Christ saith, Joh. 8. *Who can accuse me of sin.* What a grief was this to David, that his son should be his traitor? So to increase the grief of Noah, his Son was his scorne. He may say as the psalmist saith, Psal. 54. 15. *It is thou O Lord even my companion and familiar, which delighted together.* If mine enemy had defamed me, I could have borne it, or I would have fled from him: but he whom I have loved, nay he whom I brought into the world, made me a shame to the world, like the Viper which killeth the dam that beareth it. So oftentimes the prophesy of *Micah* proveth true. *A mans enemies are they of his own house,* chap. 7. 6. As *Judas* betrayed his Master.

Who can reclaim a wicked disposition? how deep was the root of evil hid in his heart, that *Noah* could never know it before he shewed it. Vnill now, *Cham* seemed as good as *Shem*, and if *Isaiah* had said, thou shalt be cursed, he would have said, thou shalt be cursed. Hypocrisy is spun with such a fine thread, that we may live as long with a man as *Noah* did with *Cham*, and scarce discern him.

Here are two sinnes which go before *Chams* curse: one, that he did see his fathers nakednesse: the other, that he did reveal it unto his brethren.

When he saith that *Cham* saw his fathers nakednesse: hee meaneth that hee looked upon it with a pleasure, as *David* upon the nakednesse of *Bathsheba*: for hee might have seen it by chance, and not offended, as a man seeth an image & detesteth it.

The Edomites are reprov'd for looking upon the affliction of their brethren, because they rejoyced to see it: but the friends of *Job* looked upon his afflictions, and are not reprov'd, because they sorrowed to see his sorrows. Therefore *Cham* did not sinne in seeing, but in gazing and rejoycing, like the Edomites.

There is a wise eye, and there is a foolish eye. The wise eye is like the Bee which gathereth honey of every weed: the foolish

20. 17. 1. 601

2. 9. 100

et. 100

2. 600

2 Sam. 11

Obad. 11

Ecc. 2. 15
Prov. 17. 24

fish

lish eye is like the Spider, which gathereth poyson of every flower. Therefore God licensed *Abraham* to see the flames of *Sodom*, which he forbad *Lot*, because that which teacheth one, tempteth another. It is a true Proverb, *The eye is a fire*, although it shew light; yet it leadeth many into darkness. If *Eve* had not seen, she had not lusted: for it is said, *Seeing that the tree was pleasant to the eye, she took and eat.* If *Achan* had not seen, he had not stolen; For he saith, first, I saw, and then I covered. If *David* had not seen, he had not lusted: for it is said first, what *Bee* did see her, and then he sent for her. So when *Cham* had seen the temptation, hee was snared with the fire: therefore it followeth, *He told his brethren which were without,* &c. Thus sinne groweth of sin from the eye to the heart, and from the heart to the Tongue: a man may go into a labyrinth easily; but when hee is in hee cannot get out; so *Cham* did see a temptation easily, but when he had seen it hee could not look from it. Therefore when *Isaiah* speaketh of vanity, hee named cast-ropes of vanity, to shew how one sin draweth another, as it were with cast-ropes, and the sinner maketh another, as *Eve* did *Adam*. When Satan was cast out himself, hee sought ever after whom he might devour: so when *Cham* had stained reverence himself, hee laboured to bring his brethren into the same disobedience. All men seek after fellows, and we think it evill to bee evil alone: therefore the thieves before they go to steal, call their mates, and say, *Come with us*, Prov. I. 10. *It is enough* (saith *Peter*) *that we have spent our former time in lust*: so it was enough that *Cham* had faulted himself, but when hee had seen, he would have his brethren see too: when he was become a scorner, hee would have his brethren scorn too: therefore as *Andrew* called *Simon*, and *Phillip* called *Nathanael*, to see the Soone of God; so *Cham* called his brethren to see the nakedness of his father. The finnes of men are like a plume of feathers; for itching ears and an evil disposition, breedeth an evil suspicion. Therefore *Cham* thinking that his brethren had been as shameles as himself, thought this a merry may-game to make them sport. Come with me (saith he) and I will shew you my father naked. They say, it is an evil bird which will defile his own nest: so it is an evil son that will shame his own Father.

Hee

Gen. 3. 6.
John. 7. 21.2 Sam. 11. 5
Eccl. 1. 21.

Blay 5. 18.

Gen. 3.
1 Pet. 4. 9.

2 Pet. 4. 3.

John 11.

2. 2. 11.

Prov. 30. 1

Gen. 38

Hee should have covered his fathers nakedness so soon as hee saw it, lest his brethren should see it too; but hee was ready to make it worse, like them which hear a suspicion and make it a report. Hee should have taken the beam out of his own eye, when hee spied a mote in his fathers eye: but as the eye seeth all things and cannot see it self, so wee can see other mens faults, but not our own. When *Agar* had considered the follies of others, he considered his own follies, and said; I am more foolish than any man. When *Judah* had considered *Thamars* sinnes, he considered his own and said, *She is more righteous than I.* But when *Cham* did see a fault in his father, all his own faults were hid under a bushel; hee cared not that he was his father, nor that hee was sined for his righteousness, nor that hee had planted a Vineyard for him and his brethren; nor that he was never drunken before, nor that hee had committed greater sins himself; but like them which make their sport of that which should be their sorrow, so hee laughed at that which might make him weep; Often did I well might *Noah* say, and thou didst never honour me for that which once did I evil, and for that thou wouldest shame me.

There is a kind of men which are ashamed of other mens faults, but not of their own: they are like flies, which alwayes light upon the sore: if they finde any sinne, thereof they talk, that is their sport, like a Tennis ball, when they come to their Ordinaries; and though they did never well in all their life, yet that fault seemeth greater to them than all their own: these men are so like the Devil, that in the *Rev. 12. 10.* the devil is called by their name, An accuser of the brethren: and that you may know that such tongues shall burn in the fire of hell, Saint *James* saith, *That their tongues are kindled with the flame of hell already,* Jam. 3. 6. This was ever the property of bad men, to seek faults in good men, to object again, that they may sone without reproof of them. Therefore said Paul, *So behave yourselves, that they which would slander you, may be ashamed, having nothing to speak evil of you.* If *Noah* had not been drunken, *Cham* had lost his sport.

Tit. 2. 8

Now because this fact of *Cham* was so hainous; when he is accused of it, he is called the father of *Canaan*; as if he should

say,

say, Think what he deserveth, which being a father himself, would so dishonour his father. It was meet that he which had children, should know the duty of a child: and ever think, that as he behaved himself toward his father, so his sonnes would behave themselves to him again: but all this did nothing move him, therefore the greater was his sin.

To conclude then, as *Cham* was worse than *Noah*, whom he derided: so if you mark, they which are worst to speak hardly of others, have greater faults themselves, which they cannot tell how to cover but by disgracing others. Thus much of the wicked son: now of the good son it followeth.

Then took *Shem* and *Japhet* a garment, and put it upon both their shoulders, and went backward, and covered the nakedness of their father, &c. *Salomon* saith, If sinners tempt thee, yet console thou not. So though *Cham* tempted them, they consented not; but when he said, Come and see, they went and hid. *Noah* stripped himself, but he could not cover himself: so we can corrupt our selves, but we cannot amend our selves. As *Cham* is accused of two faults, for beholding his fathers nakedness, and for revealing it: so *Shem* and *Japhet* are commended for two things, that they would not see their fathers nakedness, and that they covered it. All came out of one root, and all had one duty, and yet see what difference was between them: one was glad of his fathers shame, and the other were sorry for it; one published it, and the other smothered it. These two (saith *Moses*) saw not their fathers nakedness.

Once it was no shame to be naked, for it is said that *Adam* and *Eve* were both naked, and were not ashamed. But as sinne made labour irksome, which was not irksome before, and made heat offensive, which was not offensive before, and made cold hurtful, which was not hurtful before; so it made nakedness shameful, which was not shameful before: that rather than a man would bee naked now, hee would cover himself as *Adam* did with fig-leaves. Therefore we never read that *Noah* was naked before he was drunken, shewing, that a sober man will never open that which nature hath hid.

This is the difference between men and beasts: men are not onely ashamed to bee seen naked themselves, but unlesse it bee
T some

Note

Prov. 1. 10

Gen. 2. 25

A Glasse for Drunkards.

some *Cham*, they are ashamed to see another naked. *Shem* and *Japhet* saw not their fathers nakedness. Who is so blind as he which will not see? Nay, who is so blind as he which will see? The sight of the eye oftentimes draweth the soul out of light into darkness: knowing therefore that it was hard to see like *Cham*, and not to sinne like *Cham*, they would not see, lest they should offend. As they would not see it themselves, so they were careful that none other should see it, and therefore they covered it with their cloaks. For we must not onely refrain sin, but restrain sinne, according to that Lev. 19. 17. *Suffer not thy brother to sin*: so *Shem* and *Japhet* seeing how their brother had sinned, stopped the cause that no more might sinne; they were loath that hee should see, that which he would have them to see; their grief and modesty was such, that they did not stay to make him any answer, or ask him any question, but straight they thought what was best to be done: and as a Nurse taketh the milk out of her own mouth to give to the Child; so they took off their clothes from their backs to cover their Father. Such a reverence is in children toward their Parents, if they have but nature, that they will not suffer the majesty of their Father to wax vile, but rather they will bear any reproach against themselves, than abide a word against their father. Now if wee do such reverence to earthly Fathers, which brings us into misery, that we had rather shame our selves, than they should bear any shame: why are we so ashamed, and afraid to speak of our Father, which calleth us out of misery into happiness? If *Cham* be cursed for dishonouring a man; let them fear which dishonour God.

You know that the Papists do cover the spots of their Bishops with this cloak of *Shem* and *Japhet*, and not onely they, but others too: for if any speak of corruption in Rulers, or bribery in Judges, or Simony in Bishops, or Non-residency in Pastors, he is said to discover his fathers nakednesse like *Cham*: but as we may not reveal all sins, lest the uncircumcised rejoyce; so wee may not cover some sinnes, lest the uncircumcised increase. For if some mens drunkennesse were not reprov'd; they would be drunken still, and make a common weal of drunkards: therefore they which will be covered, first let them

Note.

Mark

More well.

them prove themselves fathers as *Noah* was, and after let them amend as *Noah* did: and they which cover them, let them distinguish between *Noah* and *Cham*: and between error and obstinacy. For some, Christ appointed admonition; for others, reprehension; for others excommunication; and for others, correction: therefore every mans nakedness must not bee covered as *Noah* was: wee (will cover) the first drunkenness, as *Sham* and *Japhet* did; if they will repent as *Noah* did, and be drunken no more. But shall wee follow them like a blind mans boy, to stay them so often as they fall, when they say that they stum-
 Note
 ble not, though they lye on the ground? This is not the cloak of reverence, but the cloak of flattery. Therefore as Christ said, *Let the dead bury the dead*: so I may say, Let the wicked cover the wicked: the Wolves are not the Lambs Fathers, but the Lambs butchers: therefore if they would bee covered, let them speak to their children to cover them: for this is our rule, *They which sinne openly, reprove openly, that the rest may fear.* 1 Tim. 5. verse 20.

Thus you have heard what the bad sonne did, and what the good sonnes did: now we come to *Noah* again. Then *Noah* awoke, and knew what his younger son had done unto him, and said unto him, *Cursed be Canaan, a servant of servants shall he be unto his brethren. He said moreover, Blessed be the Lord God of Shem, and let Canaan be his servant, &c.*

First, he sheweth how *Noah* cometh to himself: then, how he knew what his sonnes had done unto him: then how he curseth one, and blesseth another. As his sons were ashamed of his nakedness when hee was drunken: so now he is sober, he is ashamed of it himself: therefore he is said to awake from his wine, as though he had been asleep: for the Drunkard (saith *Salomon*) is as one that sleepest: Prov. 23. 34. When the belly is full, the bones are at rest: so, when *Noah* was full, his thoughts were at rest: therefore being as it were lulled asleep with over much wine, he may be said to awake.

Here *Moses* would exhort all them that sleep with *Noah*, to awake with *Noah*. *Noah* was once intemperate, and many follow him in that: *Noah* was but once intemperate, and few follow him in that. *David* was once incontinent, and many

Note

A Glass for Drunkards.

follow him in that; *David* was but once incontinent, and few follow him in that; *Peter* was once unfaithful, and many follow him in that; *Peter* was but once unfaithful, and few follow him in that. This is the difference between the faithful and the wicked; both fall, and but one riseth again.

It followeth, *He knew what his younger son had done unto him*, either by the Spirit of God which suggested him, or else by some other that told him; for a drunken man doth not remember what is said or done, and therefore the drunkard saith, *I was beaten, but when I awaked, I know it not*, Prov. 23. 35. Therefore when *Lot* was drunken, his daughters lay with him, and it is said, Gen. 19. 33. *This he perceived not when they lay down, nor when they rose up*; therefore *Noah* knew, either by the Spirit which informed him, or by others that told him.

Now, as *Moses* (declaring *Cham's* sin) called him the father of *Canaan*; so *Noah* repeating his sin again, called him his younger son. He didsaith to name him, but calleth him a younger son to aggravate his fault, because we will suffer our elder sons to be more familiar with us, but of the younger we look for more reverence; or else because parents are wont to make more of the youngest, and dandle them, as *Jacob* did *Benjamin*; and so he might say: My younger son, which for his years should have shewed me most duty, and for my affection should have born me most love: my younger son hath sought my dishonour, and not content to scorn me himself, hath published my shame, and as much as in him lay, provoked his brethren to scorn me too.

Of whom is a man so often deceived, as of his nearest friend? Lightly the younger son is better than the elder: as *Joseph* was better than his elder brethren; *David* was better than his elder brethren; *Abel* was better than his elder brother, *Isaac* was better than his elder brother; *Jacob* was better than his elder brother; but here the youngest is worst. So neither virtue nor vice goeth by age. Now, as *Christ*, when he awoke, rebuked the winds, and comforted his Disciples; so *Noah*, when he awoke, cursed the former, and blessed the other. *Moses* doth not set down his words of choice, but bringeth him in, speaking by the Spirit of prophecy, what should come upon all his sons. Is

is like that the good Patriarch had bewailed his own sin before, and now having repented, and got pardon for it, he cometh forth like a Proclaimer of Gods Judgement, and thundereth against this mocker. What a grief was this to the Father, to bee constrained to Condemn his own Son, and with his own mouth to pronounce him banished from the Church of God? For though *Cham* had not the nature of a Son, yet *Noah* had not lost the nature of a Father, and he saw what a small number was left upon earth, like *Adams* Children for to replenish the whole world again: therefore it grieved him to curse his Son, as much as it rejoiced his Son to scorn him. Yet as *Abraham* would sacrifice his Son, rather than displease God, so *Noah* did curse his Son, rather than he would displease God, shewing, that we should not spare our own bowels, when God would have them punished: but do as the fathers and mothers of Idolaters and Blasphemers did in the Law, who brought the first stone to press their Sons to death: shewing that as the Son of God died for them, so their Sons should dye for God, if they would not serve him. Now the Curse goeth forth: *Cursed be Canaan*, that is, cursed be scorned, cursed be all they which dishonour their father and mother. *A servant of servants shall he be*. This is the first mention of servants to all the Scripture. Man was not made to serve, but to rule: but he maketh them serve, which should rule: therefore as you saw him bring in the first nakedness, so you see him bringing in the first servant. *A servant of servants shall he be*. This Curse is denounced with great vehemency: for he saith not simply, A servant shall he be; but, *A servant of servants shall he be*, as if he should say, a servant, and more than a servant; that is, of a servile condition, and servile minde. As the Sabbath of Sabbaths signifieth a high Sabbath, as the Song of Songs signifieth an excellent Song, as the Holy of holies signifieth the holiest place: and as the Lord of Lords signifieth the chiefest Lord: so Vanity of Vanities signifieth the greatest Vanity, and *servant of servants* signifieth the vilest servant. Seeing then that the Pope taketh this Name unto him, and writeth himselfe, *The servant of servants*, in all his Indulgences, as though hee did ground upon this Curse of *Cham*: it seemeth that the Lord would

Deut. 21.

Note.

1. 2. 3.

4. 5. 6.

The Pope and
Cham have
one title.

show thereby who is like *Cham*; and who is cursed therefore let us not deny him that which the Holy Ghost doth give him; but as he taketh *Cham*'s name, so let him take his Curse too. *Cursed be Canaan, &c.* It was not *Canaan* which tempted *Sodom* and *Gomorrah* to gaze upon their fathers nakedness, but it was *Cham*. How cometh it then that *Noah* doth curse *Canaan* and not *Cham*? In the 22. verse, *Cham* is called the father of *Canaan*; so that *Canaan* was *Cham*'s Son: therefore God not content with the punishment of *Cham*'s sin, saith, *Cursed be Cham*'s off: shewing that both *Cham* and *Canaan*, the father, and the Children, shall be cursed for this iniquity: because *Cham* had shewed himself a rebellious Child to *Noah*, God saith that his Children shall do the like by him. Here is to be noted, that whereas *Cham* had elder Sons than *Canaan*, and *Canaan* was the youngest, yet God for a purpose, maketh the youngest in the Curse, shewing that his wrath should last even to the youngest, and be a great while before it was forgotten. Here is to be noted again, that whereas the Country of *Canaan* was so fruitful, and so blessed a Country, that it was called the Land that floweth with milk and honey; yet under the name of *Canaan* the youngest Son of whom the Country of *Canaan* took the name, God saith that the *Canaanites* shall be Cursed in this blessed Land; as *Cham* was a vagabond upon his own ground: to shew that the joy of heart, and peace of Conscience cometh from God; and nothing else. Now the *Amos* which followed from this Curse, do shew that *Noah* spake not from the spleen, but from the Spirit of God: for first you read how the *Amos*, who came of *Canaan*, were ruin of the *Israelites*; then you read how the *Gibonites* which came of *Canaan*, were made slaves to the *Israelites*; then you read how the *Amos* and *Amorites* which came of *Canaan*, were taken captive by the King of *Assur*: then you read how *Amos* and his companions that came of *Canaan*, were consumed at *Heber*, when they went about to catch themselves. Beside, whereas length of days is a blessing to them which honour their father, *Cham* which dishonoured his Father, had not one Son of his Line which lived above one hundred years. So that as *Noah* said, *Juste, bene, et fidei, et beati sunt*. So

Noah,

Gen. 4.

Ex. 30. 4.

Gen. 27.

Neither say, *Cham* here I cursed, and he shall be cursed, for *Gen. 9.* he was cursed indeed; Cursed in himself, and cursed in his Children; cursed in heaven, and cursed in earth; cursed with God, and cursed with men: for after this he began to be abhorred, and they that came of him. Therefore *Abraham* commanded his Servant that he should not take a Wife for his Son of the *Canaanites*; *Isaac* gave the like commendations to his Son *Jacob*, because they were a cursed Nation, and hated of God ever since. *Noah* said, *Cursed be Canaan*. Then when *Cham* said unto his brethren, *Shem* and *Japheth* were very fatherly: he might have said, Come, and I will shew you my self accursed: If God have said, which against a fathers curse, whether that followeth, yet *Noah* said, with this meaning, to shew that he was accursed in himself, and in his Children, and in his Nation, and in his Land.

Now after *Noah* had cursed *Cham*, he blessed his brethren, *Blessed be the Lord God of Shem*, &c. *Shem* is the first which had the first blessing, and therefore *Shem* is blessed first of *Japheth* cause the *Canaanites*, which had the last blessing, and therefore *Japheth* is blessed after the form of *Shem* blessing, *Blessed be the Lord God of Shem*, &c. One which thought the blessing, would think that *Noah* did not bless *Shem*, but that he blessed God for his faith, not blessed be *Shem*, but *Blessed be the Lord God of Shem*. This is to signify, that an accursed *Cham* came of *Cham*, to the blessed *Shem* should come of *Shem*, which though he were *Shem* Son, yet here he is called *Shem* Lord, as he is called *David* Son, and *David* Lord. Thus he shew that *Noah* doth not bless *Shem*, but God doth bless him, and *Noah* prayed that he might be blessed, as *Christ* gave the Spirit, and *John* ministered but the water. Thirdly, to shew that God for blessing us, should be blessed of us, and therefore *Noah* said, *Blessed be the Lord God of Shem*, &c. as if he should say, Blessed be the Lord which blesteth *Shem*. Further, the difference between *Shem* blessing, and *Japheth* blessing, is that *Japheth* is the Son of the *Canaanites*, for he said, *God preserve thee from being as the *Canaanites**, as though *Japheth* were not blessed yet, but should be blessed, but he said of *Shem*, *God preserve thee from being as the *Canaanites**, as though *Shem* were already blessed, for he should give him possession, *Cham* is the accursed, for he said, *God preserve thee from being as the *Canaanites**, as though *Cham* were already accursed.

Amos

T 4

God

God *Shew* God. As we say, my lands are my gods; so he might say, my God, and my Lord: Such a propensity the faithful have in God. As *Paul* saith, *God is not the God of the dead, but of the living*: so I may say, God is not the God of the wicked, but of the righteous; and therefore he is called, *The God of Abraham the God of Isaac, and the God of Jacob*, which were all good, and righteous, and holy men. The next blessing is *Japheth*, the form of his blessing is, *God persuade Japheth to dwell in the tents of Shem*; that is, God persuade the Gentiles which come of *Japheth* to embrace the religion of the Jews, which come of *Shem*. See how God command us for a blessing, to be in the true Religion; and how men should be persuaded, unto it, because it is love, which cannot be forced: this is the first prophecy in Scripture of the calling of the Gentiles: that is, of our calling to Christ. And to put us in mind that we were once out of the Covenant, and but added to the Covenant; the name of *Japheth*, which was the Father of the Gentiles, doth signify, *persuaded or enlarged*, as it were added to the Church, as though this time were, when we were out of the Church: therefore first we are indebted to our good Mediator, which added us to the kingdome, when we were out of the kingdome; and then that hee did it by persuasion, not by compulsion. As *Moses* persuaded to God to persuade *Japheth*, so he hath persuaded us by his Word, and not forced us by his rods: shewing how we should persuade one another to the truth, in the spirit of mildnesse, remembering that we come of *Japheth*, which signifieth *persuaded*.

Now after *Shems* blessing, and after *Japheths* blessing likewise, he saith, *Let Canaan be his servants*; this is thrice repeated in three verses together, as if God had ratified it, and sworn it with a piblic verity. For when *Isaeph* told *Pharaoh* why his dream was doubled, hee gave this reason, Because it should surely come to pass: so *Canaan* might bee sure his curse would come to pass. Here is a sweet observation beside, how *Shem* and *Japheth* are blessed in *Canaan* curse, and how *Canaan* is cursed in their blessing; for when he saith, *Let Canaan be thine and thine brothers servants*, he implieth this, that beside they were blessed in their own children (because they were obedient to them) they

should bee blessed in *Cham*'s children, because they were ser-
vants to them: so *Shem* and *Japhet* were blessed in *Cham*'s
curse. Again beside that *Cham* was cursed in his own children,
because they were rebellious to him, he is cursed also in *Shem*
and *Japhet*'s Children, because they were Lords over him; ac-
cording to this saying, *Let Canaan be their servant*: *Cham* is
curled in *Shem* & *Japhet*'s blessing, as the Egyptians were drow-
ned in the waters which saved the Israelites. These are the notes
which I could pick out of this story. Here you see how *Cham*
was cursed, but for doing evil; and how *Shem* and *Japhet* were
blessed, but for doing well: therefore as the Angel said to them
which sought Christ at the sepulcher, *fear not you*: so I may say
to all which seek Christ, *fear not you*: for when *Cham* is cursed,
Shem and *Japhet* are blessed: so when the wicked are cursed,
the godly shall be blessed, as the sheep went to the right hand,
when the goates went to the left hand. This is enough to shew
what we are, that when God saved but eight persons in the flood,
yet you see one of them drink himselfe bee drunken; and among
thes scorn untill hee bee cursed. If two among so few did so,
when the flood was by them, what marvel though so ma-
ny do so: how the flood is gone, and the weather calm? As
there was a *Cham* in the Ark, so look alwayes to have a *Cham*. Note
in the Church, *Shem* did not go out of the Ark, because *Cham*
was in the Ark: neither let the faithful go out of the Church,
because the wicked are in the Church. As *Cham* scorned, and
Noah was scorned; so there shall bee always one that persecu-
teth, and one which is persecuted: if the son persecuteth the Fa-
ther, think it not strange to bee persecuted of any; for they
which are not persecuted, likely are persecutors themselves.
Thus you have seen *Noah* drunken and scorned, *Cham* scor-
ning and cursed; *Shem* and *Japhet* reverencing and blessed. In
this story is the first mention of planting Vineyards, the first
speech of drinking of wine, the first example of drunkenness,
the first blessing and cursing of parents, the first name of servant,
and the first prophesy of the calling of the Gentiles. *Noah*
is a warning to all drunkards, *Cham* is a warning to all scorn-
ners, *Shem* and *Japhet* are an example for all subjects to re-
verence their Rulers; and for all children to reverence their Pa-

reine Name as Made prayer, God preserve Justice to dwell
with them: so God preserve us to dwell with Christ.

F. I. N. I. S.

THE ART OF HEAR- ING, IN TWO SER- MONS.

Teaching a way to remember Sermons or Counsell

afterward, as well as presently, and how every Person
shall take away some profitable fruit
of the Hearing.

To the Reader.

WHEN I consider the knowledge, and therefore it is like-
ly that many would profit by Sermons, if they were
taught to hear. But before I tell, consider how to
hear, and what things to observe, and the way
to remember them: it is not possible that they should learn
much, though they hear often: for this I know by trial, and
experience of those which are accounted among the best of Sermons in
London, that they might learn more in a week, than
they have gathered in twenty years. For they understand
scarcely numbers in Lords Prayer, nor the Creed; nor the ten
Commandments: but have a few notes in their heads of
some Sermons that they have heard; and that is all their
knowledge, except some few, which have been rehearsed
unto them in this book. Therefore that every man may be able
to make a confession of his faith, and to give a reason of
his faith; that which I have presented here I have written
as a Compendium for learners to begin at, and pursuing all things
brotherly, that they might call this is flesh, in the first, that
they should receive profit and profit, they should have Sermons
so soon as they are good, and that they are as Teachers. Would
God they would know that which is worthy to be remembered.

THE

THE FIRST SERMON.

Luke 8. 18.

Take heed how you hear.

THIS is the warning of Christ to his Disciples, after they had heard the parable of the seed, how it fell in four grounds, and but one of the four brought forth fruit. Here Christ exhorteth his Disciples to heare that ground; and we exhort you. As God sent his Prophets and Teachers to *Jerusalem*, that was the chief City of the Jews, where the Temple was built, and where the Priests, and the Levites, and the Doctors dwelt, like an University, that from it all the Towns and Villages about, might receive instruction, and light, like a Beacon which standeth upon a hill, and is seen over all the Country: so God hath done to this *Jerusalem* of yours. The City of *Jerusalem* had never so many Prophets crying at once in her streets, as this City wherewith we dwell, though the One which treadeth out the Corn, hath often been attempted to be muzzled, even of those which tread not at all. Yet as the Lambs breed in the winter, and Chastity with the wind: so Preachers spring in the time of discouragement, more than when nothing hindereth them: and whether it be our ambition (as the kindred of Christ said, *They which will be first must be last*) or whether God would make this City a Spring and fountain to water the Land, as he did *Jerusalem*: here is the College of the prophets, here is the temple of a Crier, here dwells the Seer, though he be heard, and feared, and contemned for his pains. When I consider how many labourers God hath sent to this Vineyard, and yet how little fruit it yieldeth to the Sower, I cannot impute it to the want of teaching: but to the want of *hearing*, neither to much want of *hearing*, as to a kind of negligent *hearing*, like the highway which received the seed, but did not cover it: I have fore when this sentence came to my mind, mee thought I should go no further, until I had taught you how to *heare*: I stood in a doubt a while whether I should take such a short way: but when I looked into longer than it, mee thought this

A note for London.

The Devils high cryings heard.

Page 22

second.

The Art of Hearing.

seemed longer than they, and as I judge, a text which should bee preached before all texts; which becaule it was not taught and learned at the first; a thousand Sermons have been lost and forgotten, as though they had never been preached at all: therefore let me say as my text saith, before I expound it, *Take heed how you hear*, while I teach you how to *hear*.

There is no sentence in Scripture which the devil had rather you should not regard than this lesson of hearing: for if you *take heed how you hear*, you shall not only profit by this Sermon, but every Sermon after this shall leave such instruction, and peace, and comfort with you, as you never thought the word contained for you: therefore no marvel if the Tempter do trouble you when you should hear, as the souls combred *Abraham* when he should offer sacrifice. For bee yee well assured, that this is an unfallible sign, that some excellent and notable good is toward you, when the Devil is so busy to hinder your *hearing* of the *Word*, which of all other things he doth most eney unto you: therefore as he pointed *Adam* to another tree lest he should go to the tree of life: so knowing the *Word* to be like unto the tree of life, hee appointeth you to other busines, to other exercises, to other works, and in other studies, lest you should hear it, and be converted to God, whereby the empire and revnew of his kingdome should bee impaired: therefore mark how many forces hee hath bent against one little Scripture, to frustrate this counsell of Christ, *Take heed how you hear*. First, he labours all that hee can to stay us from *hearing*, to effect this, he keeps us at taverns, at plays, in our shops, and appoints us some other busines, at the same time, that when the bell calls to the Sermon, we say like the churchish priests, we cannot come. If he cannot stay us away with any busines or exercise, then hee casts fishes into our milodes, and throweth into our heads, and sounds into our ears, and sets temptations before our eyes, that though we hear, yet wee should not mark, like the birds which fly about the Church. If hee cannot stay our ears, nor slack our attention as hee would, then hee ticketh us to mislike something which was said, and by that makes us reject all the rest. If wee cannot mislike any thing which is said, then hee labours with some prejudice

Gen. 3
Job 10

The Devils
fleights against
hearing.

Mal. 23

being

of the Preacher, hee doth not as hee teacheth, and therefore we
 let regard what he saith: If there be no fault in the man, nor
 in the doctrine, then lest it would convert us and reclaim us, hee
 useth all means to keep us from the consideration of it, until
 wee have forgot it. To compass this, so soon as wee have
 heard, hee takes us to dinner, or to company, or to pastime, to
 remove our minds, that we should think no more of it. If it stay
 in our thoughts, and like us well, then hee hath this trick, is stead
 of applying the doctrine, which wee should follow, hee turns us
 to praise and extol the preacher: he made an excellent Sermon,
 hee hath a notable gift, I never heard any like him. Hee which
 can say so, hath heard enough: this is the repetition which you
 make of our Sermons when you come home, and so to your
 business again till the next Sermon come: a breath goeth from
 us, and a sound cometh to you, and so the matter is ended.
 If all these comers be in vain, and the comfort be
 so busy to hinder this work more than any other, Christ's mar-
 rying may serve for you, as well as his Disciples. *Take heed how
 you hear.* There is a hearing, and a preparative before hearing;
 there is a praying, and a preparative before praying; there is a
 receiving, and a preparative before receiving. As I called ex-
 amination the fore-runner, which prepareth the way to the Re-
 ceiver; so I may call attention the fore-runner, which prepareth
 the way to the Preacher: like the plough, which curch up the
 ground, that it may receive the seed. As there is a foundation,
 upon which the stones, and liue, and timber are laid, which hol-
 deth the building together; so, where this foundation of hear-
 ing is laid, there the instructions, and lessons, and comforts do
 stay and are remembered: but hee which leaveth his ear on his
 pillow, goeth home again like the child which hee leaveth in
 his hand, and scarce remembereth the Preachers word. A divot
 tongue, and a holy ear make sweet Musick; but a deaf ear
 can hear no such tongue. There is nothing so easy as to hear,
 and yet there is nothing so hard as to hear well. You come not
 hither to learn how to hear, but you come hither to hear as
 you were wont: for there is none but thinks before hee comes
 to hear, that he knows how to hear already. But when I have
 shewed you Christ's meaning in this caveat, you shall judge
 whether

Note.

Mark. 4. 24.
Eccl. 2. 7

1 Cor. 11. 28

Gen. 5

Math. 17. 7

whether you have heard, or not heard, before you learned how to hear; in the seventeenth chapter, and the 7. verse of *S. Math.* the Father teacheth you how to *hear*: how the Son teacheth you how to *hear* shewing (as *James* saith) that *heavens only* are not blessed, for many shall say unto Christ, *have we not heard thee in our Synagogues?* whom he will answer with, *I know you understand* therefore it is not enough to *hear*, but you must care how you *hear* in is not enough to *pray*, but you must care how you *pray*: it is not enough to *receive*, but you must care how you *receive*: it is not enough to *suffer*, but you must care how you *suffer*: it is not enough to *give*, but you must care how you *give*: it is not enough to *believe*, but you must care how you *believe*: for God hath appointed *the way*, as well as *the end*. Because *Chin* regarded not the *manner*, God regarded not *his sacrifices*. It is better to *do well*, than to *do good*: for a man cannot offend in doing well, but he may offend in doing good if he do not well. Therefore Christ (whom the father bad us hear) teacheth us not only to *hear*, but how to *hear*, in the fourteenth chapter of *S. Math.* and the 24. verse, teacheth us not only to *read*, but how to *read*, in the four and twentieth of *S. Math.* and the thirtieth verse, teacheth us not only to *suffer*, but how to *suffer*: in the fifth of *Mathew*, and the tenth verse, teacheth us not only to *receive*, but how to *receive*: *Luke* 3. 1. verses 9. teacheth us not only to *pray*, but how to *pray*. *Luke* 11. verses 1. signifying, that there is more sin in *hearing* and *reading*, and *praying*, and *suffering*, and *receiving amiss*, than in not *hearing*, *reading*, *praying*, *suffering*, or *receiving* at all. Therefore *Paul* takes the Christian before his race, and gives him this watch-word, *So run that thou maist obtain*. 1. Cor. 9. 24. that is, so seek, that thou maist *find*: so ask, that thou maist *obtain*, so knock, that it may be opened: so give, that thou maist do good; so suffer, that thou maist have comfort; so hear, that thou maist profit. How many have fasted, and watched, and prayed more than wee, and yet lost all their devotion; because they thought not of this rule, *to do good, in a good sort*. The Papists, for they pray, care not how they pray; for they think it enough to pray: and therefore when they have gone over their beads, their prayer is done, although they never thought what they asked.

asked. But *Jeremy* saith, *Cursed be he that doth the business of the Lord negligently*, whether he *hear negligently*, or *pray negligently*, or *receive negligently*, or *preach negligently*. The *Note*. Scribes and Pharises did fast, and watch, and pray, and hear, and read, and give, and do all that we can do; and yet Christ rewarded all their works with a woe: *We be unto you Scribes and Pharisees*. The Disciple which betrayed Christ, heard so much as the Disciples that loved Christ; yet he had no feeling nor comfort, nor profit with all his company with Christ, because he did not use it as the rest did. The Jews did hear more then all the world beside, yet because they took no heed to that which they heard, therefore they crucified him which came to save them, and became the cursedst people upon the earth, which were the blessedst Nation before: therefore the *A. b. c.* of a Christian is to learn the art of *hearing*. We care how we sow, lest our seed should be lost: so let us care how we *hear*, lest Gods seed be lost. There is no seed which groweth so fast, as Gods seed, if it bee sown well: therefore that I may shew you that method of *hearing*, which Christ commendeth here to his Disciples, it is necessary to observe five things. First, *The necessity of hearing*: Secondly, *The fruit which cometh by hearing*: Thirdly, *The kinds of hearers*: Fourthly, *The danger of hearing amiss*: Fifthly, *That manner of hearing which will make you remember that which is said, and teach you more in a year, than you have learned all your life*. Five parts of this treatise.

Touching *The necessity of hearing*. When Christ saith, *Take heed how you hear*: hee implied that all his Disciples should hear: nay, they which were excommunicate from the Prayers, and from the Councels, and from the Sacraments for their sins, yet were not excommunicate from *hearing*, because they should learn to repent.

Here thou seest large commandments of our Saviour Christ standeth, that which I say unto you, I say unto all: therefore it is a general proclamation, *Who soever hath an ear to hear, let him hear*: the place implieth that all should hear, though it importeth that all cannot hear. When the voyce spake from heaven, it said nothing; but *This is my beloved Sonne, hear him*, as though all the duties of man were comprised in hearing. When Luk. 8. 8. Mat. 17. 9.

Christ

Christ spake but of one thing which is necessary, he spake of bearing, *Isa. 10. 20.* As though it were so necessary to bear, that all necessities should give place unto it. When men would not bear, God spake to the ground: *O Earth earth, earth hear the word of the Lord, Jer. 23. 19.* shewing that God so contemneth them which will not hear, that he regards the earth, and the trees and the stones, being senseless creatures, above them.

Luke 15.

Act. 9. 3

2 Sam. 4. 4

Note.

When God struck *Zacharias*, hee made him dumb, but not deaf: when God struck *Saul*, he made him blind, but not deaf: when God struck *Mephibosheth*, he made him lame, but not deaf. Thus God would have them hear, which cannot see, nor speak, nor go. But there is a devil which is called the deaf Devil, *Mar. 9. 25.* shewing, that the devil would have us deaf, because he that heareth instruction is in the way to life, but *He which hears not instruction, goeth out of the way, Prov. 10. 17* To shew the necessity of bearing, the Word which we should bear, is called meat, in the fifth chapter and the eleventh verse of the Epistle to the *Hebrews*: and the want of the Word is called a famine, in the eighth chapter of *Amos* prophesy. &c. the eleventh verse; as though it were as necessary for us to bear, as it is to eat.

Although our beards are contrary to the word, more than to any thing beside, yet no man can think that this is the Word of God, but hee thinks it necessary to be heard. Besides, if Christ be the Word (as *S. John* calleth him in the first chapter and 14 verse) and the Word is received by no other means, but by bearing only, can any man receive Christ without bearing? Let not any bee thus fond so vainly to dream, for that were to receive the Word without the Word.

Therefore as *John* wept until the book was opened, and so soon as it was opened, all the Elders sung: so we should count it the greatest cause of weeping, when the word is taken from us that wee cannot hear it, and the greatest cause of rejoycing, when it is open to us, that we may hear without let. Think much of the necessity of bearing.

Secondly, touching the fruit that cometh by bearing: Of all our senses, bearing is the sense of learning: and therefore *Solomon* begins his *Wisdom*, with *Hearken, my Son*, *Prov. 1. 3.* opening

The first Sermon.

opening as it were the door where wisdom must enter. Therefore except in *Praying*, temptations never trouble a man so much as in *hearing*, which sheweth that these two are the destroyers of the destroyer: therefore as the tempter himself could not abide to hear the *Word* when Christ spake, so he cannot abide that we should hear the *Word*. It must needs be good for us, which our enemies would keep from us.

Many hearing the *Word*, have met with knowledge, have met with comfort, have met with salvation; but without the *Word* never any was converted to God. Therefore whensoever the *Word* is preached, every one may say to himself, as the Disciples said to the blind man, *Be of good comfort, he calleth thee*: bee of good comfort, the Lord calleth thee. When Christ heard a woman say, *Blessed are the breasts which gave thee suck*, Christ replied, *Blessed are they which hear the Word of God*, shewing that his Disciples were more blessed for *hearing him*, than his mother for *bearing him*. As Isaac gave Jacob a double blessing, so Christ blessed them again: for in *Mat. 16. 17* he saith; *Blessed are the ears which hear the things which you hear*, shewing that the Jews were more blessed than all the world, because they had this one blessing, to *hear* the truth. If they be blessed which *hear*, then you come hither for a blessing, and he which is blessed wanteth nothing. Every priviledge doth import some special good to him which hath it; but it is the priviledge of man to *bear the Word*, &c. therefore the *Word became man*, because it belongeth onely to man. God hath given life, and light, and food, to fowls, & fishes, and beasts, but his *Word* is the prerogative of man. As to speak, is the property of man; so to hear is the property of man. To shew the fruit which cometh by *hearing*, Christ calleth the *Word* which we should hear; *Verbum Regni*, *The Word of the Kingdome*, as though it brought a Kingdome with it: to shew the fruit which cometh by *hearing*, the Disciples call the *Word* which wee should hear; *Verbum vite*, *The Word of life*, as though it brought life with it: to shew the fruit that cometh by *hearing*, Christ compareth the good hearers to the fruitful ground: to shew the fruit that cometh by *hearing*, Paul saith. *Faith cometh by hearing*, in the tenth chapter, to the *Romans*, there is one fruit; *Knowledge cometh by hearing*.

Mat. 4

Mark 10. 49

Luke 11. 10

Mat. 16. 17

John 1. 10

The fruits of hearing.
Mat. 13. 14

John 6. 18

Ver. 15

Matth.

The Art of Hearing.

Mat. 23. 10. There is another fruit: *Comfort cometh by hearing.* *Psal. 119.* there is another fruit: the sense of sinne cometh by *hearing*, there is another fruit. As Christ with five loaves and two fishes, fed five thousand men, so Peter with one Sermon, converted three thousand souls. *Agrippa* hearing *Paul* but once, almost became a Christian; the Church hearing *Philip* but once, strait received the faith; *Zacharias* hearing Christ but once, gave half his goods to the poor: so I doubt not but some go from our Sermons almost Christians, like *Agrippa*; some whole Christians, like the Eunuch, expressing their faith like *Zacharias*. Now a little, and then a little, the soul groweth like the body. If you hear well, our voice is like the sound of the *Rams-horn*, that made the walls of *Jericho* to reel; nay it will make the walls of hell to reel: for the same Word made the Prince of hell give back: *Mat. 4. 7.* Although at all other times wee are as plain and simple as *Isaiah*, yet at this time we have a promise, and it is given to us (for your sake) to speak sometime that which wee conceive not our selves, because the hour is come wherein God hath appointed to call some of you, as he hath done some of you before. Therefore as the princely spirit came upon *Saul* when he should reign, to teach him how he should rule; so the Propheticall spirit cometh upon Preachers when they should teach, to teach them how they should speak. Therefore as Christ was contented to be baptized of *John* so be you content to be instructed of us, that if we be more simple than you, the glory of God may appear more in converting you by us.

Thirdly, touching the kind of *hearing*: If all which come to hear, did hear as they should, Christ need not warn us, *Take heed how you hear*. But as wee pray, so we hear; the one is a lip-labour, and the other is an ear-labour. As children play the trewants in the school, so men play the trewants in the Church; how many come to hear mee, and yet (peradventure) some do not hear, while I speak of *hearing*? One hath no pitcher, another hath left his pitcher behind him, another hath brought a broken pitcher which will hold no water; therefore Christ calleth us *Fishers*: for as a Fisher taketh but a few in respect of those which go by, so wee reform but a few in respect of

AG. 1.

AG. 2. 41

AG. 26. 27

AG. 8. 38

John. 6

1 Sam. 17.

1. 2. 1.

Mat. 3. 14.

John. 1. 17

1. 1. 1.

1. 1. 1.

2. 1. 1.

2. 1. 1.

of them which go as they came. First, of *Pauls hearers*, and then of *Christs hearers*, and after of our *hearers*. When the Athenians heard *Paul* preach of the resurrection, it is said, that *some* *marked*; there is one sort, *the chair of scorn*: some said, *What will he say of this again*: there is another sort, which are not yet resolved, but desire to bee better instructed: some did assent unto him, and received his doctrine, as *Diogenes Aereopagita*, and *Damare*, a woman; there is the best sort: we never preach but we have all these *hearers*; some mock, some waste, and some believe.

Phil. 2.
Ac. 17. 34.

Now of *Christs hearers*: we finde in the Gospel that Christ had *four sorts of hearers*: while I count them to you, think of what sort you are, for I doubt not but that there be here of all sorts. Some heard him to wonder at him, like *Herod*, which was moved with the fame that went of him. Some came to hear, because they would know all things, that they might be able to talk of them. It seems that *Judas* was such a scholler, for he had learned to preach, but not to follow: some came to evil and to trip him in his speeches; of these *hearers* were the Scribes and Pharisees, which would make him an enemy to *Cesar*: some were like to the good ground, which came to know what they might do, and how they should believe; like the humble Scribe, which inquired the way to heaven.

Now to our *hearers*. As there were wise *Virgins*, and foolish *Virgins*: so there are wise *hearers*, and foolish *hearers*. Some are so nice, that they had rather pierce than take their food of any which is licensed by a Bishop: as if *Elias* should refuse his food because a Raven brought it to him, and not an Angel: some come unto the service to save forfeiture, and then they stay the Sermon for shame: some come because they would not be counted Atheists: some come because they would avoid the name of Papists: some come to please their friends. One hath a good man to his friend, and lest he should offend him, hee frequents the Preachers, that his friend may think well of him: some come with their masters and mistresses for attendance: some come with a fame: they have heard great speech of the man, and therefore they will spend one hour to hear him once, but to see whether it be so as they say: some come because they be idle, to pass the

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the time they go to a Sermon, lest they should bee weary of doing nothing: some come with their fellows: one saith, let us go to the Sermon, content saith he, and he goeth for company: some hear the sound of a voyce as they pass by the Church, and step in before they be aware: another hath some occasion of business, and he appoints his friends to meet him at such a Sermon, as they do at *Pauls*: all these are accidental *hearers*, like children which sit in the market, and neither buy nor sell. But as many Foxes have been taken when they came to take: so they which come to spy, or wonder, or gaze, or scoffe, have changed their minds before they went home, like one which finds when he doth not seek.

As yee come with divers motions, so yee hear in divers manners: one is like an *Albanian*, and hee hearkneth after news: if the Preacher say any thing of our Armys beyond the Sea, or Councel at home, or matters of Court, that is his lure: another is like the Pharisee, and hee watcheth if any thing be said that may bee wrested to be spoken against persons in high place, that he may play the Devil in accusing of his brethren: let him write that in his tables too: another smacks of eloquence, and hee gapes for a phrase, that when hee commeth to his Ordinary, hee may have one figure more to grace and worship his tale: another is male-content, and hee never pricketh up his ears, till the Preacher come to gird against some whom hee spitteth, and when the Sermon is done, hee remembreth nothing which was said to him, but that which was spoken against other: another commeth to gaze about the Church, hee hath an evil eye, which is still looking-upon that from which *Iob* did avert his eye: another commeth to mize, so soon as hee is set, hee falleth into a brown study, sometimes his mind runnes on his market, sometime on his journey, sometimes of his suits, sometimes of his dinner, sometimes of his sport after dinner; and the Sermon is done before the man thinks where hee is: another commeth to hear, but so soon as the Preacher hath said his prayer, hee falls fast asleep, as though hee had been brought in for a corpse, and the Preacher should preach at his funerals.

This is the generation of *hearers*: Is not the saying of Christ fulfilled.

fulfilled now, *Hearing you hear not* ? because we hear and hear not; like a covetous churche which goeth by a beggar, when hee cryeth in Christs name for releif, and heareth him cry, but will not hear him, because hee craveth that which he will not part with. May we not say again with Christ, *What went ye out to see*, rather than, *what went ye out to hear*? seeing yee remember that which yee see, and forget all that which yee hear. So you depart from our Sermons like a slide-christs pulse, which will hold no money, and as you go home one saith, he doth not edify: another saith, I cannot profit by him: another saith, he keeps not to his text: another saith, he speaks not to the heart: as if the ground should complain of the seed, which will not receive the seed. Is not this the cause why your Preachers about the City care not how they Preach, because their flocks have no care to hear? Is not this the cause why God doth not hear us, because wee will not hear him? Is not this the cause why yee are such Doctors in the World, and such infants in the Church? Yee learned your trade in seven years, but you have not learned Religion in all your years. Can you give any reason for it but this? you marked when your Master taught you your trade, because you should live by it: but you marked not the Preacher when he taught you religion, because you do not live by it.

Note.

Come now to the danger by hearing amisse, Christ saith, *Take heed how you hear*: In the fourth Chapter of *Deuteronomy*, it is said, *Take heed how you forget that which ye hear*. This *Take heed*, always goeth before some danger: therefore as *Paul* saith, that men receive the Sacrament to their salvation, or to their damnation, *1 Cor. 11*. so Christ saith, that men hear the word to their salvation, or to their damnation, *The word which I have spoken shal judge you in the latter day. John. 12*. It is called the *savour of life* because it saveth: & it is called the *savour of death*, because it condemneth. An evil eye ingendreth lust, and an evil tongue ingendreth strife: but an evil ear maketh an Heretick and a Schismatick, and an Idolater. This careless hearing made God take away his word from the Jews: Therefore you may hear the word so, as it may be taken from you, as the talent was from him that hid it: for God will not leave his

1 Cor. 2. 16

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pearls with swine, but as he saith, *What hast thou to do to take my words in thy mouth, seeing thou hast to be reformed? so he will say, What hast thou to do to take my word in thy ear, seeing thou hast to be reformed?* If any of you go away no better than you came, you are not like hearers, but like cyphers, which supply a place, but signify nothing: so you take a room, but learn nothing: and they which are Cyphers in the house of God, shall be cyphers in the kingdom of God. Therefore if thou have an evil eye, and an evil tongue, and an evil hand, and an evil foot, yet have not an evil ear too; for then all is evil, because the ear must teach all: if the ear hearken to evil, then the heart must learn evil. Therefore an evil ear is compared to a bad Porter, which lets in every one in a gay coat, though hee bee never so bad; and keeps out him that goes bare, though hee bee never so good: so an evil ear lets all that is evil enter into the heart: but all that is good it shuts the door against, lest it should set the spirit and the flesh at variance. Oh, if the sinner had not stopped his ear, how long since had hee been charmed: but the shortest time in Gods service, is the longest time in all the day. The beasts came to the Ark to save themselves; and men will not come to the Church to save themselves. *It is too far*, saith *Jeroboam*: but it were not too far if *Jeroboam* were not unwilling. One thing is necessary, and all unecessaries are precluded before it. The greatest treasure in the world is most despised, the *Steele* which should lead us to Christ, the *Ladder* which should mount us to heaven, the *Water* that should cleanse our Leprosy, the *Manna* that should refresh our hunger, and the book that we should meditate on day and night, lyeth in our windows, no man readeth it; no man regardeth it; the love of God; and the love of knowledge, and the love of salvation is so cold, that we will not read over one book for it, for all we spend so many idle times while wee live. If *Sonambus* had thought that God had spoken to him, hee would not have slept; but because hee thought it was not God, but *Al*, therefore hee slept; so, because you remember not that it is God which speaks, therefore you mark not. But if you remember Christs saying, *He which heareth you, heareth me, &c. by which despiseth you, despiseth me*, you would hear the voice of

Note:
Luke 10.

Note.

Psal. 1. 2.

Psalm 1.

of the Preacher, as you would hear the voyce of God. Surely (belov'd) we know no other way to save you nor your selves: If we did, how wretched were wee to keep it from you, which have no other calling, but to shew you the way of salvation? If this be the way and no other, if this bee shew'd you and no other, and yet you will not take it, but chuse another; then are you not condemned by any other, but you condemn your selves. He which will not hear, is worse than *Herod*: for as bad as hee was, yet it is said of him, that he heard *John*. Nay, even those whom our Saviour Christ in the Parable before this Text, compareth to the barren, the stony, and the thorny ground, were all hearers: and therefore he which will not hear, is worse than any ground. It is said of *Saul*, that though he were haunted with an evil spirit, yet when he heard *David* play upon the Harp, the evil spirit departed from him: so they which hear, have some ease of their sinnes, some peace of Conscience, some intermission of their fear, as *Saul* had when he heard the Harp: but they which will not hear, have no intermission of their fear, nor of their grief, nor of their sinnes, because the evil spirit never departeth from them. Therefore as all the beasts tremble when the Lyon roareth, so let all men hearken when GOD teacheth.

The end of the first Sermon.

THE SECOND SERMON.

IN the end hereof is proved that none should Preach without due meditation: which is a common presumption in these days, and makes the Word and Ministry despised.

Now it remaineth that I should teach you so to hear, that you may remember that which is said, and learn more by one Sermon, than you reap by ten. Christ calleth none unto him, but them which hunger and thirst: as if none were fit to hear the Word, but they which hunger after it, and bring a stomach

stomack with them. It is written of the Hart, that when hee listeth up his ears; hee is quick of hearing, and heareth every noise: but when hee layeth down his ears, he is deaf and heareth nothing. So it is, when you mark, and when you mark not. They which are quick of hearing, are sure of remembrance, but they which are dull of hearing, are short in keeping: therefore, before I teach you how to hear, give me leave to say again as my text saith, *Take heed how you hear*: that both our labours be not lost.

Note.

As there be two spirits, so there be two doctrines, two wisdomes, and two Counsels; In *1 Tim. 4. 1.* there is a doctrine of Devils: if you hear that doctrine, you hearken to the Devil, as *Saul* did to a Witch. In the fifteenth of *Matthew*, there is a doctrine of men, which Christ called *Leaven*: if you hearken to that, you shall erre like men, because the blind lead the blind. In *Genesis 3.* there is a counsel of the Serpent: if you hearken to that, you shall perish like *Eve*. In the second of *Samuel 18.* there is a wisdom of *Achitophel*: if you hearken to that, you shall speed like *Absalom*. Of all these *Solomon* saith, *Hearken no more to the words which make thee erre.* But there is another doctrine, *Act. 13. 1, 2.* which is called, *The doctrine of the Lord*, of this it is said, *Luk. 8. who so ever hath an ear to hear, let him hear.*

Mark. 10.

Prov. 16. 27

Act. 3

Now to shew you how you should hear; when *Peter* and *John* would make the Cripple attentive, they said unto him, *Look upon us*; so, many to sharpen their attention, desire to stand before the Preacher, that they may look him in the face. By this little help *Peter* sheweth, that wee had need to use many helps to make us hear well. In the thirteenth Chapter, and sixteenth verse of the Prophecy of *Jeremy*, when the Lord speaketh, it is said; *Hear and give ear*: as though we should *hear*, and *more than hear*. This *more than hear*, is to mark and understand, and remember, and beleeve, and follow that which we hear: like the Jews which said, *All which thou speakest from the Lord, we will do it*, *Exod. 24.* So, all that which we speak unto you from the Lord, you should do it: Therefore all the Commandements but the last, are Commandements of doing. And *Solomon* in the twelfth Chapter of *Ecclesiastes*, and this

The second Sermon.

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thirteenth verse, concludes his Doctrine with this, which hee called the summe of all: *Fear the Lord, and keep his Commandments.*

In the 3. Chapter of *Exodus*, and the 5. verse, God teacheth us how to hear, when he speaks to *Moses* and bids him put off his shoes: so we should put off our lusts, and our thoughts, and our cares, and our passions, and all our business; when God speaks: for hee which thinks or doth any thing else, when hee should do that which is better, though it be good which he doth yet he doth sin in doing it. In the tenth of the *Revelation*, an Angel teacheth us how to hear, when he willed *John* to eat the book: shewing that we should hunger after the word, and digest it into every part, as we digest meat.

Patterns of hearing well.

In *Mattheew* 23. Christ teacheth us, how to hear, when hee saith, *Hear and understand.* And again, in *Mark* 4. when hee saith, *Take heed what you hear.* And *Esaie* teacheth you how to hear, when he saith, *Hear for afterwards.* shewing that more do hear for the present, than for afterward, because they forget it again, and after a while are never the better. In *1 Cor.* 6. 1. *Paul* teacheth us how to hear, when he saith, *Receive not the Grace of God in vain:* shewing that many bear comfort, and are not comforted; many hear instruction, and are not instructed. *James* teacheth us how to hear, *Chap.* 1. 22. when he saith, *Be not hearers only; but doers,* shewing that you should do as you hear, as you would have us to do as we teach. In the 10. of *Luke*, *Mary*, teacheth us how to hear, when she leaves all to sit at Christs feet and mark his Doctrine, shewing that wee should not say like the churlish guests, we have other business: but that this is our businesse, as Christ answered his parents, *I must go about my fathers business.*

Esaie 41. 23

Mat. 22

In *Luke* 2. the Virgin teacheth us how to hear, when she heard the sayings of *Anna*, and *Simeon*, and Christ: it is said; *that shee pondered them: and laid them up in her heart:* shewing that our ears should be but messengers to the heart: for our treasure should be where the heart is, as the heart is where the treasure is. In the 17. of the *Acts*, the men of Berea teach us how to hear, when they went home and searched the Scriptures, so soon as they had heard *Paul* Preach, to see whether

Moses

The Art of Hearing.

Moses and the *Prophets* did teach the same, shewing, that the Word is our Touchstone to try the doctrines.

In *Luke 9.* all the *Disciples* teach us how to hear when they noted *Christ's* Parables, and repeated it again unto him to know the meaning: shewing that wee should not only hear, and the *Preacher* only preach: but if you doubt of any thing you should inquire, and they should instruct you again.

In *Luke 3.* the *Souldiers*, and the *Harlots*, and the *Publicans* teach us how to hear, when they come to inquire, and ask, *Master, what shall we do?* shewing that wee should come to hear something which may encourage us to this *Virtue*, or arme us against that *Vice*, that we go from hearing to doing, as *John* taught them: all these are guides in the *Scripture* for the *Hearer* to dress himself by, before he come to the *Sermon*.

Beside these, other things do teach us too. As *Sulamith* saith, *Go to the Pines, and learn to labour:* so *Christ* in the beginning of this Chapter, sends us to the *Bushes* to learn to hear. As hee prepareth the ground before hee soweth his Seed, lest his Seed should be lost: so wee should prepare our hearts before we hear, lest Gods seed be lost. In the reach of *John*, he sends us to the *Sheep*: as they know the voice of their *Shepherd*, and will not heare a *stranger*; so we should know the voice of *Christ* from the voice of *Popes*, or *Doctors*, or *Councels*, or *Traditions*, lest we go like *Samuel*, from God to *Eli*. When you have been in the *Sheep* folds, go to the *Woods*, and learn of the *Birds*; for they will listen to him which teacheth them to sing, that they may learn to sing the same note after him: so we should learn to sing the tune of the *Spirit*: for they which hear the Word aright, learn to speak ever as the Word speaketh.

Beside these *School-masters*, we have other teachers too: all the titles which are given to the Word, do teach us how wee should hear the Word. The *Apostles* call their writings, *Epistles*, *The Epistle to the Romans*, *The Epistle to the Corinthians*, &c. shewing that the Word is like an *Epistle* sent from God to man, wherein he writes his minde familiarly unto us, and therefore we should read it, hear it, mark it, and seal it, as wee would

Can

Is not a letter which comes from some of our familiar and dear friends.

In *Mat. 24*, the Gospel of Christ is called his Testament or Will, shewing that our Legacies are written in it, and that we should hear it, and mark it; and ply it, till wee bee as cunning in Gods will, as we are in our fathers will in the first Epistle of *S. Paul* to *Timothy*, the sixth chapter, the Word is called a charge; and in the second to *Timothy*, the fourth chapter, God is called a Judge, shewing that we should hear the word of God, as we hearken to a judge, when he gives a charge, or pronounceth a sentence: for every sentence in this book is a charge to the King, or the Counsellor, or the Lawyer, or the Preacher, or one, or other; let every one hear his charge.

In the fifth Chapter of the Epistle to the *Hebrews*, ver. 14, the Word is called meat, shewing that we should desire and hunger to hear it. And as the stomach sends the strength of the meat into every member of the body: so we should send to the eye, that which is spoken to the eye: and to the ear, that which is spoken to the ear: and to the tongue, that which is spoken to the tongue: and to the hand that which is spoken to the hand. If thou hear warning, apply that to fear. If thou hear a promise, apply that to thy desire. If thou hear a threatening, apply that to thy presumption, and fill up the gap still where the Devil croucheth.

In the Parable of the Tares, the Word is compared to seed, the Preachers to sowers, and the hearers to the grounds, shewing that ye come hither to be watered and dressed, and manured: therefore if Gods seed bee sown, and the Devils fruit come up, you are like the Jews which brought Christ vinegar, when hee thirsted, for wine.

As the little birds pick up their heads when their damage comes with men, and prepare their beaks to take it, knowing who shall catch most (now this looks to bee served, and now that looks for a bit, so every mouth is open till it bee filled:) so you are here like birds, and we the damage, and the Word the food; therefore you must prepare a mouth to take it. They which are hungry will strive for the bread which is cast amongst them, and think this is spoken to mee, this is spoken

The Art of Hearing.

to me, I have need of this, and I have need of this: *comfort*, go thou to my fear; *promise*, go thou to my distrust; *threatning*, go thou to my security, and the Word shall be like a perfume, which hath odour for every one.

Note.

These are good remembrances for all Hearers, to think that the Word is an Epistle from God unto them; that it is the Will wherein their Legacies are written; that it is a charge from the Judge of Life and death; that it is the meat whereby they live; that it is the seed, which if it grow they are fruitful, if it grow not they have no fruit: but these are general matters, my desire is to teach you a correspondious way of hearing, which you have not heard before; that as the Word is called a *brief Word*, so you may learn it briefly: for it is not gainful unto us, as it is to Lawyers, Physicians, and Chirurgeons, to keep you long in hand; but to heal you, and dispatch you quickly, as Christ healed the Lepers.

This age hath devised divers methods to learn many things in shorter time then they were learned of old: A man may spend seven years in learning to write, and he may meet with a Scribe which will teach him as much in a moonth. A Prentise may spend nine years in learning a Trade, and some Master (if hee were disposed) would teach him as much in a twelve moonth. A man may fetch such a compass that hee may bee a whole moonth in going to *Barwick*, and another which knoweth the way will go it in less than a week: so to every thing there is a further way, and a neerer way, and so there is to knowledge. You do not remember the hundredth part of that which you have heard, and to morrow you will not remember the tenth note which you have heard this day. It may bee that some will remember more: and why not thou as well as he? because one useth an help of his memory, which the other useth not. If you will use his policy, you shall remember, as well as he: for let him neglect his help, and the best memory here shall not carry away half which hee marketh now, until it bee night. When the Woman of *Samaritan* heard Christ speak of a water, of which he that drinketh shall thirst no more; Oh (saith she) give me of that water: so, now you hear of such a way, you would faine know it: but will you use it? I wish that I were such a messenger, that

that I could compel you unto it: for truly until you use it, you shall never learn faster than you do. Now I think you have a desire to hear it, I will shew it unto you: first, in mine opinion two things out of every Sermon are especially to be noted: that which thou didest not know before, and that which speaketh to thine own line: for so thou shalt increase thy knowledge, and lessen thy vices.

Now if thou wouldest remember both these a year hence as fresh as now, this is the best policy that ever thou shalt learn, to put them presently in practice: that is, to send them abroad to all the parts of thy soul and members of thy body, and reform thy self seembably to them, and thou shalt never forget them, for thy practice remembreth them. But before this you must use another help, that is, record every note in thy mind, as the Preacher goeth: and after, before thou dost eat, or drink, or talk, or do any thing else, repeat all to thy self. I do know some in the Univerſity, which did never hear good sermon, but as soon as they were gone they rehearsed it thus, and learned more by this (as they said) than by their reading and study: for recording that which they had heard when it was fresh, they could remember all, and hereby got a better facility in preaching than they could learn in books. The like profit I remember I gained when I was a scholler by the like practice.

The Philosophers and Orators that have written such volumes, have left in their writings, that this was the keeper of their learning, like the bag which beareth the treasures. Therefore I may say with Christ, that the wicked are wiser than Christians: for the Orators and Philosophers used this help in hearing of earthly things, and we will not use it in hearing of heavenly things. The only cause why you forget so fast as you hear, and of all the Sermons which you have heard, have scarce the substance of one in your heart, to comfort or council you when you have need, is because you went from Sermon to dinner, and never thought any more of the matter: as though it were enough to hear, like sieves, which hold water no longer than they are in a river.

Note

What a shame is this to remember every clause in your Lease, Note this well, and every point in your fathers Will: nay, to remember

The Art of Hearing.

an old tale so long as you live, though it be long since you heard it, and the lessons which ye hear now, will be gone within this hour, that you may ask, what hath stolen my Sermon from me? Therefore that you may not hear us in vain, as you have heard others, my exhortation to you is, to record when you are gone, that which you have heard. If I could teach you a better way, I would: but Christs Disciples used this way when their thoughts rose upon this speech, and made them come again to him to ask the meaning, the Virgin his mother used this way when she pondered his sayings, and laid them up in her heart: the good hearers of *Barnas* used this way, when they carried *Pauls* sermon home with them, that they might examine it by the Scriptures. This difference is noted between *Jacob* and his sons, when *Joseph* uttered his dream, his brethren gave no regard to it: but it is said that father *Jacob* noted the saying. Therefore this must needs be an excellent way. For if *Joseph* and *Mary*, and Christs Disciples should speak unto you as I do, and shew you a way to hear, they would shew you the same way that they used themselves. You cannot tell how much it will profit you until you practise it, do you try it one month, &c if you love knowledge, I am sure you will use it while you live: but if you will not use it for all that can be said, truly you shall be like the old women which *S. Pauls* speaks of, which were always learning, and never the wiser.

This is our first lesson unto you, *Take heed how you hear*: I may say now, take heed how you read too. For there are books abroad like *Ismaels* scotter, like *Rabshakeb* his railings, like the songs which were made against *David*, which may write for the title of their books, *Fools in print*. If *Hiel* had not built *Jericho* again, these might bee fit work men for such a frame.

If you must *Take heed how you hear*, then we must take heed *how we preach*: for you hear that which we preach. Therefore *Paul* putteth none among the number of Preachers, but they which *car the word aright*: that is, in right words, in right sense, and in right method: and because none can do this without study and meditation, therefore he teacheth *Timothy* to give attendance to doctrine: that is, to make a study and labour of

Luke 8

Luke 8
Act. 17

Gen. 37. 13
Note.

1 Tim. 3. 7

Ezay 36

1 King. 16. 34

Of negligent
preaching.
1 Tim. 4. 13

The second Sermon.

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as for as Saint Peter saith, that in *Pauls Epistles* there be many things hard to understand so in *Peters Epistles*, and *Johns Epistles*, and *Jamess Epistle*, there be many things too, which David before called, *The wonders of the Law*, and Paul calleth *The mystery of Salvation*; and Christ calleth, *A treasure hid in the ground*. Therefore *Salomon* confesseth, that hee studied for his doctrines, *Ecclesiastes 12. ver. 10.* Although he was the wisest and learnedest man that ever was, yet he thought that without study he could not do so much good. *Daniel* was a Prophet; and yet he desired respect to interpret *Nebuchadnezars dream*. Is the Scripture lighter than a dream, that we should interpret it without meditation? It seems then that *Salomon* and *Daniel* would not count them Sermons, which come forth like untimely births, from uncircumcised lips, and unwashed hands; as though they had the spirit of commendation. What is good, but they which sell the refuse thereof, are reprieved: *Amos 8. 11.* So preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vain, and the other takes the word of God in vain. As every sound is not musick, so every Sermon is not preaching, but worse than if hee should read an *Oratorie*. For if *Jesus* would have us consider what we ask before we come to pray, much more should we consider before we come to preach; for it is harder to speak Gods word, than to speak to God: yet these are Preachers risen lately up, which shroud every absurd Sermon under the name of the simple kind of teaching, like the *Papists Priests*, which made ignorance the mother of devotion: but indeed to preach simply, is not to preach unlearnedly, nor confusedly, but plainly, and perspicuously, that the simplest which doth hear, may understand what is taught, as if he did hear his name.

Psal. 119

Ephes. 3

Dan. 6. 28
Note ye Preachers.

Note.

But if you will know why many Preachers preach so barely, loosely, and simply, it is your own simplicity which makes them think that if they go on and say something, all is one, and so fault will be found: because you are not able to judge in or out; and so because they give no attendance to doctrine, as *Paul* teacheth them, it is almost come to pass, that in a whole Sermon, the hearer cannot pick out one note more than he could gather himself; and many loathe preaching, as the Jews
abhorred.

Bad Hearers
make bad
Preachers.

The heavenly Thrift.

Next ye Preachers, abhorred the sacrifice for the flubbering Priests, which cared not what they offered: and the greater sort imagine that there is no more wisdom in the Word of God, than their teachers shew out of it. What a shame is this, that the Preachers should make preaching bee despised? In the 48 of *Jeremiah*, there is a curse upon them which do the business of the Lord negligently: if this curse do not touch them which do the chiefest business of the Lord negligently, it cannot take hold of any other. Therefore let every Preacher first see how his noes do move himself; and then he shall have comfort to deliver them to other, like an experienced medicine, which himself hath proved.

Thus much of preaching: now to you which hear. Think that you are gathering Manna, and that it is God which speaks unto you, and that you shall give account for every lesson which you hear: and therefore record like *Mary* when you are gone, and the seed which wee sow, shall grow faster than the seed which you sow.

FINIS.

**THE HEAVENLY
THRIFT.**

Luk. 8. vers. 18.

Whosoever hath to him shall be given. & whosoever hath not, from him shall be taken, even that which it seemeth that hee hath.

THe next words before are, *Take heed how you hear*: the reason follows: to make us take heed how wee hear, he saith, *whosoever hath, &c.* This sentence hath two hands (as it were) one giveth, and the other taketh: therefore one calleth it a comfortable saying, and a dreadful saying: for it blesteth some and curseth other; like *Moses* who saved the Israelites, and slew the Egyptians. *Whosoever hath to him shall be given*: there goeth the blessing. *Whosoever hath not from him shall be taken*: there runneth the curse. Thus looking back to the words before, viz. *Take heed how you hear*: this

Doctrin commeth unto us, That he which taketh heed how he
 heareth, sprouteth and flourisheth like a twigge which hath life
 in it; till it come to a tree: but he which taketh no heed how he
 heareth, fadeth and withereth like a stock which is dead, untill
 he hath not only lost the gifts which he had, but till the Spirit
 do leave him too, and hee seem as naked to men, as *Adam* did
 to God. The like sentence is in the 21. of *Saint Matthew*, where
 it is said, *The kingdom of heaven shall be taken from you, and
 shall bee given to a Nation which will bring forth the fruits
 thereof*: there is a taking from them which bring no fruits, and
 a giving to them which bring fruits. The like is in 21 of the *Re-
 velation*, where it is said, *Let him that is just, be just still, and
 let him that is filthy, be filthy still*; whereby it is meant, that the
 just shall be more just, and the filthy shall be more filthy. The
 like is in the fifteenth of *Iohn*, v. 2. where it is said; *Every branch
 which bringeth no fruit, bee taken away: but every branch
 which bringeth forth fruit, bee purged, that it may bring
 forth more fruit*. The like is in the five and twentieth of *Ma-
 thew*, where this sentence is repeated again, after the parable of
 the Talents: as to one servant were committed five Talents, and
 to another two, and to another one, to increase and multiply; and
 he which used his Talent, doubled it; and hee which hid his Ta-
 lent, lost it: even so to every man God hath given some gift of
 judgement, of tongues, or interpretation, or counsel to imploy
 and do good; and he which useth that gift which God hath
 given him to the profit of others, and Gods glory, shall re-
 ceive more gifts of God, as the servant which used two Ta-
 lents, received two more: but hee which useth it not, but
 abuseth it, as many do, that gift which he hath, shall be taken
 from him, as the odde Talent was from the servant which had
 but one: shewing, that one gift is too much for the wicked,
 and therefore it shall not stay with him. One would thinke it
 should be said; Whosoever hath not to him shall bee given,
 and whosoever hath, from him shall bee taken: for God bid-
 deth us give to them which want. But this is contrary: for he
 taketh from them which want, and giveth to them which have.
 It is said, that our thoughts are not like Gods thoughts: and so
 our gifts are not like Gods gifts: for hee giveth spiritual things;

and wee give temporal things. Temporal things are to bee given to them which have not, but spiritual things to them which have. Therefore Christ calleth a doe to receive his word, and Spirit, and grace, but them which hunger and thirst, which is the first possession of heaven. When it is said, *it shall be given*: God sheweth himself rich and bountifull, because hee giveth to them which have: that is, hee giveth after he hath given: for *where hath any that he hath not received?* Therefore none can say as *Isaiah* said to *Isaiah*, *Hast thou but one blessing my father?* For he blesteth, when he hath blest, as a spring runneth when it hath runne: First, Mark the growth of Gods gifts in them which use them, how he watereth his seed like a Gardener, until it spring in the earth: and after, hee watereth it again, until it bring forth fruit upon the earth: therefore God is called, *The Lord of the harvest*, because the seed, and the blade, and the ear, and the corn, and all do come from him. After, you shall see the want and the Eclipse of their gifts which use them not, how their learning, and knowledge, and judgement doth betray them, as strength wear from *Sampson* when hee had lost his hair: till at last they may say like *Zachariah*, *When did the Spirit depart from me?* When did love depart from mee? When did knowledge depart from me? When did my Zeal depart from me?

Mat. 9. 12

1 King. 22

The first part of this sentence is like the graduation to him which used his talent, in the 25. of *Mat.* *Good and faithful servant, I will make thee Lord over much.*

The second part is the Obligation to him which hid his Talent, *Negligent and faithfull servant, take his talent from him.* So God becometh here to separate between the sheepe and the goats, *Jesus* shall not be cursed, because *Esaie* is cursed: neither shall *Esaie* be blessed, because *Jesus* is blessed, but the Lord knoweth who are his, and who are not: and therefore he saith, *Whosoever hath; and whosoever hath not:* as though hee knew them all, whosoever they be.

This Scripture was performed before it was written. For when *Adam* served God, God served him: hee consulted for a Mansion for him; he consulted for more for him: hee consulted

and for recompence for him: untill *Adam* rebelled against God, wee read of nothing that God did, but his works for *Adam* his days together; as though hee had been hired to labour for him. But when hee left his innocency, then God beganne to take againe that which he had given him: he lost his wisdom, hee lost his quietnesse, hee lost his liberty, hee lost his glory, hee lost his dwelling, like the man which fell among thieves. Thus while *Adam* had righteousness, it might be said of him: *Whoever hath, to him shall be given.* And when he had not righteousness, it might be said of him too: *from him which hath not shall be taken.* God is called a *Father*, because he is like a *Father*, which taketh a pleasure to see his son thrive, and grieveth to see him unthrifty. First, hee giveth us a stock, to prove our husbandly: and then if wee thrive with that, hee doth adde more unto it, now a little, and then a little, untill at last the inheritance come too. As they which try a vessel, first put water into it, to see whether it will hold water, then they commit wine into it: so, first, God giveth us one grace, if we use that well, then he giveth another, and another, and another, according to that, *He which is found faithful in a little, that he make Lord over much.* My *Father* (saith Christ) is an *Husbandman*. John 14. shewing that as wee dress the ground, that it may bring forth fruit: so God dresseth us, that we may bring forth fruit. All cometh not at once: but as the body groweth, so the Spirit groweth: first, good thoughts, and then good speeches; and then good works: as the blade followeth the seed, and the ear the blade, and the corn the ear. Look how in our first generation one thing comes after another: so it is in our second generation: As the child springeth in the mothers womb, from a gelly unto milk, and from milk to blood, and from blood to flesh; and she knoweth not how it groweth, till it come forth: so the spirit groweth in us: and wee see not how it groweth, but that it is grown. Faith calleth to love, and love calleth to obedience, and obedience calleth to constancy, and one grace is the foundation of another. Therefore *Paul* saith, *whom he predestinated, whom he called: whom he called, whom he justified, and whom he glorified.* Thus as the rich easily grow richer: so the good easily grow better.

better: he which hath power to ask, hath power to receive: for it is said, *Ask and ye shall receive*; he which hath power to seek, hath power to finde; for it is said, *Seek and ye shall finde*: hee which hath power to knock, hath power to enter; for it is said, *Knock, and it shall be opened unto you*. As Gods riches are infinite, so he is never weary of giving; when a man serveth God, at last it commeth to this, that God delighteth (as it were) to do him good; as it is said, *Jer. 32. and Mich. 7. I will delight to do them good.*

2 King. 2. 20

Now when it commeth to this passe, that God hath a delight to do a man good; then ask *what thou wilt* (saith Solomon to his mother) *and I will not say thee nay*: so ask what thou wilt, and God will not say thee nay. Hee which hath the Sonne, may have the Father; he which hath the *Wedding garment*, may have the wedding feast; hee which hath the spirit of *Elisha*, may have the spirit of *Eliab*, he which commeth unto Christ, may make Christ come unto him: as when the sonne came toward the father, the father met him in the way; shewing that God is as ready to give, as we to ask. When *David* did well, *Nathan* said unto him, *The Lord hath given thee this, and this, and this: and if that had not been enough, he would have given thee such and such things*: shewing us, that the cause why wee have not such and such things, is, for that wee are not thankfull for these and these things. When the Eunuch beleaved, he said, *What letteth me to be baptized?* So when thou beleevest, thou maist say, What letteth me to be loved? what letteth me to be blessed? what letteth me to be saved? and as *Phillip* said, *Nothing*: so Christ saith *Nothing*, but *he is unto thee as thou beleevest*. From that day, righteousness standeth over their heads, as the Sun did over *Joshua*, and they renew their virtues, as the Eagle reneweth her youth. Therefore when *Isaac* had said, *Jacob have I blessed*: he addeth, *and he shall be blessed*: as if he should say, Hee beginneth to be blessed now, but he shall be more blessed: so they which are blessed of God, shall be more blessed, rising and rising like the Sun, until it come to the height.

A. 3. 8

When God had begun to blesse, he saith as he said to *Abraham*, *What shall I hide from him? what shall I keep from him?* As though one of his gifts did bind him to give another: there-
fore

fore his mercies are called *everlasting mercies*, because which they begin, they have no end. So soon as he had moved *Solomon* to pray for *Wisdom*, he gave him *Wisdom*: So soon as he had moved *Abraham* to go from his Country, he began to guide him: So soon as he had moved *Gideon* to fight, he began to strengthen him. Gods mercies are *multiplied* to rain, first it rains small drops, and after fall great drops, and the small are signs of the great. First, you see *Elisha* with a single spirit, and after you see him with a double spirit; First, you see *Paul* sitting at *Gamaliel's* feet, and afterward you see him preaching in *Moses's* chair: First you see *Timothy* a student, and after you see him an Evangelist; First you see *Cornelius* praying, and after you see *Peter* instructing, First you see *David* repenting, and after you see *Nathan* comforting: First you see the Disciples worshipping, after you see the Holy Ghost descending; First you see the *Wise men* seeking Christ, and after you see them together with Christ: First you see the Son coming toward the Father, and after you see the Father coming toward the Son: First you see the Eunuch reading, and after you see him understanding, and after you see him believing, and after you see him baptized. Most notable is the example of *Nathaniel*, so soon as he believed, Christ remembered this promise and said, *Believest thou for this, thou shalt see greater things than these?* So he gave more to him which had some. That which he said to *Nathaniel*, he saith to all which are like *Nathaniel*, believest thou this Sermon, thou shalt hear other Sermons than this? Repentest thou for this example, thou shalt see other examples than this? Lovest thou for one benefit, thou shalt receive more benefits than one? Honourest thou God for his gifts upon others, thou shalt feel his gifts upon thy self? for *Hee which keepeth Israel doth not sleep, but watch*. What doth he watch? He watcheth who seeketh for comfort, and who looketh for wisdom, and who prayeth for faith, and who instructeth for patience, that he may give abundantly to him which desires fervently.

If he see one pray like *Cornelius*, hee sendeth another to strengthen him like *Peter*: If he see one study like the Eunuch, hee sendeth another to instruct him like *Philip*: If he see one

Note.

. 325

1 Sam. 3.

mourn like *David*, hee sendeth another to comfort him like *Nathan*: If he see one willing like *Ezra*, he sendeth another to enable him like the *Seraphin*: If he see one that thinketh well, hee teacheth him to speak well: If hee see one that speaketh well, hee teacheth him to do well: If hee see one do well, hee teacheth him to continue well: If hee see one meek like *Moses*, he maketh him like *Solomon*: If hee see one wise like *Salomon*, he maketh him righteous like *Abraham*: If hee see one righteous like *Abraham*, he maketh him patient like *Job*: If hee see one patient like *Job*, he maketh him penitent like *Peter*: If hee see one love one virtue, he maketh him love another virtue: If hee see one hate one vice, he maketh him hate another vice: If hee see one like one Sermon, he maketh him like another Sermon; when he hath him in his School, and hee cometh once to this, to say like *Samuel*, *Speak Lord for thy servant heareth*, then hee taketh him up to the mount like *Moses*, and openeth his heart unto him, teaching him a way to make use of all that he seeth, and of all that he heareth, and of all that hee readeth, and of all that he feeleth. Thus when God hath strained and fined him, hee is apt to every good work, and takes all occasions to do them. If he but see one pray, his heart burneth to pray too: If he see one reading, he hath a mind to read too: If he see one meditating, he hath a zeal to meditate too: If he see one sorrowing, he hath a desire to sorrow too: Like the Disciples, which when they heard *Peter* say, *We go a fishing*, they said, *we will go a fishing too*. After this, every benefit maketh him thankful, every instruction maketh him fearful, and he is never well, but when he is walking with God like *Enoch*, or when Christ is speaking to him, or when hee is speaking to Christ; for when God meeteth with his children, like a Nurse, he emptieth himself of his milk, according to this Text which we now handle, *To him which hath shall be given*.

Thus when you use those gifts well which you have, the Lord will come unto you, and say that your heart may hear him, *Good servant and faithful, I will make thee Lord over much*: thy seed shall become a tree, thy spirit shall be doubled. First, Thou shalt have a love to hear, read and meditate; after thou shalt have a like knowledge to judge and speak of Gods Word,

of

The heavenly Thrist

of the spirit, and of doctrines; then thou shalt ascend to faith, which will bring thee unto peace of conscience; then thou shalt meet with good books, and God will send thee Teachers to instruct thee, and encourage thee, like the Angels which came to Christ when hee hungered. Thus a Traveller passeth from Town unto Town, until hee come to his Iune; so a Christian passeth from vertue to vertue, until he come to Heaven, which is the journey that every man must endeavour to go till death.

It followeth. *And whosoever hath not from him shall be taken, even that which is seemeth that he hath.*

As the Lord saith to his faithful servant, *Thou shalt be ruler over much*: So he saith of his sloathful servant, *Take his Talent from him*. Here is one like Jacob whom God loveth, to him (he saith) *shall be given*; Here is another like Esau whom God hateth, from him (he saith) *shall be taken*: So one may say like Job, *The Lord hath given*; and the other may say like Job, *The Lord hath taken*. But from whom doth he take from him which hath not. And to whom doth he give? To him which hath. In this God seemeth not to deal his gifts charitably; for he should give to them which want. Joseph marvelled to see Jacob lay his left hand upon *Manasse*, and his right hand upon *Ephraim*, as though the younger should be more blessed than the elder. *Isai* marvelled to see *Samuel* chuse the least of his sons before the tallest; as though the unfittest were the fittest. So it is marvel that he which commandeth us to give unto them which want, should take from them which want, and give to them which have. *Isaac* would not have blessed Jacob but *Esau*; but God would have him bleis Jacob and not *Esau*; *Joseph* would that *Manasse* should have more than *Ephraim*, but God would that *Ephraim* should have more than *Manasse*. As God loveth not as man loveth, so he giveth not as man giveth. Why should *Abraham* have three Angels, and *Isa* but one, and *Bartholomew* but one, and *Mattheus* none? Why should not *Philip* go up the mount, as well as *James*? Why should not *James* behold God as well as *Moses*? why should not *Moses* go to *Canaan*, as well as *Caleb*?

According to our love is Gods love; and according to our hatred

Gen. 49. 4

John 1. 16

2 Chro. 24.

hatred is Gods hatred. *Reuben* should have had as good a blessing as *Judah*, but when *Jacob* blessed him (*Gen. 35. vers. 27.*) he remembered his sin with *Bilhah*, and therefore curbed his blessing: for when he blessed him, he said, *Thou shalt not be excellent*: as if he should say, *Reuben*, thou shalt have something, but thou shalt not have so much as thou shouldest have had, because of thy uncleanness with *Bilhah*: So *Moses* should have gone to *Canaan* as well as *Caleb*: but God remembered his murmuring at the waters of bitterness; and when he desired to go into it, God would not hear him, but let him see it from an hill, and so he dyed. So the third servant should have received as many Talents as his fellows: but the Lord remembered how hee hid the Talent which he had, and therefore would give him no more, lest he should hide them too: so wee should have more understanding, more judgement, and more knowledge, but God seeth what we do with this, and therefore stayeth his hand lest we should abuse any more. This is *S. Johns* meaning when he saith, *God giveth grace for grace*: that is, where he findes one grace, there he giveth another. This is *S. Pauls* meaning *Rom. 1* where he saith, *The righte usnesse of God is revealed from faith to faith*: signifying that they which have faith shall have more faith. Therefore this is the fearfulllest sign, that wee have no faith, nor grace, if God do not increase our faith, and his graces in us: for to him which hath shall be given. Therefore if we had faith, we should have love; if we had love, we should have knowledge; if we had knowledge, we should have zeal; if we had zeal, we should have holiness: As hee which hath broken one Commandment, is made guilty of all; so hee which hath one vertue, is made partaker of all. It is said so long as *Jehoiadab* lived, *Joash* prospered and did well, because *Jehoiadab* instructed and guided him: but when *Jehoiadab* dyed, *Joash* goodness dyed with him, and he was never like himself after, but wained like his fathers: So there is a seed in the heart, which while it liveth and is softred, wee sprout and prosper as *Joash* did: but when that seed dyeth for want of cherishing, then wee begin to droop and fade, and decay again as *Joash* did. If one vertue be offended, shee hurteth all her fellows from us, as many of *Israhels* friends stunk with *Abime*.

beard

4. 2

David

David setteth forth the godly man like a tree planted by the waters side, which sprouteth and groweth, and bringeth forth fruit. Streight upon this, he saith, *It is not so with the wicked*, when he spake of growing, and flourishing, and fructifying, he saith, *It is not so with the wicked*. That is, it is contrary with the wicked, therefore their gifts are not like the tree planted by the waters side, but like the chaff which the wind bloweth away. Nay, saith David themselves are like chaff which the wind bloweth away. If they be chaff, then their fruit is chaff. The Gluttons table was for the ungodly, but the Lords table was for the holy, therefore he which had not the wedding Garment, had not the wedding feast. For if the Lord would cast pearls unto swine, why doth he forbid us to do so? Therefore it is not said, *Be it unto thee as thou desirest*, lest all should look to receive; but, *Be it unto thee as thou beleevest*, that all might care to believe. It is not said to them that seek not, *Yee shall find*, but *Seek, and you shall find*. How should they enter which have not a hand to knock at the door? How should they receive, which have no tongue to ask the giver? How should they have wisdom, which have not the fear of the Lord, which is the beginning of wisdom? Thus as James saith, *Shew me thy faith and I will shew thee my love*; So God saith, *Shew me thy love, and I will shew thee my love*; as Christ was known at *Emaus* by breaking of bread, so you may know him here by dealing his gift. It is said when Joseph feasted his brethren, *Benjamins* mess had five times more than any of his brethren, because Joseph loved him more than the rest: So the mercie and graces of God will shew to whom his affection standeth. If you see Christ leaning on a mans breast, as John did on Christs breast, then may you say, This is a beloved Disciple; for as *Lydia* perwaded *Paul* and *Silas* to come to her house, saying, *If you judge me to be faithful come to my house*: so you may judge them to be faithful to whose house the Lord cometh. If you ask *Solomon* to whom the Lord giveth wisdom and knowledge, he answereth, *To a man which is good in his fight*, shewing that those men are gracious in Gods sight, as Joseph was in *Pharaohs*. Contrariwise, if you see God flying from a man, as David fled from *Saul*, that is withdrawing his spirit, as the master did his Talent, then you may say, this is not a faithful

Psal. 1. 3.

Psal. 1. 5.

Luke 16.

Marth. 22.

Prov. 1.

Gen. 43.

Ag. 16. 13.

Eccles. 1. 16.

full servant to his Master; for if he had used his Talent well, the Lord would increase it as he promised; but because he doth abuse it, therefore the Lord doth withdraw it again, as hee threatned.

To some God giveth, and never recalketh again; to some hee giveth, and after taketh it from them: As some Angels went up the ladder, and some went down; so some mens gifts increase, and some decrease. In the *Ephesians* the 4. Chapter you have God giving: In *Matthew* 21. you have him taking. In *Gen.* 1. you have God blessing; In *Gen.* 4. you have God cursing; In *Mat.* 24. you have God opening eyes; In *Esay* you have God shutting eyes. In *Dan.* 2. you have God making wise; In *Esay* 44. you have God making fools. In *John* 15. you have God dressing trees; In *Matthew* 3. you have God hewing down trees. When one Sea floweth, another ebbeth. When one Star riseth, another setteth. When light is in *Goshen*, darkness is in *Egypt*; When *Mordechai* groweth into favour, *Haman* groweth out of favour: When *Benjamin* beginneth, *Rachel* endeth. Thus wee are rising or setting; getting or spending; winning or loosing; growing or fading, untill wee arrive at Heaven or Hell. As *Elisha* his spirit was doubled, so *Saul*'s spirit departed. As the *Gentiles* become beleivers, so the *Jews* become Infidels. As *Saul* becommeth an Apostle, so *Judas* becommeth an Apostate. As *John* groweth in the spirit, so *Joash* decayeth in the spirit. As *Zarthus* turneth from the world, so *Domas* turneth to the world. As *Lydia*'s heart is opened, so *Pharaoh*'s heart is hardened; even as the thorns burn while the Vines fructifie. When *Isbosheth* was asleep upon his bed, *Baanah* and *Rechab* came and took away his life; So while men sleep and do no good, God commeth and taketh away their gifts. It was never said *Sampson* hath lost his strength, untill he bearkned unto *Dalila*. It was never said, *Saul* hath lost his spirit, untill hee bearkned not to *Samuel*. It was never said, *Take his Talens* from him, untill he hid it in the ground. One sin openeth the door for many vertues to go out. While *Jacob* stayed with *Laban*, *Laban*'s cattel increased, because God blessed him for *Jacob*'s sake; but when *Jacob* went from him, many of *Laban*'s sheep went with him, and he grew poor again; So while the love

love of righteousness is with thee, to husband thy knowledge and wisdom like *Jacob*; thou shalt thrive in grace, and one day shall teach another; but when that steward departeth from thee, then look that thy wisdom and knowledge, and judgement should decrease, as fast as the widows oyl increased: the world will win the flesh, and the flesh will win the spirit, and one sin will cry to another, as the *Monk* did at the River, *Now Meab to the spoyle*, now sinnes to your spoyle; then thy knowledge shall flye as though it were afraid to bee taken captive of ignorance, thy love shall not abide thy hatred; thy humility shall not abide thy pride; thy temperance shall not abide thy concupiscence. As thou seest the leaves fall from the trees in a boisterous wind, so thy graces shall drop away one after another, as though thou wert in a consumption. As the Ark would not stay with the *Philistines*, so the grace of God will not stay with sinners, but flyeth from them like persecutors. *David* was not so ready to flye from *Saul*, but the Spirit was as ready to flye from him too. This must come upon all which sin like *Sampson*, their strength must depart from them, until they learn the *Nether* whence it came. This sentence is such a medication, that he which would preach it to the quick; had need to have an eye in all mens hearts; to see how one vertue dieth witer another, until the soul die too.

Din. 4.

As there is a fall of leaves, and an eclipse of the Sun, and a consumption of the body, so there is a fall of gifts and an eclipse of knowledge, and a consumption of the spirit. It is strange to see how wisdom, and knowledge, and judgement do shun the wicked, as though they were afraid to be defiled. As *Barak* would not go unless *Deborah* would go with him; so knowledge will not stay, unless vertue will stay with her: To this *Jeremy* pointed when he mocked the *Jews*, for saying Knowledge shall not depart from the Priest, nor counsel from the wise, nor the word from the Prophet: To this *Esay* pointed when he saith, The wisdom of the wise men shall perish, and the understanding of the prudent shall be hid; as if he should say one day Christ will tell you, that whosoever hath not from him, &c. And when you hear that saying, then remember these examples how her hath fulfilled it before. After come the *Apollon*, and

Jei. 18. 18.

Esa. 26. 14.

and they shew some *hardened*, some *bewitched*, some *blinded*. *Paul* tells how *Dymas* fell away; and *John* sheweth how many fell away. Thus the Prophets and Apostles on either side, and Christ in the midst, hold up this threatening as if it were a pit, which all are falling into. The soul of man is called the *Temple of the holy Ghost*. As God pulled down his *Temple* when it became a den of thieves; so he forsaketh the *Temple of the soul*, and taketh his graces from her (as from a divorced spouse) when it lusteth after other loves. With any Talent he giveth this charge, *Use and increase it until I come*: being left, at last he cometh again to see what we have done. The seed was sown, this year the Lord calls for fruit, and none will come; the next year, and the next after, and none comes; at last the curse goeth forth, *Never fruit grow upon thee more*. Then as the fig-tree began to wither; so his gifts begin to pair, as if a worm were still gnawing at them; his knowledge loseth his relish like the *Jews Mauna*; his judgement rusts like a sword which is not used; his zeal trembleth as though it were in a palse; his faith withereth as though it were blasted; and the image of death is upon all his Religion. After this he thinketh like *Samson* to pray as he did, and speak as he did, and hath no power, but wondereth like *Ziakkab* how the spirit is gone from him. Now when the good spirit is gone, then cometh the spirit of blindness, and the spirit of error, and the spirit of fear, and all to seduce the spirit of man. After this, by little and little, first he falls into error, then he comes unto heresie, at last he plungeth into despair; after this if he inquire, God will not suffer him to learn; if he read, God will not suffer him to understand; if hee hear, God will not suffer him to remember; if hee pray, God seemeth unto him like *Baal*, which could not hear; at last he beholdeth his wretchedness, as *Adam* looked upon his nakedness, and mourneth for his gifts, as *Rachel* wept for her children, because they were not. All this cometh to pass, that the Scripture might be fulfilled, *Who so ever hath not, from him shall be taken that which he seemeth to have*. As the ship sinketh upon the sea while the Merchant spotteth upon the land, and makes him a bankrupt when he thinketh that his goods are coming in; So while wee are secure, and the heart spendeth, and the ear bringeth

not in, by little and little the stock decayeth, and more become bankrupts in Religion, than in all trades beside. When a man sinneth, hee thinketh with himself, I will do this no more: after another sin promiseth as much profit as that, and hee saith again, I will do this no more: presently another sin promiseth as much profit as that, and hee saith again, I will do this, and no more. There goeth strength, and there commeth a wound: so the soul bleedeth to death, and knoweth not her sicknesse till shee bee at the last gaspe. Even as a man undresseth himself to bed: first, Hee casteth off his cloak, then his coat, and then his doublet: So when God riseth our Hearts, hee pulleth away one feather after another: first, hee wounds his faith, after hee strikes his love, then hee blindeth his knowledge: then, hee shall have no delight to hear the Word: after, hee shall grow to hate the Preachers of the Word: at last, hee shall even hate the Word it self. This is the bleeding of the soul, or the spirituall consumption, when graces drop away, as the hairs fall from an hoary head before death. Let *Achitophel* bee a spectacle for all to fear, hee was counted a wise man and a deep Counsellor: yet because it was the wisdom of the flesh, the story saith, that God turned his wisdom into folly: And that hee might seem foolish (as hee was indeed). God made him to hang himself, whereby his folly was made notorious than his wisdom. But most notable is the example of persecuting *Saul*: when he began to fall, he ran headlong: First, hee fell in hatred of *David*, then he fell in hatred of God, after, God fell in hatred of him: anon the Spirit departed from him: at last he sought for help at Witches, which he had condemned before. This is the property of sin, to spur a man forward, until hee commit that which hee condemneth himself, that hee may bee tormented of his owne conscience. Now if I might apply this Scripture, as Christ saith, Are there no more sinners but they, upon whom the Tower of *Sibila* fell? so I may say, Is the talent taken from none but from him which hid it in the ground? Nay, *Saul* was but a type of many which should lose the Spirit; *Sampson* was but a type of many which should lose their strength: *Demas* was but a type of many which should embrace the world. As *David* cryeth, *How are the mighty overthrown!* so we may mourne and say, How are the

the grapes cooled, how are the diligent tried? They which should season others, are become like the white of an egg, which hath no taste: once they seemed to have fruit, but now they are not larded with leaves. As God cried unto *Adam*, *Adam, where art thou?* so they may cry, *Zeal, where art thou?* Learning, where art thou? Conscience, where art thou? Love, where art thou? they which shined like the Sunne when they were, seem now to be eclipsed of their light. The world hath wonne the flesh, the flesh hath wonne the spirit, and *Jordan is turned back*. As God took heat from the fire when it would burn his children, so hee taketh knowledge from the learned, when they turn it to evil. Now, when they see such ruines of their gifts, with what heart can they think, *I am the tree whom Christ accurseth, or I am the servant of whom it is said, Take his talent from him?* Therefore I say to you, as Christ said, *Remember Lot's wife*: as her body was turned into salt, so your Wisdom may turn into folly, your knowledge may turn into Ignorance, your understanding may turn into blindness, your zeal may turn into coldness: therefore let all which have a Talent, take heed how they use it. Three things I note in these words, and then I end. First, Christ saith not, It shall be taken from them which have, but from them which *seem to have*. Let them which stand, should fear to fall, *Paul* saith not, Let him which standeth, take heed lest he fall; but, *let him which thinketh he standeth*: so, lest they which have the Spirit should fear, Christ saith, *It shall be taken from them which seem to have*. Mark how warily the scripture speaketh; for this speech doth shew that many shall fall, and yet it doth shew that none shall fall; but they which *seem* to stand: that none shall lose the Spirit, but they which *seem* to have it. For if Christ would take from them which have, as he giveth to them which have, hee would not say, they which *seem to have* at his taking, no more than he said at his giving. So we have a comfort in this terror, like the honey which *Samson* found in the Lyons' jaws: for if God will take from none but them which *seem to have*, then we need not fear, unless we be hypocrites: for the threatening is made to none but them which *seem*. Secondly, this speech doth shew, that many have that shew of holiness which *Paul* speaketh

speakeſt of, wherewith they would deceive God, and deceive
themſelves: you have *Pilate* waſhing his hands in hypocriſy, as
well as you have *David* waſhing his hands in innocency: you
have the *Sichemites* with their Circumciſion, as well as the *Iſra-
elites* with their Circumciſion: you have the *Saducees* with
their Doctrin, as well as the *Apoſtles* with their doctrin: you
have the *Phariſee* with his prayer, as well as the *Publican* with
his prayer: you have the *Pythoniſt* with her confeſſion, as well
as *Peter* with his confeſſion: you have the *Exorcists* with their
Jeſus, as well as *Paul* with his Jeſus: you have *Satan* with his
Scripture, as well as *Chriſt* with his Scripture: you have *Judas*
with his kiſſe, as well as *Jonathan* with his kiſſe: you have *Cain*
with his ſacrifice, as well as *Abel* with his ſacrifice: you have
Eſau with his tears, as well as *Mary* with her tears: you have
Achitophel with his wiſdome, as well as *Salomon* with his wiſ-
dome: you have *Zidkijah*, with his ſpirit, as well as *Elisha* with
his Spirit: you have *Jezabel* with her falſe, as well as *Ana*
with her falſe: you have the *Harlot* with her vows, as well as
Jacob with his vow. Of all theſe the Scripture is fulfilled, *That*
which they ſeemed to have was taken from them.

Act. 8
Mat. 4.

This is the firſt note. The very ſhew of godlineſſe ſhall be ta-
ken from them which have not goodnelle in ſelf: loſt men
ſhould content themſelves with ſhews and ſhadows. Chriſt
ſaith, *That which he ſeems to have ſhall be taken from him:* as
if he ſhould ſay, Take away his Talent, and his napkin too, that
he may not ſeem to have a Talent, as *Moses* ſaith, *I will not*
have a boſe behind. They ſhall not ſeem juſt, nor wiſe, nor ho-
neſt, but I will make thee as naked to men, as *Adam* was to me.
Even as the Fig-tree, becauſe it had no fruit, was ſpoyled of his
leaves, which ſhewed like fruit: ſo they which have made ſhip-
wrack of honeſty, ſhall make ſhipwrack of credit too. Their
name ſhall go with a brand upon it, like *Cain* the murderer,
Achan the thief, *Abſalom* the rebel, *Marius* the ſoreen: *Judas*
had for his tick, *Judas* which betrayed his Lord, Act. 1. *Jero-*
boam had for his tick, *Jeroboam* which made Iſrael to ſin. *Do-*
mas had for his tick, *Domas* which embraced the world. *Mari-*
us ſin doth perſeure and vex the ſinner. Indeed, *Domas* had
embraced the world, but he would not have the world to know
it.

The Magistrates Scripture.

It: but see first how God makes *Paul* to know it, and after, he makes him to proclaim it, that now *Demas* is not onely an hypocrite, but known to be an hypocrite, like a rogue which is burned in the ear. When *Jeroboams* wife came to the Prophet to enquire of her sonne, shee disguised her self, because shee would not bee known: yet the Prophet knew her; for so soon as shee knockt at the door, hee called, *Come in, Jeroboams wife*: so though men disguise themselves with sober countenances, and holy speeches, and honest company, because they would not bee known, yet when God seeth an hypocrite, he will pull his vizor from his face, as *Adam* was stript of his fig-leaves, and shew the Anatomy of his heart, as though his life were written in his forehead; and he shal marvel how men know that which he scarce thought had been known to God.

Thus hee which hath made the day, can bring forth thy righteousness like the light: he which hath made the night, can bring forth thy wickedness like the darke. Therefore *Solomon* saith, *The candle of the wicked shall be put out: that is, the least light that he hath shall be quenched. Prov. 17.*

Thus you see how God will increase your gifts, if you use them; and how God will decrease them, if you use them not. Now let us pray that he will teach us this use; that we may receive his blessing.

FINIS.

THE MAGISTRATES SCRIPTURE.

Psal. 82. 6, 7.

I have said, Ye are Gods, and ye are all the children of the most high.

But ye shall die as a man, & ye Princes shall die like others.



May call this text *The Magistrates Scripture*, Considering the state of Kings and Governours, how much good they might do, and how little they perform, GOD becomes a remembrancer unto them. And first, shew what a high calling Princes and Rulers have, and then, lest

lest they should be proud of it, and make their magistracy a chair of castles, he came upon them again, as though he had another message unto them, and tells them; that though they be above others, yet they shall dye like others; and though they judge here, yet they shall be judged hereafter, and give account of their Stewardship, how they have governed, and straight way, their subjects, how they have obeyed. A good *Memento* for all in authority, so to deal in this kingdom, that they lose not the kingdom to come.

I have said yet one gods, etc. How can he call them gods, which calls himself the only God? and faith, *There are no more gods but he.* Eph. 4. 5. Rom. 9. 21. *I have made this Pharaoh his god,* saith God to Moses, Exodus 7. 2. because he had given him power to speak in his name, and to execute his judgements upon him: so he calls the Magistrates *gods*, because he hath given them power to speak to the people in his name, and to execute his judgements upon them. Out of this name, Rulers may learn how to govern, and Subjects how to obey. As the inferior Magistrate, standing next to the superior, our Magistrate, representing to us the will of our God, and God, must rule by the authority of God, and do nothing but as their Conscience tells them that God would do himself. Therefore they which use their power against God, which bear the person of God, and execute the will of the Devil, which make Laws against Gods Law, and his judgments for laws, are worse than *Pharaoh*, which would make himself to be God: and so much as in them lies, make God a Lye, because they cannot so well be called gods, as *Devils*, which will go to Hell.

11. 17. 18.

1 Sam. 1.
9. 14. 20. 21.

Numb. 21. 22.

I have said yet one gods, etc. Further this name informs us what kind of Rulers and Magistrates we desire, whose choice is more excellent than all other men, like gosses among sheep, or a King should be a man after Gods own heart, like David, as appeared in the first Book of Samuel, the thirteenth Chapter, and fourteenth verse. As all those whom God set over his people in his mercy, and not in his anger, had some note of excellency above the rest, which God chose them by, as it were the Magistrates, *the mildest man*, Num. 12. 3. or *the wisest man*, 1 Reg. 4. 11.

12. 17. 18.

1. 12. 13.

2. 11. 12.

Y

or

as the *justest* man, *Mich. 7. 2.* as though all these had met in one, the *inquisition* should have stayed there; and all give place to him; but our *virtues* are so mingled, that he which was called the *mildest*, is not called the *wisest*; and he which was called the *wisest*, is not called the *justest*; as though God found some defect in his own election. For when he chose one *mild*, another *wild*, and another *just*, he showed that he would have one which is *mild*, and *wise*, and *just* like himself: that is (as I may say) a man made even in print.

As *Paul* biddeth us *choise* *virtues*, which were *virtues* in *deeds*; *1 Tim. 3. 3.* so we should choise *Magistrates*, which are *Magistrates* indeed; that is, such as seem to be sent of God for that purpose, as *Pharaoh* chose *Joseph*, because he was the *best* in all the land, *Gen. 41. 33.* *Eliseus* thought that the *single* spirit was not enough; but required that the spirit of *Eliah* might be doubled upon him, because he was a *Prophet* which should reach others: so we should pick out them which have a double spirit to the *Magistrates*, because they must govern others; as God picked *Isaac* from *Ismael* in *Moses* room; he might have chosen any man of all *Israel*, which had the spirit of *wisdom*; but he chose *Isaac*, of whom he said, that he was full of the spirit of *wisdom*, *Deut. 34. 9.* the *wise* man if one be better than another, he should be chosen before the rest, because the best have sold, *And* *Isaac*, *Gen. 27. 26.* as though none were fit; but for want of *Angels*, we are fain to make *Magistrates* of men. Therefore as *Samuel* went over all the *Sons* of *Israel*, to select a successor to *Saul*; and put back one after another which thought themselves fit; yet there was but one amongst them which pleased God; and the *Prophet* could scarce discern him; so necessary it is, that this choise be committed to none but to *wisely*, because he which would have chosen the best, yet happened rather before him. Therefore there was such a scrutiny amongst the *Tribes* to finde out the man whom God had chosen, as *Isaiah* taught *Moses* to call out of all the people those which had *best* courage, and feared God; and dealt truly, and hated covetousness. Therefore a wicked man may not supply the place of God; as the *Scribes* and *Pharisees* sit in *Moses* chair; but as it is said of *Judas*, *Let another take his place*:

Mich. 7. 2.

Gen. 41. 33.

1 Tim. 3. 3.

Deut. 34. 9.

Mich. 7. 2.

place: so let better take their place for they which are called Gods, must be like God. If all should bee *holly as he is holly*; how much more should they be pure as he is pure; wise as he is wise, just as he is just, which bear his name, which supply his person, and guide the world unto good or evil? If the race should bee to the swift, and the battle to the strong; then as *Saul* did exceed all the men of *Israel* from the shoulders upward, so he which commands others, should exceed other in gifts of grace, that they may know him from the rest, and say, This is he, for he exceeds the rest in vertue as *Saul* did in stature, like the King of Bees, which is the fairest of all the hive. Therefore if *Pharaoh* would let none but *Joseph* govern Egypt, *Pharaoh* shall rise up against those Kings, which care not whom they place over their people, imitating *Rebekah*, which made them his companions, whom he should have expelled from his Court: 1 King. 12. 8.

Act. 1. 24.

1 Job. 3. 3.

Eccle. 9. 11.
2 Sam. 9. 1.

Gen. 43. 16.

Gen. 43. 16.

Prov. 24. 29.

Eccle. 3. 3. 8
35. 41.
1 Sam. 16. 13.

1 Sam. 18. 16.
2 Cor. 9. 8.
Num. 9. 8.
Psal. 2. 6.

Secondly, This excolleth the calling of Magistrates. As *Joseph* honoured *Joseph's* children, when he said, they should be called after his name; so God honourth the Magistrates when hee gives them his own name, calling them Gods, as though there were a kinde of God-head in them. These things pertain to the wise, and they themselves do not alwayes see it; yet he which hath a spiritual eye, and carries the pattern of God in his heart, may see another likeness of God in Magistrates, than in common persons. As the builders of the Temple had a special wisdom and spirit; which God gave them for that work which they were chosen to: So when *Samuel* had anointed *David*, he saith, That the Spirit of the Lord came upon *David* from that day forward, as though he had another spirit after, than he had before. There is a difference between Kings and inferior Magistrates: For the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make Laws for God, to reward for God, to punish for God, to speak for God; to fight for God, to reform for God, and therefore their battels are called *The Lords battels*, and their judgements, *The Lords judgements*, and their throne, *the Lords Throne*, and the Kings themselves by *Kings*, to shew that they are all for God like his hands: by some he rendereth

Math. 14. 18

1 Cor. 9. 1

Eccl. 9. 1

Math. 11. 29

Deut. 17. 10

1 Cor. 10. 1

1 Cor. 10. 1

1 Cor. 10. 1

1 Cor. 10. 1

Psal. 139. 21

Exod. 42. 17

Numb. 16. 16

1 Cor. 10. 1

1 Cor. 10. 1

1 Cor. 10. 1

Christ distributed the Loaves and the Fishes by the hands of his Disciples. This God requires of all when he calls them *gods*, to rule as he would rule, judge as he would judge, correct as he would correct, reward as he would reward, because it is said, *when they again stand by the Lord God Almighty, to do as hee would do, as a Schollar writes by a copy.* This is good study for Magistrates: in all their judgements, to consider what God would do, because they are in stead of God, I rule for God, I speak for God, I judge for God, I reward for God, I correct for God when as he would do and determine, he will be my Teacher. *They should think how Christ prays, when we pray, and how he speaks before we speak, because his actions are our instructions, so they should think how Christ would judge, before they judge, because Gods Law is appointed for their law.* Such a thought must needs level the way before them, and put them in mind of Gods good and just and holy judgements, because God is good, and just, and holy, and his will is his law. *Thirdly, they are called *gods* to teach them how they should govern.* Howsoever other care for the glory of God, the performance of his will, the reformation of his Church, Princes and Rulers, which are gods themselves, are to do the business of God as their own business, because they are gods. Gods business is their business, Gods Law is their Law, Gods Honour is their honour. When the King or Judge, or Magistrate, doth seek the Kingdom and glory of God, he should think he seeketh his own kingdom and glory, and therefore seek it, and further it, as earnestly and diligently as hee would his own; and rule, and judge, and speak, and punish, and counsell, as hee would for himself; even as David counted Gods foes his foes, and Gods friends his friends; and *Moses* persecuted them that were idolaters against God, as he did them, which were traitors to himself. *If this were observed, wee should see such a change, that they which take, should give, and they which give, should take, they which labour, should rest, and they which rest, should labour.* How can they pray to God, which know that the Laws of God are not obeyed? that his Will is not regarded? but this

poor

poor unpitied, because of their remissness in not bridling the insolent? It may seem that in *Eliab* his answer to *Achab*, it was prophesied who should trouble *Israel* to the Worlds end: for speaking to the wicked Magistrate, he said, *It is thou which troublest it*. So the ungodly Rulers, and graceless flouers against lawful rule, in their own hearts calling themselves *gods*, not being so called of God, are cause of all disorder in every Common weal.

Fourthly, they are called *gods*, to encourage them in their Office, and to teach them that they need not dread the perions of men: but as God doth that which is just and good without the jealousie of men, so they, upon the Bench, and in all Causes of Justice, should forget themselves to be men, which are led by the arms between favour and fear, and think themselves *gods* which fear nothing. This boldness is so necessary in them which should judge all alike, that *Dem.* 3. 28. *Moses* encouraged *Joshua*, in *Josh.* 1. 28. the people encourage him, in ver. 9. God doth encourage him, saying, that he will be with him: but here he is with him: for hearing God call them *gods*, they say that God is there, say, that they are hee, which should strike a wonderful mind in them. As a princely spirit came upon *Saul* so soon as he was a King, so hearing that they are *gods*, it should change them, and make them excel the order of men, until they resemble God, after whom they are named; as *Salomon* studied and prayed till hee was wiser than all that hee governed: then they need not blush to read this testimony, *I have said, ye are gods*: or else it will seem a check unto them, like the mock which God gave unto *Adam*, when he said, that *he was become like himself*. As many sit in Gods place, and yet never know what the Scripture called them *gods*, nor why they have this name, no more than *Nabal*: so many play *Nabal* in their Offices, and are readier to ask, *What David? Who is Christ?* than (when his Cause comes before them) speak, or do any thing for him, but the Women go before them again like *Abigail*, as though God would shame them with the weaker vessel: I cannot compare them fixer than with King *Grippo*, who thought it better to be a Christian almost, than altogether. This is the Religion of these times, they fear nothing more than to

1 King. 18. 10

1 King. 3. 6

1 King. 4. 33

Gen. 3. 22

1 Sam. 25. 26

be counted too precise: but God doth call them more than
precisely, for he calls them *gods*; of all men they should not
forget his name. Princes and Rulers have many names of ho-
nour, but this is the honourablest name in their titles, that they
are called *gods*: other names have been given them of men
for reverence, or flattery, but no man could give them this
name but God himself. Therefore their name is a Glass
wherein they may see their duty, how God doth honour them,
and how they should honour him. What am I more than he,
that God should set me in his own Chair, and give me his
own name, and more than others? he hath not done so to all:
but if they which are called his *Children* are *happy*, they which
are called his *Disciples* are *happy*: they which are called his *Ser-
vants* are *happy*: how *happy* are they whom he calleth *gods*? It
seems, that if God could have called them by a higher name
than his own, he would have called them by some other name:
but this word is enough to put them in mind of all that they
should do. Think that *ye are gods*, and it will make you asha-
med to obey the Devil: for then ye are like *gods* no more, but
like sinful men: and the poorest Vassal which serves God in a
Court, is like God than you. Are they Gods which oppress
Gods children? nay, doth he not he which calls them Wor-
shipful, or noble? If such deserve not their titles, how can An-
gels of *Heaven* think of his usurped names, and not be abash-
ed? Can he sit down in Gods place and speak against him,
judge against him, decree against him, even in the Temple of
God resisting God?

Again, of another sort of *gods*: Doth Iniquity become
gods? Doth partiality become *gods*? Doe bribes become *gods*?
They are greedy *gods*, Idol *gods*, belly *gods*, and may be ter-
med *gods*, because they are like the god of this World, which
do but stay (like *Nebuchadnezzar*) until their iniquity be full,
that they may be cast out like beasts, as a derision to them that
govern. But they which regard this honourable testimony of
God, as *Nehemiah* said when he was tempted to fly, *Should
such a man as I fly*? So when they are tempted with bribes,
Should such a man as I take bribes? *Should such a man as I do
wrong*? *Should such a man as I be a liar, or a swearer, or a fool-
ser,*

1. Cor. 1. 2

Math. 5.

1 Sam. 18. 23

2 Thes. 2. 4

1 Cor. 4. 4

Dan. 4.

Nehem. 6. 11

fer, or a Drunkard, or a Gamester, or an Uvener, or a Profane, upon whom all eyes are set to take their example; and to whom they would hearken sooner than to God himself: Then he resolves to rule according to his name: knowing that all the souls which might be won by him, shall be required of him, as the sins of *Israel* were imputed to *Jeroboam*.

1 King. 15. 30

Thus God doth Catechize them in their own names, and call them gods, to teach them their duty to God. All should be godly, but they should be like God: that is, (as I may say) more than godly, or the near to God in godliness. If any come between them they lose all their honour, and would think themselves put down, like a Guest which is set lower, or a Justice which is turned out of office. For so God doth humble them, and disgrace them, which dishonour their Calling, as he did *Saul* when the princely spirit departed from him: his Sons and his Daughters, and his Subjects did favour *David* more than him, that he could do nothing with them: because God did not love him, he would not let his servants love him. But when *David* came to the Crown, because he had grace with God, he prospered in all that he went about, and ever reformed what hee would for the Lord (as he said) *subdued the people unto him*: that is, made them incline to his will: as we read of *Saul* in the beginning of his reign before he had rebelled, *a band of men did cleave to him*, of whom it is said, *whose hearts God had touched*: as though while the rulers hearts do stand toward God, the peoples hearts should stand towards them, and they should carry them like God to all their desires: as it is said of *David*, *Whatsoever the King did, pleased all the people*.

1 Sam. 22. 9

2 Sam. 19. 4

1 Sam. 13. 7

1 Sam. 22. 17

2 Sam. 5. 10

Psal. 18. 43

1 Sam. 10. 26

1 Sam. 24. 4

Therefore looking into this Divine Ordinance, what a power they have over the people, which they should never have got from men, if God had not given it them: I have thought it an easie matter to redress an hundred things which trouble Christendome without reason, and none would stick against it, if these gods would cast down their Crowns, and begin to the rest: for all lay upon them, like the alarm which soundeth first to the batle: for our experience shewes, that there will be no great good done, if the example of the best give not light unto the rest.

On I would that princely spirit would once come upon
 them to go before the people, which *Moses* appointed for the
 Kings place, and not lagge after them like *Hersa*, which said he
 would come after the Wisemen to Christ: for if *Nicodemus*
 came by night no marvel though the rest come not at all. Thus
 their name tells them how they should rule, and by consequence
 teacheth how we should obey: God calls them *gods*, therefore
 he which contemneth them, contemneth God: God calls them
Fathers, therefore we must reverence them like *Fathers*: God
 calls them *Kings*, *Princes*, *Lords*, *Judges*, *Powers*, *Rulers*,
Governours, which are names of honour; and shall we disho-
 nour them whom God doth honour? Our first lesson is, *Fear*
 God: the next is, *Honour the King*: that is, (as *Paul* interpre-
 teth) *we must obey for conscience*, not against conscience; for
 that were to put a stranger before the King, and the King before
 God, which Christ saith, *Have no power but from God*: and
 therefore cannot make themselves Magistrates, no more than
 they can make themselves *gods*. As none could give this name
 but God, so no man which exalteth himself can challenge this
 honour, no more than *Simon Magus* was great, because he cal-
 led himself *a great man*. But they to whom God saith, *I have*
called ye gods, as if he had the naming and appointing of them.
 Every power is from God: for by nature no man can challenge
 power over other, but by the Word: and therefore every soul
 which is subject to God, must be subject to them: for he which
 calls them *Kings*, calls us *subjects*: this is their patient (as the
 Queen of *Sheba* said to *Salomon*) that God had chosen them
Kings, and set them upon the throne. As he said, and all things
 were made; so as he saith, all things shoud be. Therefore unless
 ye hear this, *I say* ye that are *Lords*, *Judges*, and *Magistrates*, ye
 are no *Lords*, no *Judges*, no *Magistrates* of God: And therefore
 the Pope and his Clergy, to whom God never said, *Ye are*
Lords, or *Judges*, or *Magistrates*, are no *Lords*, no *Judges*, no
Magistrates of God: but that which the Lord saith they are,
 that they are, and no more, though they put on a triple Crown.
 If they were worthy to be called as others, *Pastors*, *Doctors*,
 and *Teachers*, we would give them those titles. They which
 give them more than the Lord gives them, make them proud,

and

and insolent, and tyrannous, more than they which are Lords; Judges, and Magistrates indeed. But for these usurped titles, and base born honours which they have encroached from us (which puffe them up and trouble them like *Sau's* armour) they would have intended the duty of Ministers and Teachers, as the Apostles did: whereas now they are so cumbred and mingled, by their usurping over Princes, that they are neither good Ministers, nor good Magistrates; but linie wolfe, a mingle mangle between both, nay utterly slain from both; being so Shepherds but Wolves; of whose slaughters all Christian Kingdoms have been the Shambles; who seeking a superfluous tide, they have forgone all necessary duties: and but for their formalities, a man could not know of what profession they are, for they never preach, nor write, but to maintain their Kingdom, which falls (like the Tower of *Babel*) faster than they build. Therefore as *Naomi* said, *Call me no more Naomi, which signifieth beautiful: but call me Mara, which signifieth bitter*: so they may say, Call us no more Bishops, or Pastors, or Doctors, or Preachers: but call us Robbers, and Sleepers, and Giants, and Pharisees, whom we succeed. For why should they be called Bishops which do not watch: or Pastors, which do not feed: or Doctors, which do not teach: or Justices, which do not justice? except this bee the reason: The Idols were called gods, though they were unlike God. If their bodies had growne as far out of square since Christs ascension, as their titles, pomp, and honour, they might stand in the main seas and not be drowned: for their heads would crow above the water.

1 Sam. 17-35

Gen. 11.
Ruth 1. 20

Exod. 20. 13

It followeth: *Sur ye shall dye as a man*. Here he distinguisheth between mortal gods, and the immortal God. Yee have seen their glory, now behold their end: *They shall all dye like others*. Though they be never so rich, so godly, so mighty, so honourable while their date lasteth, yet they may as truly as *Iob*, call corruption their father, and the worm their mother: for the grave shall be the last bed of all flesh. As they were born like men, so they shall dye like men, the same coming in, & going out is to all, nay, if ye suspect but the body, he might say, Ye shall dye like beasts for *Adam*, being in honour (saith *David*) may well be compared unto beasts: that perish: though he be in honour, yet he perisheth.

Job 17. 1

Psal. 49.

The Magistrate's Scripture

riseth like the beasts which have no honour; and Death will not take his Kingdom for a ranfome, when God doth but say, his time is come. When *Esay* had said, that *All flesh is as grass*; as though he would correct his speech, he adds, *and the glory of it is as the flower of the field*. As if he should say, Some men have more glory than other, and they are like *flowers*; the other are like *grass*; no great difference, the *flower* shews fairer, but *grass* stands longer; one *Sicke* cuts both down, like the fat Sheep and the lean, that feed in two Pastures, but are killed in one slaughter. So though the great man live in his Palace; and the poor man dwells in his Cottage, yet both shall meet at the Grave, and vanish together. Even they which are Lords, and Judges, and Counsellours now, are but successors to them which are dead; and are neerer to death now, than when I began to preach of this shewme. It had been a great Session for all other to *dye*: but for Magistrates, Princes, for Kings, for Emperours to *dye* as they *dye*; what a banell is this, that leaves no man alive? Shall the gods *dye* too? He gives them their title; but he tells them their lot. Though their power, though their wealth, though their honour, though their titles, though their train, though their friends, though their ease, though their pleasures, though their diet, though their clothing be not like other, yet their end shall be like other: nay, their ends are like to be more fearful than other: for God makes them examples of great men, as he did of *Pharaoh*; and therefore we see so many strange and sudden deaths of Princes more than of other. Therefore he spake here with the least, when he said, *Ye shall dye like other*: for very few of them escape the sword, or knife, or poyson; which other never, or very seldome fear. But if all your subjects were your friends, yet *you shall dye like them*: for are ye not cold when winter comes? Are ye not withered when age comes? Are ye not weak when sickness comes? And shall ye not go (as well as the meanest) when Death comes? Therefore be not proud of thine honour, as though it would last always, for thou shalt *dye*, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou; and when his Glorie is run, another shall follow him, and so another, till death have all.

Be

Be not cruel in thine Authority, as though it would last always; for thou shalt dye, and then thy authority shall dye with thee; and they which remain alive, will send infinite curses after thee, because thy life was a scourge unto them.

Be not secure for thy wealth, as though it would last always; for thou shalt dye, and then other shall take thy riches, and thou shalt goe to give account how thou camest by them. How many things doth he imply, when he saith, *Thou shalt dye*? This is a barre in their arms, which makes the proudest Peacock lay down his Feathers when hee thinks upon it, though hee prick them up again; whereby the Holy Ghost would have them learn, that nothing will make them live, and rule, and deal so well in their Thrones, as to remember that *they shall dye*, and shortly give account for all: signifying, that prosperity makes us forgetful of our ends, and that these mortal gods live as though they were immortal. A hard thing for Princes to remember death: they have no leisure to think of it, but chop into the earth before they be aware; like a man which walketh over a field covered with Snow, and sees not his way, but when hee thinketh to run on, suddenly falls into a pit: even so they which have all things at will, and swim in pleasure, which as a Snow covereth their way, and dazleth their sight; while they think to live on, and rejoyce still, suddenly rush upon death, and make shipwreck in the calm sea.

Therefore as it is good for them to hear they are gods: so it is meet to know they shall dye. Wherefore *ye shall dye*, saith he, in the next words; as if he would prevent some conceits, that they would take of the words which hee cast out before, hee cools them quickly before they swell, and defers not to another time, but where hee calls them gods, there hee calls them Worms: meat, lest they should crow between the praise and the check, *I have said yee are gods, but yee shall dye like other men*. But for this dye, many would live a merry life, and feast, and sport, and let the World slide: but the remembrance of death is like a damp, which puts out all the light of pleasure, and makes him rub, and frowne, and whine, which thinks upon it, as if a moat were in his eye. O how heave-
tidings

The Magistrates Scripture,

tidings is this to hear thou shalt dye, from him which hath life and death in his own hands, when the message is sent to them which reigned like gods: as if he should say, Even you which glister like Angels, whom all the World admires, and sues, & bows to, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shall come: first, yee shall wax old like others; then ye shall fall sick like other; then, Ye shall dye like other; then ye shall be buried like other; then ye shall be consumed like other; then ye shall be judged like other even like the beggers which cry at your gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots: look in the Grave, and shew me which was *Dives*, and which was *Lazarus*. This is some comfort to the poor, that once hee shall be like the rich; one day he shall be as wealthy, as mighty, and as glorious as a King; one hour of death wil make all alike: they which crowed over other, and looked down upon them like Oakes, other shall walk upon them like Worms, and they shall be gone as if they had never been.

Where is *Alexander* that Conquered all the World, and after sought for another, because one would not satisfie him? Where is *Xerxes*, which could not number his Army for multitude? Where is *Nimrod*, which buik his nest in the Clouds? Where is *Sampson*, which slew an Army with the jaw of an Ass? Where is *Constantine*, *Nero*, *Caligula*, *Tiber*, *Vespasian*, *Domitian*, thunderbolts in their time? A hundred Princes of England are dead, and but one alive; the rest are gone to give account how they ruled here, when they sustained the perion of God.

Who would have thought (saith *Ieremy*) that the enemy should have entred into Jerusalem, and spoiled that fair City? Yet he brake into it, and *Jerusalem* was ransackt like other. Who would have thought that *Herod*, which was honoured like a God, should have been devoured with Worms, and favoured that none could abide him? Yet while he was in his pomp like an Idol, suddenly he was stricken, and all his glory like the snuff of a Candle, which all men looked upon even now when it shined, and now it so savours that they tread it under foot.

Who would have thought *Isabell* that beautiful temptation,

Gen. 11. 4
Judg. 15. 15

Lam. 4. 11

Isa. 13. 13
Joh. 2. 5

tion should have been gnawed with Dogs? Yet she was cast
 unto Dogs, and not an ear left to season the Grave. What
 would he think, that had seen *Salomon* in his royaltie; and after
 seen him in the clay? O World unworthy to be beloved: who
 hath made this proud slaughter? *Men, felons, and Drunk,*
 the three Summers, who have no respect of person, made
 them pay the Ransome themselves; and bow to the earth from
 whence they came, there lye the men that were called *Gods*.
 How soon the flower of this World is faded! Yesterday the
 best Cedar in *Libanus*, to day like a broken flitchtoden under
 foot; yesterday he stately lived upon earth, to day shrowded in
 earth, forsaken, forgotten, that the poorest wretch would not
 be like unto him, which yesterday crouched and bowed to his
 knees. Then woe to them which had the name of God, and
 of men, for his mighty shall be mightily diminished. All their
 friends, and subjects, and servants forsake them, because they go
 to Prison, to the mercy of Hell, and take what the Spirit of
 Darkness will heap upon them. There lye many of the men
 which were called gods; and thus ends the Pilgrimage of Kings,
 Princes, and Rulers. This is our life while we enjoy it, we lust
 it like the Sun, which sheweth twiliter than an arrow, and yet no
 man perceives that it moves. He which lasted nine hundred
 years, could not hold out one hour longer; and what hath hee
 now more than a childe which lived but a year? Where are they
 which founded this goodly City, which possessed these fair
 houses, and walked these pleasant fields, which erected these
 stately Temples, which kneeled in these Searers, which pre-
 ched out of this place but thirty years ago? Is not earth turned
 to earth? and shall not our Sun set like theirs when the night
 comes? yet we cannot believe that death will finde out us, as
 he hath found our them: though all men dye, yet every man
 dreams, I shall escape: or at the least I shall live till I be old.
 This is strange; men cannot think that God will do death
 that which hee doth daily, or that hee will deal with them
 as hee deals with other: tell one of us that all other
 shall dye, we believe it: tell one of us we shall dye, and we be-
 lieve it: for of all that is of our thoughts we be sure, though
 we be weak, though we be sick, though we be full of
 sin.

2 King 9. 36

Gen. 3. 27

2. 2. 10. 1

289A

than

The Magistrates Sermons,

than those whom wee follow to the ground. So they thought which lye in this mould under your feet, as you do, If Wisdom, or Riches, or Favour could have increased Death, those which have lived before us would have kept our Possessions from us; but Death would take no bail, wee are all tenants at will, and we must leave this Cottage whensoever the Landlord will put another in our roome, at a yeare, at a moneth, at a week, at a day, at an hours warning, or less: the Cloathes which we wear upon our backs, the Graves which are under our feet, the Sun which sets over our heads; and the meats which go into our mouths do cry unto us, that wee shal weare, and set, and dye like the Beasts, and Fowls, and Fishes, which now are dead in our dishes, and but even now were living in the Elements. Our fashions have summoned us, and we must summon our Children to the Grave. Every thing, every day suffers some eclipse, nothing standing as a Day; but one Creature calls to another, *Let us leave this world.* While we play our Pageants upon this stage of shon continuance, every man hath a part, some longer, and some shorter: and while the Actors are at it, suddenly Death steps upon the Stage, like a Hawk which separates one of the Doves from the flight: he shoots his Dart, where it lights, there falls one of the Actors dead before them, and taken all the rest agast, they weep, and mourn, and bury him; and then to the sport again. While they sing, play, and dance, Death comes again and strikes another; there hee lies, they weep for him, and bury him as they did the former, and play again: so one after another, till the Players be vanished like the equivers which came before Christ, and Death is the last upon the stage, *for the figure of this world passeth away.* Many which stand here, may lye here, or elsewhere within this twelve-month. But thou thinkest it is not I, and hee thinketh it is not hee but he which thinks so, cometh soonest to it. If I could make you believe that you have but a year to live, and that all which haer me this day shal come to the Barre before this day twelve-month return again, yet would prepare your selves to dye and have your sinne behind you, and depart Christians out of the Church, with a mind to do all that God would have you; that when the twelve-month is ended, yet might live with the

Angels

The Marjfrata Scripture

Angels in heaven, and escape that fiery lake, where the Glutton
begs but a drop of water to cool the tip of his tongue, and it will
not be granted him, lest it should ease him. But now we know
not whether we shall live a week to an end, we will do nothing
that he bid us, but abide the venture, and try the market what
God will give for sin: so one is taken after another, and because
we are not ready, we go against our wil, like *Lazr Wife* our of
Sedace. This is our fashion to sit the best last, till we can ome
ther forsake our sin, our hope of mercy. Thus I have made
med to all Kings, Princes, Judges, Counsellours, and all the
strates, that which *Esaie* foretold to one, *Set thy things in order*
for thou shalt dye: yet fifteen years were behind when the Pro-
phet warned him to set all things in order. But I cannot pro-
mise you fifteen years: for many Princes do not reign so long,
for our that doth. That which *Esaie* saith as one, God here
pronounceth to all, *ye shall dye*: therefore the message is sent to
you; and when ye think of your *Answer*, think of your end.
These two notes, *when ye are dead*, and *when ye shall dye*, the
Holy Ghost thought enough to teach you how to live, and how
to die. And that we may be all like gods hereafter, let us pre-
pare before the account: for those are in Heaven but they that left
the world, before a life should.

Therefore let us pray, that God would keep us in remem-
brance of his Judgements, that the sucking of sin never dead our
hearts from him, but that we may come this life a respite to re-
pent, before the Judge sits to divide between the Sheep and the
Goats, when we shall give account of all his instructions, cor-
rections, and benefits; even of this seed which hath been sown since
ye came in, how you have received his Word this hour.

FINIS.

THE

Gen. 19. 24

1 King. 10

1. Cor. 13

1. Cor. 13

cast it into the fire: for after he hath done with them in his last Chapter and thirteenth verse, as though he would have no more thought of them, he turns away from them, as if he had buried them, and goes to another matter, saying, *Now let us hear the end of all, Fear God, and keep his Commandments; for this is the whole duty of man:* As though he were exceeding glad, that after so many dangers through the rout of *vanity*, yet God let him see the haven of rest, and brought him to the right end, and set him upon thoset, where he might see his *vanities*, as *Moses* looked back upon his enemies, and saw them drowned behind him.

The whole narration doth shew, that *Salomon* wrote this Book after his fall; When hee had the experience of *vanities*, and seen the folly of the world, what evil comes of pleasure, and what fruit groweth of sin, hee was bold to say, *Vanity of vanities, &c.* Which hee avoucheth with such protestation, as though hee would justifie it against many adversaries; for all the world is in love with that which he calls *vanity*. Therefore hee puts to his name in the midst of his sentence, as if hee would defend it against all comers: if any man ask, Who broached this strange Doctrine? the Preacher (saith *Salomon*) To testifie his hearty conversion unto God, he calls himself a *Preacher*, in the witness of his unfained repentance; as if God had said unto him, *Thou being converted, convert thy brethren*, and bee a *Preacher*, as thou art a *King*: So when we are converted, wee should become preachers unto others, and shew some fruits of our calling, as *Salomon* left this Book for a monument to all ages of his conversion. Therefore they which write that *Salomon* dyed in his sin, and that such a famous instrument of God went to the damned, do great wrong to the worthy King, which gives them such an example to repent, and would correct their rash judgement, if they considered, First, That hee was the clearest figure of Christ (except *Melchisedech*) which passed all Kings in prosperity, and all men in wisdom. Secondly, That he was inspired by the Holy Ghost like the Prophets, to be one of the Pens of God to write his holy Word, the Word of Salvation, which was not fit for a Reprobate. Thirdly, that God promised to his Father, that hee would not take his spirit

1 Chron. 17. 13.

2 Sam. 7. 13.

2 Sam. 12.

Nchem. 3. 6.

Rom. 9.

Gen. 17.

1 King. 12. 43.

2 Cor. 9. 3. 1.

1 King. 11. 45.

1 Cor. 10. 12.

Eccl. 1. 12.

and his mercy from him as he did from *Saul*, nor forsake him as he did *Saul*, but correct him in another sort. Fourthly, that God is said to love him, therefore *Paul* concludes, that *Jacob* was elected, because God saith, *Jacob have I loved*. So we may conclude, that *Salomon* was elected, because God saith, *Salomon have I loved*. Fifthly, that in *Isaiah* 54. 18, all the Prophets of God are said to be in Heaven; and therefore *Salomon* being an holy Prophet, must be holden to be in Heaven. To shew that he was an holy Prophet, in 2 Pet. chap. 3. vers. 2. *Peter* calleth all the Prophets which wrote in the Scriptures, *Holy Prophets*. Lastly, we may gather out of the seventh Chapter of this Book, and the thirtieth verse, and out of the fifth of the *Proverbs*, and the fourteenth verse, that *Salomon* had left his Concubines and was just before he wrote this Book. Therefore to say that the figure of Christ the prince of the holy Scripture, the man whom God loved, the wisest man that ever was, and one of the holy Prophets died a Rapacious, is presumption against the Word, impiety against God, and wrong to the dead; although because of his grievous fall into Idolatry and Wickedness, God left him in disgrace, and maketh no mention of his repentance, where hee looked for, saying, that they which *stand may take heed lest they fall*, and *learn wisdom* to slip, by the example of him which was wiser than they. *Salomon* being wicked, and yet saved, was a figure of the Church, whose sins are forgiven.

Thus having found as it were the Mine, now let us dig for the treasure, *Vanity of vanities*, &c. This is *Salomon's* conclusion, when he had gone thorow the whole world, and tried all things, like a spy sent into a strange Country, as if he were now come home from his pilgrimage; they gather about him to inquire what he had heard and seen abroad, and what he thinks of the world; and these things which are so loved among men; like a man in admiration of that which he had seen, and not able to express particularly one after another, he contracts his news into one word; you ask me what I have seen, and what I have heard, *Vanity*, saith *Salomon*; and what else? *Vanity of vanities*, and what else? *All is vanity*. This is the history of my voyage. I have seen nothing but *Vanity* over the world. Carry this for the news from the Preacher, *Vanity of vanities*, is

is vanity; as if he should say, *Vanity* and greater *Vanity*; and more than *Vanity*. So the further he did go, the more *Vanity* he did see, and the deeper he looked, the greater it seemed; till at the last he could see nothing but *Vanity*. When he was come to this, that he did see all things *vain*; upon which mooves their hearts, he was moved with compassion and could be silent no longer, but needs he must write to them which seek felicity (as he did) in trifling things, to warn them that they seek it not any longer in these foolish things, which have no stability nor contentation, but flye from them to the fear of God; which hath the promises of this life and the life to come. Therefore he begins with *All is vanity*, as if he should say, *Leave not the world, nor the things of the world*. For I have tried that there is no certainty in them. Then he withdraweth them; first, from the wrong way, and then sets them in the right way to happiness which he defines; at last, to *Fear God and keep his commandments*. When he had gone through a thousand *vanities*; then that comes in at the end, even like our repentance, which stays till death: So his drift is to shew that man's happiness is not in those things which were count of, but in those which were desire, his reason is, they are all *vain*; his proof is, because there is no stability in them, nor contentation of minde; his conclusion is, therefore concern the world; and look up to Heaven from whence ye came, and whither ye shall go.

2 Tim. 3. 16

1 Joh. 3. 16

Eccles. 12. 13

This is the scope which *Salomon* aimed at; as though we did all seek happiness, but we go a wrong way unto it, therefore he sounds a retire, shewing, that if we hold on our course, and go forwards as we have begun, we shall not finde happiness; but great misery, because we go by *vainity*. Therefore to fright us out of this way, he breaks forth into an exclamation, *Vanity of vanities, All is vanity*.

Now *Salomon* full of wisdom, and schooled with experience, is licenced to give his sentence of the whole world: For the spiritual man judgeth all things; his judgement is so certain that it runs before the Evidence, and condemns all for *Vainity*, before hee convince them to bee *vain*; whereas we prove first, and condemn after, because our words are no authorities; he concludes first, and proves after; never any Judge did con-

1 Cor. 2. 15

2 Chron. 9. 1.

Luke 11. 14.

Gen. 1.

Rom. 8. 10.

demn so many together. *Salomon* resolved all the questions of the *Queen of Sheba*; yet *Salomon* never answered so many questions at once; as now: For what can you inquire, but here you have an answer? Ask him as the Souldiers, and Harlots, and Publicans asked *John*: What is sin? *Vanity*, saith *Salomon*. What is pleasure? *Vanity* too. What is beauty? *Vanity* too. What is richest? *Vanity* too. What is honour? *Vanity* too. What is long life? *Vanity* too. This is the state of all things after the fall, all turn to *Vanity*. This is no reproach to the things, but shame to him which so abused them, that all things should be called *Vanity* for him. What a testimony is this of him which should be the only servant of God on earth, whom hee created in holiness and righteousness, whom he framed to his own image, whom he placed in Paradise, and would have raised to Heaven, to hear that he hath so polluted his life with every sin, that now there is nothing but *Vanity*? That is a lamentable song which will make him weep that tunes it, if he think what hee saith, how his state is changed since *Adam* his father died. Once God said, *That all was good*; and now he saith, *That all is naught and vain*, as though hee forbid man that which hee created for man. That is not *Salomon's* meaning, to debar men from the use of creatures. Although all things changed with man, and became worse than they were; yet hee doth here rather shew, that man reaps nothing but *vain* out of these things by reason of his corruption; than that the things themselves are *vain*, if they were well used. For ever since the Creation, *Paul* saith, 1 Tim. 4. *That every creature of God is good, and nothing is to be rejected, if it be received, or used with thanksgiving: for it is sanctified by the word of God and prayer.* That is it which maketh them profitable to us; which because it is wanting for he most part, therefore *Salomon* saith that all are *vain* to us; not *vain* of themselves, but because they are not sanctified as they should be; therefore in the 2. 14. the 3. 13. and 22. the 5. 17. the 8. and 17. hee shewes a way how we may make profit of all, and rejoyce in our labours, and finde a lawful pleasure in earthly things. So often he calls to the use, lest we should erre as the Monks and Hermits have done before, mistaking these words, when he saith, that *All is vanity*; they have

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have forsaken all company and government, and office, and trade, and got themselves into the wilderness among beasts, to live in quiet and silence, saying, that men could not live in the world, and please God, because *All is vanity*. So while they counted all things vain, they became vain themselves, and left those blessings which *Salomon* enjoyed after his knowledge more than hee did before. Therefore it is vain man which *Salomon* reproveth: which is not only called *vanity*, but *lighter than vanity*. If hee did not things vainly, nothing should bee vain in the world; whereas now by abuse, wee may see sometime as great vanity in the best things, as in the worst. For are not many vain in their knowledge, vain in their policies, vain in their learning, as other are vain in their ignorance? Was not the wisdom of *Achitaphel* a vain thing? The swiftness of *Hazeul* a vain thing? The strength of *Goliath* a vain thing? The treasures of *Nebuchadnezzar* a vain thing? The honour of *Haman* a vain thing? The beauty of *Absolon* a vain thing? The knowledge of the Scribes a vain thing? The devotion of the Pharisees a vain thing? And so is the learning of all those a vain thing, that do no good with it, but either it lyes under a bushel and moulds, or else it prattles like *Terullus*, always against *Paul*, striving to make war between them, which love dearer than any brethren.

Psal. 62.9.

Ag. 14.9.

By this you may see that *vanity* is bold, when shee breaks into houses and Churches and Palaces; and sometime *vanity* may come to infect, where truth may not come to reprove. Is it not high time then to sound this alarm again, *Vanity of vanities, &c.*

If we would hear how vehemently, and how pitifully *Salomon* pronounceth this out-cry, happily it would move us a little to hear how hee did exclaim of his own life, and condemned himself, as it were by the sound of a trumpet, that all might hear. For we are all by nature such deaf Adders, that whether the Prophets come piping, or mourning, or crying, they go away from us again mourning like *Jeremy*. We would have cured Babel, but she would not be cured; Nay, she City of *Jerusalem* would not fetch our Savior Christ, when he wept for his *Israelites*. Therefore *Salomon* speaks thrice, like a Crier,

Jer. 5.9.

Prov. 31.1.

Jer. 23.29.

Joh. 21.16.

Gen. 41.32.

Isa. 6.

Joh. 15.31.

Rom. 8.20.

Luk. 22.5.

Mat. 24.1.

Vanity of vanities: As the mother which would fain make her son to hear, she doubles and trebles her words, *What my son, and what the son of my womb, and what the son of my desire?* So when God would stir us up to hear, hee trieth thrice to the ear, and saith, *Heare, heare, heare, heare the word of the Lord*: So when *Salomon* would dissuade from the company of the wicked, read *Prov. 4.14* how often he repeats the charge, *Enter not into the way of the wicked, walk not in it, avoid it, go not by it, turn from it, and pass by*, as though he would never have done, as though he would never bear. So Christ when he taught *Peter* what was his duty, rehearsed it thrice, *Feed, feed, feed*. *Joseph* sheweth the reason of these repetitions, when hee tells *Pharaoh* why his dream was doubled, because the matter was important and certain. Therefore when *Salomon* repeats this saying so often, he calls for audience, as though hee had some weighty and great matter to utter. Such a point of wisdom it is for every man to know that *All is vanity*, if wee direct our things to their right end. As when the Holy Ghost would signifie that God is all holy, he repeated thrice, *Holy, holy, holy*. So when we would shew how man is all vain, thrice he repeateth *vanity*; to shew how hardly man beleeves that he is vain: therefore he brings in three assertions, as it were three witnesses to prove it. All agree upon the same words, but that the last is more plain, and saith, that *All is vanity*: that is, that man is not only changed and become vain; but for the vanity of man, as the Apostle saith, *The creatures are subject to vanity, and have not the glory and liberty which they should have, for the sin of man*.

A spiritual eye doth see some vanity or other in every thing, as appeareth betwixt Christ and his Disciples at *Jerusalem*. They gazed upon the building of the Temple as a brave thing, and would have Christ to behold it with them; but he did see that it was but *vanity*, and therefore said, *Are these the things that ye look upon?* as if he should say, How vain are you to gaze upon this? If Christ thought the beauty of his Temple a vain thing, and not worth the sight, which yet was beautified and built by his own prescription; how should *Salomon* expels all the vanity of the world, to which all men have added more

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and more since the beginning. Therefore as if he wanted words to express it, as hee did see it, hee breaks forth into an exclamation, and repeats the same often, *Vanity of vanities*; as if hee should say, I cannot speak how vain the world is, but vain it is, and very vain, and nought but vain; speaking as if hee had the feeling and sense of it: as though the world stood naked before him, and is granted him to see, he cuts his words in chiding manner, and makes short riddance, as if it had him to speak all that he knew: therefore that which he speaks, hee speaks roundly, that if they read no more, but sleep all the Sermon after, yet the first sentence shall strike a sting into their hearts, and leave a sound behinde to waken them when they are gone; as many (you know) remember this sentence, which remember no sentence in all this book beside. Who hath not heard *Vanity of vanities*, &c. though few have conceived it. This is the phrase of Scripture; when the Holy Ghost would commend the Song of *Salomon* above all other songs, he calls it, *The Song of songs*, so called in the Hebrew, and mentioed in the first booke of *Kings*, the fourth Chapter, and 32. ver. When he would exalt the heavenly King above all, he calls him *The King of kings*; so when he would note a great vanity, and yet a greater, and a greater than that, which is the greatest of all, he calls it *Vanity of vanities*, as when wee would note a great fool, wee will say a fool of fools, a sinner of sinners, a servant of servants. These are scornful names to the World, and hourly titles to give our pleasures, so call them *Vanity of vanities*, and again *Vanity of vanities*; and yet again *Vanity*; as though wee would provoke them to fall out with us, like a man which shapens his enemy with raucous, when hee would egge him to fight. Hee might have mollified his raucous, before hee condemned the world thus; but the World is no changing thing, that *Salomon* should change his judgement: but vain it was, vain it is, and vain it will be; and therefore a thirde vain World hee may call it: First, *Vanity*, straight *Vanity of vanities*, and lastly hee calls it *Vanity*. What a consolation hee thight himselfe though it increased while hee spoke, so fast as hee could, this word in words and words, like the Image which appeared to *Nebuchadnezzar*, the first part was of gold, the second of silver,

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1 King. 11. 3.

vet. the third of brass, the fourth of iron, the fifth of clay; so by many changes the world grows worse and worse, and all they which follow it. When a man begins to like of pleasure, and opens the door to one vanity which he loves, straight as many vanities flock to him as *Salomon* had Concubines, till the Temple of God, be like a den of thieves. Therefore when *Salomon* beheld such a plurality, and *Tot quot*, of vanities, like surges coming one upon another in pleits and in folds; he spake as though he would shew us vanity hatching vanities: *Vanity of vanity; All is vanity.* The first saying doth pass without let; but the last rubs, and sinks not into the hearts of men so easily as it is spoken. Mee thinks I hear some men dispute for *Real*, and bid *Salomon* stay before he comes to *All is vanity.* It may bee that sin is vanity, and pleasure is vanity; but shall wee condemn all, for sin and pleasure? What say you to beauty, which is nature's dowry, and cheareth the eye, as sweet meat doth the taste? Beauty is like a fair picture; take away the colour, and there is nothing left. Beauty indeed is both a colour, and a temptation; the colour fadeth, and the temptation misleadeth. But what say you to riches, which make men Lords over the rest, and allow them to go brave, and live soft, and fast daintily, and have what they list? Riches are like painted grapes, which look as though they would satisfy a man, but do not slack his hunger; nor quench his thirst. Riches indeed doth make a man covet more, and get envy; and keep the mind in care. But what say you to Honour, which sets a man above, and makes the knee bow, and the tongue fobbe, and the head stand bare, as though they were other kinde of creatures above them? Honour is like a King in a play, when his pass is done, his ornaments are taken from him; and then which held the bason to him is as good as he. Honour hooders my command all but life: hee makes a fair show now, but when death comes, all is one. But what say you to profound knowledge in deep mysteries, which makes men sought, envied, and called deep Clerks, and great Doctors? Knowledge is like the leaves which *Urich* carried against himself: so Knowledge throws on a greater judgement, and oftentimes condemns the bearer. Knowledge without vertue, leaves a man without excuse.

p Sam. I. f.

Col. C.

cuse, and is a witness against him, because he understands what is good, and will not do it. Yet there is another darling of account behinde: What say you to long life, which causeth a man to see his childrens children, and makes him reverent before the people? Long life is like a long night, when a man cannot sleep: So age is wearisome with sickness, and strives with itself, because it cannot walke, nor talke, nor heare, nor see, nor taste, nor sleep as it was wont: Therefore wiseth often the night were gone, that the pain were past. Indeed hee that sees many dayes, sees many miseries: and therefore what is not *vain* in life, such life it self is *vain*? Shew mee the light which will not darken, shew me the flower which will not fade, shew mee the fruit which will not corrupt, shew mee the garment which will not wear, shew mee the beauty which will not wither, shew mee the strength which will not weaken, shew mee the time which will not pass, and I will recall that *All is vanity*: but if all things vanish, then all things are *vain*: yet this will not go for truth, before men have smarted for the trial. Some are for *vain* that they count nothing *vain*, but that which is *vainer* than the rest, delights them most; for there it is as it were a Commonwealth of vain persons, and hee which can bee *vainest*, is like a King of the rest. Some are of this minde, that they think *All is vanity* but that which they love; and therefore they call them *vain* and curious, and fantastical, which speak against their *vanities*, and say, that it is necessary to be *vain*, for they cannot live unless they deceive, they cannot please unless they flatter, they cannot be believed unless they swear, they cannot be esteemed unless they royst, as *Demetrius* thought that hee should beg unless he might sell Images. There is another sort like the buyer in *Prov. 20.* which saith: *He is naughty, he is naughty; but when he is gone apart, he bewisseth:* but they will say of the world: It is naughty, it is naughty, before men and swear that it is *vain*; but when they are gone apart, they reconcile themselves unto it and kiss it, and promise to be *vain* still; but they cannot abide to be counted *vain*, the *vainest* man that is. This shows that the folly of the world is so open and shameful, that her lovers must needs condemn her. You shall hear them say oftentimes, It is a *vain* world, a wicked world, a naughty world, yet they will not

Prov. 13. 12.

Prov. 14. 9.

Prov. 18. 4.

Act. 16. 14.

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forſake it, to dye: like daſtard ſouldiers, who rail againſt the Enemy, but dare not fight againſt him; *All is vanity*: but this is *Vanity of vanities*, that men will follow that which they condemn. But this is, that every ſinner might condemn himſelf; for the conſcience muſt judge juſt, and then God; as our Saviour ſaith, *Out of thine own mouth, and ſo, out of thine own heart I will condemn thee, naughty ſervant*: ſhewing that the wicked condemn themſelves, before they are condemned of God. Theſe are the worlds fools, which care not what be their end, ſo that their way be pleaſant.

Oh that here were a full end or concluſion of *vanities*; but behold a greater *vanity* is behind; for our Religion is *vanity*, like the Scribes and Phariſees, as *Matthew* ſaith in the 23. Chapter, and 27. verſe. having a bare ſhew of holineſſe, as hee ſaith, he could call it but a ſhew of holineſſe, and ſcarce that: our *Vanity is vanity*, but our holineſſe is but a ſhew of holineſſe, not worthy to be called *holineſſe*, but like *holineſſe*, yet the moſt part have not ſo much as the ſhew of *holineſſe*, as the Phariſees had, but are vain in themſelves, inſide and outſide too. Thus we ſhede nothing yet but *vanity*. I cannot lead you from one unto another, to ſhew you the ſeveral *vanities* of every perſon, or every thing, becauſe *Salomon* ſaith, *All is vanity*. How many ſins then have we to condemn us, whoſe *vanities* are ſprinkled in every thing? Which have not onely ſo many *vanities* as there be things, but many *vanities* in every thing. As in our ſelves how many *vanities* bee there, which makes us riſe ſometimes, ſick, ſometimes ſleepy, ſometimes drunken? Yet are there more *vanities* in our ſports, our laughing, and ſwearing, and jeſting, and ſcolding, and dallying, and playing with the ſcriptures; which ſometimes leaves ſuch a ſting behind; that we find rather have loſt our ſport, than feel the wound that grows us for it. And yet there are more *vanities*, in our apparel: ruſſe upon ruſſe, lace upon lace, can upon can, and every order, to the third and fourth degree, as though our apparel were apparelled, until the Woman bee more ſwollen ſo much as her ſhirt; that if ſhe would ſee *Katey* her ſelf how ſhe would go if ſhee did wear apparel, ſhee would even go like our women; for ſhe ſhould not go, nor ſpeak, nor looke wrong. Who ſhall not

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know that these are *vanities*, and that they might leave them if they would? but that ye might see there is a heart within, vainer than the appetite without, therefore when these *vanities* are worn out, they will have new, and still new, till all be spent upon *vanity*; and then they begin like the prodigal child, to see how vain they were, when they have bought wisdom with sorrow. What would *Salomon* say, if hee should see how *vanity* is grown since his time, what a height she is mounted, what a train follows her, that there is no Prince in the world hath so many attendants as *vanity*? She was but an Imp then, but now shee is a mother, and who can number her sons and daughters? The child is vain in playing, the mother vain in dandling, the father vain in giving, the Courtier vain in spending, the Soldier vain in boasting, the Sutor vain in striving, the Traveller vain in talking, the Merchant vain in sweating, the Gentleman vain in building, the husbandman vain in carting, the old man vain in covering, the serving-man vain in soothing, the young man vain in sporting, the Papist vain in Superstition, the Protestant vain in Conversation. Every *vanity* is so pleasant to one or other, that they cannot miss one. So the gods by Sea, and by Land, and fill more Disciples flock unto her, of Gamesters, and Swearers, and Players, and Tiplers, and Hacksters, and Courtiers, as thick as the Flies of *Egypt*, which buzzed in their ears, and their eyes, and their necks, before and behinde, that a man cannot set his foot but upon *vanity*. As the waters covered the earth when but eight persons were saved; So *vanity* hath covered it again, a worse deluge than the first; because it hath not suffered eight persons to escape, but every man is tainted with some *vanity* or other; which God seeing in that place and City which should be best in the world (that all men in the City were vain) calls it *The City of Vanity*. So we may say, the world of *vanity*, because first hath an interest in every person of it, shee sits upon the earth like a Serpent, and hatcheth all the sin which you see amongst men. As full as heaven is of bliss, so the world is fraught with *vanity*, Court, City, and Country. Whither doth not *vanity* go, but to Heaven? Seeing then that *vanity* is so enrolled amongst men, *Salomon* gives this sentence, that *all is vanity*. Christ like a Mediator

Luke 11. 32.

Gen 8. 30.

Gen. 7. 27.

Isa. 24. 19.

Luke 10. 43.

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concludes upon it, *That there is but one thing necessary*; therefore let our sentence be like theirs: For sure, if we had *Salomons* repentance, wee should see such an image of *vanity* before us, as would make us cry again and again as often as *Salomon*, *Vanity of vanities, Vanity of vanity, and all is vanity*. What a sweet sentence is this from a King (who may live as hee list by authority) to say that *All is vanity*? Oh, that wee might hear Kings speak so again! for it is a speech which had need of some to countenance it: for none are counted vain now, but they that speak against *vanity*. Then *Salomon* cryed it, but now we must whisper it: You may see how times are changed: Once this was sound Divinity, now it is flat railing: to say that *All is vanity*, is even the upshot of a disturber. If yee ask the Atheist, or Epicure, or those roguish Players, what is a disturber? You shall see that they will make *Salomon* one, because hee speaketh against *vanity*; for this is their definition. Hee which will not allow men to prophane the Sabbath, but saith, that Cards, and Dice, and Stage-plays, and May-games, and May-poles, and May-fools, and Morrice-dancers are *vanity*, is a praeler, disturber, and an Arch-puritan, by the Law which the *Jews* had to kill Christ. The reason is, because men cannot abide to be controlled of their pleasures: Therefore they hold it as an offence to speak against their sports, or their customes, or their follies, or their pleasures, or their titles, or their toyes: and they which would not bee counted precise in these times, must take heed that they go not so far as *Salomon*, to terme all *Vanity*. But they must say, that the *Vanities* of great men are necessary recreations, and the *vanities* of the people are means to make unity. Greater books are written to maintain this, than *Salomon* made to re-
fute it: so they have made their wit, and their learning *vanity*, and are vain in print. But they that would know now of what standing such precise reprovers are, and how ancient this re-
proof is, may see here, that if this be a crime to call *Vanity, Vanities*, the wisest man that ever was before Christ, was herein crimi-
nate; not when he strayed, but when he repented. In his best
munde (when hee came like a Preacher) hee preached this first,
Vanity of vanity, all is vanity. Yet many had rather try it with
Salomon, than believe it of *Salomon*: and while they are wan-
dring

Joh. 19. 7.
Prov. 13. 12

Job 2. 10

Job 2. 10

Job 4. 11

Job 4. 11

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ding with him, some are taken out of their way, and cut short of the time which they set to repent: From others God taketh away his grace, so they never return, because their guide is gone. This the Holy Ghost pointed at when he saith, *They followed vanity, and became vain*, shewing, that the things we follow, will make us like themselves, and leads us whither they belong, to Heaven or Hell. In Rom. 8. 20. *Vanity* is put for *destruction*, but it is never put for *salvation*. If other creatures are subject to a kinde of destruction for the sin of man, as *Paul* sheweth, what destruction shall light upon man for his own sin? Therefore let our sentence run with *Salomon*, *Vanity of vanities, all is vain*. We could afford the world better words, and fairer titles than *Vanity of vanities*, but call it what we will, *Salomon* shews what it is, and what we will say in the end when we have tried it, then *Vanity of vanities*; yet it is comfort of comforts, glory of glories, and life of lives. But as *Laban* shewed himself at parting; so at parting, you shall see how it will serve you. They seem pleasant *vanities*, and honest *vanities*, and profitable *vanities*; but *David* calls them *deceitful vanities*. *Jonas* comes after and calls them *lying vanities*, that is, which promise pleasure, and profit, and all, but deceive all. When they should perform, they play *Laban*, which gave *Leah* for *Bat-hel*. If they be *lying vanities*, and *deceitful vanities*, then are they woful and miserable *vanities*. Therefore if we be not come to *Salomon's* conclusion, to think all is *vanity*, it is because our own vanity will not suffer us to see the vanity of other things. When we have proved like *Salomon*, as fast as every man groweth in knowledge and experience, so he begins to cry *vanity*, and after, *Vanity of vanities*, and at last, *All is vanity*; so we continue not all at once, but one sin after another, one pleasing after another, till at last we count *All is vanity*, and then we are come home with *Salomon*, and may be Preachers unto others. Thus I have shewed you (as it were) a limb of *vanity*, you may look about you and see the whole body, for if she be any where in this land, this is her postifical seat, where shee is never Non-resident: Now I will leave you to examine these sayings, whether all things have not been in vain unto you yet. If they have been in vain to you, and yet are good in their own nature, then think

1 Kng. 17. 13.

Gen. 31.

Ps. 31. 6.

Jonas 2. 8.

1 Kng. 17. 13.

1 Kng. 17. 13.

1 Kng. 17. 13.

1 Kng. 17. 13.

1 Kng. 17. 13.

Luke 10.
Mat. 4.

how vain you are who have turned so many good things to vanity. Yet as for you in the way before I and; I will answer them which ask, *If all things be vanity as Salomon saith, Tell us what we should do*; that we be not vain. Christ saith, *What one thing is necessary?* Is Salomon contrary to Christ? No, therefore one thing Salomon excepts too, to fear God; and keep his Commandments. Therefore if all be vain but this; let the Tempter take thee up again, and shew thee the kingdoms of the world, when he saith, *All these will I give thee*; thou must say, *All these I counting for all is vain.*

Psal. 119.

What then? Turn away mine eyes (saith the Prophet David) and my heart too, from vanity. Try and prove thou no longer, for Salomon hath proved for thee; it is better to believe him, than try with him. Therefore now it remaineth, that as they brought forth their vain books after Pauls preaching, and cast them into the fire; So yee should cast out all your vanities this day; and sacrifice them to God; for they have been your Idols, therefore bury them as Jacob did the Idols, that never man saw them after. And as God gave Job other children, so he will give you other pleasures; fear not that your joys will go away with your vanities; as many think they shall never be merry again; if they would be converted to Religion. But as David danced before the Ark as merrily as Herodias danced before the King; So know undoubtedly that the righteous finde more joy in goodness, than ever the wicked found in filthiness. Nay (saith David) more than they can finde in riches or honours, when their wheat and wine abound. As a house is a vain thing to save a man, so all these things are too vain to make a man happy. I appeal to your selves, if yee have tried the pleasures of vanity already (as I know ye have) whether ye may readily say with S. Paul, *what profit have we of these things, whereas we are consumed?* no profit, but strife, and grief, and guilt, and a dreadful expectation of judgement. As Salomon calls folly the inheritance of folly, so vanity is the inheritance of vanity. Ten times Laban changed Jacobs wages, and ten thousand times sin hath changed your wages, and deceived you with other success than you looked for. The Scribe which built his Sepulchre in one Country, and was buried in the other;

Act. 19. 19.

Gen. 35. 4.

2 Sam. 6. 14.

Psal. 47.

Psal. 53. 17.

Prov. 14. 18.

Mat. 23.

What shall we say, when hee which came from his kingdome to bring us unto it, demands why we did turn *the day of saluation into the day of vanity*? If ye cannot excuse it here, how will ye defend it there? We were born in *vanity*, and we live in *vanity*, but we would not dye in *vanity*, because no man looks for any good of his sin, after he is past this world; therefore let us remember, that whither the vain men are gone, thither vain men shall go. There be not two ends for sinners, but one; what a woful bargain will it seem then to remember that thou didst sell thy soul for *vanity*? if any thing will reclaim us, this will be a terrour in our hearts, to think that we shall give account unto him, which will measure to us as much misery, as we have taken *vanity*; therefore as *Abner* said to *Joab*, *Knowest thou not that it will be bitterness in the latter end*? So let every man consider with himself, though his *vanities* be sweet now, yet they will be bitter in the end. As *Adman* after he had fulfilled his lust, did hate *Thamar* (which defiled her) more than he loved her before; so when the sport is past, and death looks us in the face, we shall hate our *vanities* more, than we love them now. All this doth conclude that our Saviour said to *Martha*, *But one thing is necessary*. Which God grant we may chuse for his Son *Jesus Christ*, and then we have learned this lesson.

FINIS.

THE LADDER OF PEACE.

1 Thess. 5. 16. Rejoice evermore, pray continually; in all things give thanks.

When I spake last of these words, I shewed you how the Apostle commendeth unto us three Vertues, of greater price than the three presents which the Wise-men brought unto Christ: The first is, *Rejoice evermore*: The second is, *Pray continually*: The third, *In all things give thanks*; All three

are

are of our lust for we must *rejoyce continually*, because he saith, *Rejoyce evermore*; and we must *pray continually*, because hee saith, *Pray continually*; and we must *give thanks continually*, because he saith, *In all things give thanks*. These are the three things which one saith, *All men do, and no man doth*, because every man doth them, and scarce one doth them as hee should: Therefore the Apostle to shew us how we should do them well, doth put *continually* unto them; as though *continuance* were the perfection of all virtues. I chose this Scripture for a consolation to them which are afflicted in conscience, which is commonly the disease of the innocentest soul: for they think that they do well to *mourne continually*; and Paul saith, *Rejoyce continually*; and therefore I will speak a little more of these words than I did before. If you mark it, it may well be called *The Ladder of Peace*: for it stands upon three steps, and every step is a step from trouble to peace, from sorrow to joy; for he which can rejoyce, is past grief; and he which can pray, is passing from his grief; and hee which can give thanks, hath obtained his desire. A man cannot rejoyce and mourne; a man cannot pray, and despair; a man cannot give thanks, and be offended: therefore keep still upon one of these three steps, and you shall never sorrow too much. If thou canst not rejoyce, as if thy pain were past, then give thanks because, thy pain is profitable: If thou canst not think that thy pain is worth thanks, then pray that thou mayest have patience to bear it; and it is impossible in praying, or thanking, or rejoycing, that any grief should want patience enough to bear it. But when you forget to rejoyce in the Lord, then you begin to muse, and after to fear, and after to distrust, and at last to despair, and then every thought seems to be a sinne against the Holy Ghost. How many sinnes doth the afflicted conscience record against it self, repenting for breaking this Commandement, and that Commandement; and never yet repenteth for breaking this Commandement, *Rejoyce evermore*?

It is not an indifferent thing to rejoyce or not to rejoyce; but we are commanded to rejoyce, to shew that we break a Commandement if we rejoyce not. Oh what a comfort is this; when the Comforter himself shall command us to rejoyce! God will

Pfal. 149.
Ila. 40. 1.

Prov. 13. 1.

Levis. 11.

1 Pet. 1. 16.

Luk. 10. 10.

Ruth 2. 8.

Joh. 14. 16.

Luke 2. 25.

Rom. 14. 17.

Phil. 4. 7.

Iza. 61. 3.

Rom. 1. 27.

wont to say, *Repent*, and not rejoyce, because men rejoyce too much; but here God commandeth to rejoyce; as though some men did not rejoyce enough: Therefore you must understand to whom hee speaketh. In *Psalme 149. 5.* it is said, *Let the Saints be gladd* not let the wicked be glad. And in *Isa. 40. 1.* hee saith, *Comfort my people*, not comfort mine enemies; shewing to whom this commandement of *Paul* is sent, *Rejoyce evermore*. It is not in this as *Chrysostome* saith, *That which I say unto you, I say unto all*; but that which I say unto you, I say not unto all. Give mine (saith *Salomon*) unto him that is sorrowful; that he may forget his griefs; so give comfort unto him which is penitent; that he may forget his fear. *Salomon* saith five times, that this is the portion of man under the Sun, to receive the gifts of God with thankfulness, and to rejoyce in them. He which would have us holy, as he is holy, would have us joyfull, as he is joyfull; hee which would have us do his will upon earth, as the Angels do it in heaven; he which hath ordained us to the Kingdome of Saints, would have us rejoyce that we have such a Kingdome to receive. Therefore he saith to his Disciples, *Rejoyce that your names are written in the Book of life*. As *Dauid* said unto *Ruth*, *Go not out of this field to glean in any other field*; for here thou shalt have enough: So he would not have us go from this comfort unto any other comfort; for here we shall have enough: the Spirit of God is called the Comforter, because we should have comfort in it: *I will send you the Comforter*, saith *Christ*; to shew that they which have the Spirit, have comfort too; and they which resist comfort, resist the Spirit; therefore the Son of God is called *The Consolation of Israel*; so shew that he bringeth consolation with him, & that joy is where *Christ* is, as light is where the Sun is: Therefore the chiefest joy is called *The joy of the Holy Ghost*; to shew that they have the chiefest joy, which have the holy Ghost; therefore the greatest peace is called *The peace of Conscience*, to shew that they have the greatest peace, which have a good conscience; therefore the faithful are said to be *anointed with the oyl of joy*, as though joy were in their countenance: therefore they are said to be *clothed with the garment of gladness*, as though gladness did compass them like a garment; therefore

fore Paul (in all his Epistles) doth joyn grace and peace together, and shew that the peace of God doth follow them which have the grace of God. It is not in vain that the Holy Ghost, when hee named Barnabas, interpreted his name too, because it signifieth the son of consolation: as though hee delighted in such men as were the sons of consolation. *Comfort one another,* saith Paul: How shall wee comfort one another without comfort? Therefore Paul saith, *God comforteth us, that we may be able to comfort other, by the comfort whereby we ourselves are comforted of God:* shewing that wee cannot comfort other, unless we be comfortable our selves: and therefore that wee may perform this duty, wee are bound to nourish comfort in our selves. Paul saith, *I am full of comfort:* who then can say, *I am full of sorrow,* but he must contrary Paul? As the body may not offend the soul, so the soul may not injure the body, because it is the bodies keeper: but a pensive man doth injure the body and the soul too; for Solomon saith, *A sound spirit will hear his infirmities, but a wounded spirit who can bear?* As if he should say, The heart must be kept courageous, and strong, and lively, like an instrument which is tuned to tune all the rest, or else every grief will make thee impatient. In *Deut. 30. 9.* it is said, that *God rejoiceth to do us good:* and therefore in the eight and twentieth Chapter of *Demerony*, the Jews are reproved, because they rejoiced not in the service of God. As he loveth a cheerful giver, so he loveth a cheerful server, and a cheerful Preacher, and a cheerful hearer, and a cheerful worshippinger: and therefore David saith, *Let us sing heartily unto the Lord,* shewing as it were the tune which delighted Gods ears. If you would know with what tune yee should sing unto God, David saith, *Heartily;* that is, you must give heartily, you must love heartily, you must obey heartily, you must pray heartily: and when you do all things heartily, then you shall do all things cheerfully.

Therefore now I may say unto them which resist comfort, and nourish grief, as the Prophet saith, *who hath required these things of you?* God doth require no sorrow, but the sorrow for sin, no fear, but the fear to sin, no care, but the care to please him, nay, hee hath forbidden all other care: and therefore

Paul

1 Cor. 1. 3.
1 Cor. 2. 1.
Gal. 1. 3.
Eph. 1. 2.
Col. 1. 2.
2 Thess. 1. 1.
Tit. 1. 4.
Philos. 3.
Act. 4. 39.
1 Thess. 4.
1 Cor. 2. 4.

1 Cor. 7. 4.

Prov. 18. 14.

Mal. 6. 1.

Is. 1. 12.

1 Pet. 5.7.

Paul saith, Cast your care upon him. As though God did not allow us to care, he sent his Apostle with this charge, *Cast your care upon him*; as we do cast our sins upon Christ, so wee must cast our care upon him: for God hath commanded us to labour, but not to care; because care hindreth our labour, like the Samaritans, which seemed to help the Jews to build the Temple, and bindred them to build the Temple: So care, and sorrow, and thoughts, seem to help us in our labours, and our studies, and our prayers, and our strify, but indeed they hinder us; for they take all the time from that which wee should doe, and disable us to doe it: and therefore when care cometh to us, wee should answer it as Christ said unto Satan, *Avoid Satan*.

Ezra. 9.

Mat. 3.

Avoid Care; for every care which is not of God, is of Satan; and we may not bear that which God commandeth us to cast upon him: Should I hang my joy, my faith, and my hope, because I have sinned, as Judas hanged himself? The Scripture saith not, Let him which hath sinned, despair of mercy; but, *Let him which hath sinned, strive no more*, and it is enough.

1 Job. 4.

2 Cor. 7. 10.

As we are taught to discern of spirits, and of doctrines, so wee must discern of cares and sorrows; for when Paul saith, *There is a repentance not to be repented of*; he sheweth that there is a repentance to be repented of, that is, a repentance which is a sin, like the tears of Esau; which wept not for his sin, but for his Patrimony. When wee sorrow for any thing but for sin, as Esau did, then our sorrow is murmuring; and when we sorrow more for sin than we should, as some do; then our sorrow is distrust,

Gen. 25. 33.

Gen. 27. 34.

Prov. 17. 22.

which hurteth us more than the thing which wee sorrow for. For *The sorrow of the heart* (saith Salomon) *is the consuming of the bones*; not onely the consuming of the soft flesh, but the consuming of the hard bones; that is, it will pull down the strongest man that is; and he which entertaineth it, shall quickly say with Naomi, *Call me no more beautiful, but bitter*; Call mee no more strong, but weak, for it will change him like a sickness: therefore as Christ refused the vinegar, and would not drinke it when hee tasted it, so let no man drinke of sorrow before hee taste it, but if anything eat thee up, be the zeal of Gods house eat thee up, for thy charge is not to get thy living with the care of thy mind; but with the sweat of thy brow;

Psal. 96. 8.

Gen. 3. 9.

Brown. Now (as *James* saith) *Resist the devil; and he will flye from you:* So resist sorrow, and it will flye from you. This is all the care, and all the fear, and all the repentance which ever I could finde in the Scripture. Therefore let us pray God every day to turn all our joy, into the joy of the holy Ghost; and all our peace, into the peace of Conscience, and all our sorrow, into the sorrow for sin, and all our fear, into the fear to sin; that so we may sorrow and rejoyce together; fear and hope together; that is, have one eye to the Law, to keep us from presumption; and another eye to the Gospel, to keep us from despair; and then this comfort is sent to us, *Rejoyce evermore;* or else we have nothing to do with it.

Jeh. 4. 7.

It followeth, *Pray continually.* As *Elisba* would not Prophesie untill the Musician came; and while the Musician played, *Elisba* Prophesied: So when the heart rejoyceth in God, then is it fittest to call upon God: and therefore *Paul* putteth *rejoyce* before *pray*, like the Musician, which played before *Elisba* Prophesied. After *rejoyce continually*, he biddeth us *pray continually*; shewing that it must be such a *rejoycing continually*, that we may *pray continually* too; or else he doth not allow us to rejoyce. How can these two joyn together, *Pray*, and *Rejoyce*? Some if they should *pray*, cannot *rejoyce* for their hearts. Nay, their hearts are sick untill their prayers be done, although they pray not themselves, but hear another pray for them: this is the difference between the rejoycing of the wicked, and the rejoycing of the godly.

2 King. 3. 15.

The comfort of the wicked is like a compound medicine made of many mixtures; for there must be piping, and dancing, and playing, and feasting, and dallying at their game, or else they cannot be merry: but the comfort of the faithful is like a light in the ayre, which shines when no matter is seen: so the Godly rejoyce when no cause is seen: If they do but think upon God, they rejoyce straight. If there be but a prayer, and a thankfulness, and a meditation, there are instruments enow for them, and they can be as merry as birds in May. The reason of it is this, as *Christ* said, *I have another meat which you know not of:* So the godly have another joy which the world knows not of; of *Joh. 4. 32.* this joy a man may *rejoyce continually.* And therefore *Salomon*

Prov. 11. 17.

saith, *A good conscience is a continual feast*; that is a continual joy. But of the wicked joy he saith, *In laughter their heart is sorrowful*; that is, their laughter is sorrow: as if he should say, The wicked never rejoice indeed, but counterfeit joy; as they counterfeit virtue. Thus *Paul* joyeth *rejoice continually*, with *pray continually*: as if he should say, By this thou shalt know whether thou *rejoice* well, if thou canst pray too: that is, if thy rejoicing move thee to prayer, as the joy of Angels makes them praise God and sing, *Holy, holy, holy*, unto him. This is according to that in the list of *James*, *If quipmen be merry, let him sing Psalms*: Mark how *James* joyeth *Mirth* and *Psalms*, as *Paul* joyeth *rejoicing* and *praying*. All this doth conclude, that as we should do Gods will in earth, as it is done in Heaven; so we should *rejoice* in earth, as they *rejoice* in Heaven, and then this joy is a sign of another joy: but if we cannot rejoice in praying, how shall we rejoice in suffering? I am now in a large field, where I might shew you to whom we should pray, and the cause why we should pray, and the things which we should pray for, and the Mediator which we should pray by, and the affections which we should bring to prayer; but I will keep my self within my text, which saith no more but *Pray continually*. First, we are commanded to pray, and then we are commanded to *pray continually*: of all our duties, this is only Gods duty, which is given to none but Gods; according to that, *Him only shall thou serve*. Such an excellent thing is Prayer, that it is offered to none but to him which *Salomon* calleth *Excellent*.

Mat. 4. 10.

Prov. 26. 10.

Secondly, It is such a pleasant thing, that *Paul* joyeth, *Pray continually*, with *Rejoice continually*, to shew that no man hath such joy, as he which is often talking with God by prayer; as if he should say, If thou have the skill to *pray continually*, it will make thee *rejoice continually*: for in the company of God is nothing but joy, and gladness of heart.

Note.

Thirdly, It is such a necessary thing, that Christ calleth his Temple, *The house of prayer*, to shew, that as we sell in our shops, and as we buy in the market, and as we eat in our parlours, and as we sleep in our chambers, and as we walk in our galleries, so we should pray in the Temple; which is such a necessary trade for men, that God built a house for it, and called it, *The house of prayer*,

prayer, as though prayer brought God and us to dwell continually in one house together.

Further, he hath made a day for it in every week, as though he would binde us to pray; and because we cannot pray before we be sanctified, therefore hee set down an order for us to observe and keep, which is this, that before every Sabbath he appointed another day beside, in which wee should provide our selves to sanctifie and prepare us, that we might pray in so effectual manner as we ought.

Fourthly, If we endeavour our selves to live uprightly, and in the fear of God, according to the precise rule of his Commandments, we shall finde it such an heavenly life, that it will make us like the Angels which are in heaven: For when wee read, God speaketh to us; because we read his Word; but when wee pray, wee speak to God, because we commence our suit to him; and so Prayer makes us like the Angels, which are always singing to God. Now if the company of wise men can so change one, that in a short time he representeth their speeches and qualities; how will their nature and their manners alter, which are still talking with God; like the beloved Disciple which leaned on Christs bosome?

Fifthly, It is such a sweet thing, above other things that wee do for God, that in Rev. 7. *The prayers of the Saints* are called *Incense*, because when they ascend to heaven, God seems to smell a sweet savour like *Incense*.

Sixthly, It is such a profitable thing, that it doth more good than almes; for with mine almes I help but three or four; but with my prayer I help thousands. Prayer is the rich mans almes as well as the poor mans. For *Pharaoh* begged for prayers as well as *Lazarus* begged for crutches.

Lastly, It is so victorious and powerful, that it overcometh God himself which overcometh all things. For if wee will overcome our Lord as *Jacob* did, wee must overcome him with prayer. This God she weth, when he saith to *Jeremiah*, *Pray not for this people*. Shewing that the prayer of the righteous is of such force and power, that God is faine to forbid them to pray, when he would not grant, lest he should bee overcome. This Christ sheweth againe, when hee resembleth his Father to the deafe

Num. 1. 10

Joh. 13. 23

Commendation of Prayer.

Note.

Gen. 22. 38
Jer. 14. 11

Luke 12. 23

The power-
full of prayer.

Judg. 16. 17.

Judge, and his suppliants to the importunate woman which cried upon him, and made him hearken unto her, as if she had compelled him. Therefore one compareth *Prayer* unto *Sampsons* hair: As all *Sampson* strength lay in his hair, so all our strength lyeth in *Prayer*. I have read of many which write, that they did learn more by praying, than they could by reading. And I have heard some say, that they have done that by *Prayer*, which they could not do by counsel. In *Exod. 17*. wee read that the *Jews* prevailed more by *prayer*, than they could by fight. Therefore one saith, that he which can pray, can do all things, because hee can overcome God, which helpeth him to do all things. And hee which can overcome God, can overcome the devil too, which hindreth all things.

Joh. 8. 32.

Who ever fell into Heresie, or into Apostasie, or into despair, before he fell from prayer, the preservative of the soule. *If thou hadst been here* (saith *Martha* to *Christ*) *my brother had not dyed*. So if prayer had been here, these evils had not happened. This is the *Holy-water* which driveth away unclean spirits, as *Christ* sheweth when hee speaketh of the devil which is not cast out but by *fasting and prayer*. This is the *Cross* which saveth us from evil, as *Christ* sheweth when he teacheth us to pray (as it is written, in the 11. of *Luke*) *Deliver us from evil*. This is the oyl which healeth our sickness, as *James* sheweth in his fifth Chap. vers. 15. when he saith, *The prayer of faith shall save the sick*. It hath such a hand in all things, that it is like the sanctifier of every thing. It blesseth our thoughts, and blesseth our speeches, and blesseth our actions. As *Abraham* blessed his servant before he went from him; so prayer blesseth our works before they go from us. Whatsoever thou doest before thou hast blessed it with prayer, thou hast no promise that it shall prosper or do good, because he which should bless it, is not made a counsel to it. Therefore wee should not presume to use any of Gods gifts, or any of Gods graces without prayer, lest that which is good do not good, but hurt unto us.

Gen. 24.

In all things
pray.

Act. 20. 36. 38.

For this cause *S. Paul* in the 14. of the *Romans*, and the sixth verse, teacheth us to *pray before we eat*. For this cause *Paul* prayed before he journeyed. For this cause *Eliab* prayed before he sacrificed, as it appeareth in the first book of *Kings* 18. 36.

For

For this cause the *Israelites* prayed before they fought; and for this cause wee pray before we preach. It is a good thing to preach, and yet you see we do not presume to preach before we pray, because *Paul* *plains* it, *Apollo* *waters* it, but *God* giveth the increase. Even so, we should not presume to give almes, nor to give counsel, nor to give help, before we have prayed that it may do good. Nay, we should not presume to exercise our faith, nor our repentance, nor our obedience without prayer; because there is no faith so perfect, but it had need of prayer to strengthen it. Alse there is no love so perfect, but it had need of prayer to confirm it. There is no repentance so perfect, but it had need of prayer to continue it: There is no obedience so perfect, but it had need of prayer to direct it. Therefore he doth sin which presumeth to do any good work without prayer, because he seemeth to do it by his own power, for that he craveth not assistance from God, which giveth power to faith to bring forth works, as well as he doth to trees to bring forth fruits, or to Physick to bring forth health. Therefore no vertue hath done so much as prayer hath done, for all vertues have had their power from prayer; and therefore one faith, that prayer hath done as many exploits as all vertues beside.

The Apostle *Paul* in the eleventh to the *Hebrews* saith, that by faith *Noah* did this, and *Abraham* did this, and *David* did this, and *Enoch* did this: but did their faith any thing without prayer? For their faith was strengthened by prayer; and therefore the Disciples prayed Christ to strengthen their faith. By prayer *Eliab* made the clouds to fall: by prayer *Joshua* made the Sun to stand still: by prayer *Elisha* raised the dead to life: by prayer *Moses* made the enemies to flye: by prayer *Salomon* obtained wildome. So that as *Paul* in the first to *Timothy*, and 4. Chap. saith of godliness, *Godliness is profitable to all things*; so I may say of prayer, *Prayer is profitable to all things*. The Dove could find no rest for the sole of her foot, until she returned to the Ark; so the sinner, when he can flye no longer, nor suffer any longer, nor help himself any longer; at last he turneth to prayer, which is like the City of Refuge, where no enemy, where no adversary, and where no temptation hath power to hurt him.

Lastly, as Prayer is excellent in respect of God, to whom only

1 Cor. 3. 4.

Luke 27. 5.

1 King. 18. 45.

Josh 10. 12, 13

2 King. 4. 33.

34. 31.

Exod. 16. 1.

1 King. 3. 22.

Gen. 2. 9.

11. 1. 1. 1. 1. 1.

Num. 19. 15.

Zach. 12. 10.

Rom. 8. 29.

it is offered, so it is excellent in respect of the godly, who onely offer it. For as *Paul* saith of faith, in the second to the Thessalonians, *All men have not faith*; To I may say of Prayer, *All men have not the gift of prayer*: and therefore *Zachariah* speaketh of a *spirit of prayer*. And when wee pray, *Paul* saith, *That the Spirit helped our infirmities, and prayeth in us*; as though there were a peculiar spirit for prayer; and none could pray but they which had that spirit.

I have known many wicked men *hear*, and I have known many wicked men *study*, and I have known many wicked men *fast*, and I have known many wicked men *preach*; and I have known many wicked men *confesse*; but I did never know any wicked man that could *pray* well, nor any that could *pray* well, live wickedly. This *Peter* proveth in his first Epistle, and fourth Chapter, when he saith, *Be sober and watchful in prayer*, shewing that *all cannot pray*, but they which are *sober and watchful*.

This *Peter* the Apostle proveth again in his first Epistle, and third Chapter, when he exhorteth the husband and wife to love one another, lest their prayers be interrupted: shewing that sin doth hinder our *prayer*; and that a man cannot *pray* heartily, when wrath and malice, or lust doth carry his minde away. This *Paul* witnesseth again when he saith, *How should they call upon him in whom they have not believed?* shewing that none can *pray* but they which have faith: and that it is a sign that the Spirit is within, if he can *pray*; and therefore one saith, So long as God doth not take away thy *praying*, he hath not taken away his mercy. Seeing then that *Prayer* is such a sacrifice as is offered to none but God, and none can offer it but they which have faith, and love, and repentance to bring it to him: as *Aaron* did not stand before the Lord before hee was washed, to let no man call upon God before he be sanctified. For as *Isaac* did first taste *Jacob's* meat, and then blessed him when he liked his offering, so God will have an offering which pleaseth him, before hee give the blessing which pleaseth us. Therefore as *Jacob* charged his sons when they went unto *Joseph*, *Take the best fruits of the land*; and so advise my self and you when we go to God, let us take the best fruits of our hearts and give unto him: that is, not the shew of repentance, but repentance indeed.

As

Gen. 43. 11.

Gen. 43. 11.

As *Abraham* left his *Altar* at the foot of the hill when he went to sacrifice: so when we go to pray, we must leave our passions, and affections, and lusts behinde, lest they trouble us, like the fowls which hindred *Abraham* in his sacrifice. And when our prayers do please God, as *Jacob* most pleased his father, then God will hear our prayers; and bless us, as his father blessed him.

Now to inform us what prayer delighteth God, the Apostle *Paul* in his first Epistle to the *Corinthians*, and the 7. Chapter, shewing that he had the minde of Christ, teacheth us to *Pray continually*. This he expoundeth in the second Epistle to the *Thessalonians*, the 3. Chapter, and the 13. verse, when hee saith, *Be not weary of well-doing*. Therefore if you do well when you pray, you must not be weary of praying.

The like saying is in the 12. Chapter to the *Romans*, where it is said, *Continue in prayer*. The like saying is in the 1. Chap. to the *Romans*, where it is said, *Pray at all times*. The like saying also is in the 18. Chap. of *S. Luke*, where it is said, *Pray always, and be not faint*. We are not commanded to preach continually, nor yee to hear continually, nor to fast continually, nor to watch continually, nor to give continually: but we are commanded to *pray continually*, as though prayer were more needfull than all the rest. We want continually, and we are tempted continually, and we sin continually; and therefore we had need to pray to God continually, that God would supply our wants, and forgive our sins, and prevent our temptations.

To shew that we should pray daily, Christ teacheth us in the 11. Chap. of *S. Luke*, to say, *Give us this day our daily bread*. This day we ask no more but *our daily bread*, and if we live all the morrow, then we ask no more but *our daily bread*: so the word *daily*, doth teach us to *pray daily*: for there is great reason that they which have continually need of God, should *pray continually unto him*. But as some answered Christ, as it appeareth in *S. Johns Gospel*, *Who is able to do this?* So you will say unto me, *Who is able to pray continually?*

Saint Paul in his twelfth Chapter to the *Romans*, teacheth us a reasonable service of God: Here hee seems to injoyne us an unreasonable service of God. For who did ever pray continually?

nually? or if we should pray continually, when should we hear, or preach, or when should we study, or when should we work? So one service seems to hinder all services: but indeed it doth further all services, and therefore we are commanded to *Pray continually*, because we can do nothing without prayer. But if you imagine that this Commandement is broken, if your lips bee not alwayes going, which was the Heresie of the *Massaliens*, or if you will not alwayes in the Church like the golden Candlesticks, then you are out of *Pauls* minde: For *Paul* did not pray continually with his lips, and therefore hee doth not mean a lip-prayer: neither did *Paul* live day and night in the Temple, and therefore hee doth not mean a Church-prayer: And further, It seems that the *Jews* were not appointed to pray at all times, for they had set times of prayer; and therefore wee read how *Peter* and *John* went up to the Temple at the time of Prayer: Therefore to *pray continually*, is to lift up our hearts continually unto God, and to *pray* in our thought, as *Moses* did, though wee open not our lips, and so wee may *pray continually*. As when a good man is to answer before the Persecutor, a thought prayeth in his heart that hee may answer wisely: when hee is to give almes, a thought prayeth in his heart that it may do good: when hee is to give counsel, a thought prayeth in his heart that it may prosper: when hee is to hear a Sermon, a thought prayeth in his heart that hee may bee edified and sanctified by it. Thus wee may pray and hear, pray and speak, pray and eat, pray and study, pray and work together, as the *Jews* built and fought together: And therefore prayer seems a harder thing then it is. For if it had been irksome for any to pray, *Paul* would not have joynd *Praying* and *Rejoycing* together. It is not hard which a man may do and rejoyce too. If a man love intirely, he hath not such delight as to talke often, and to confesse daily with him whom he loveth; for by this his love is increased, and his joy is doubled: but the seldomer wee commune together, by little and little our affections abate, till at last wee become strange one to the other, as though we had never been acquainted. Even so our affections and familiarity doth grow toward God by often praying unto him: and when wee leave off to pray, then our affections draw from him, and his affections from

Act. 3. 1.

How to pray continually.

Nehem. 4. 7.

Psal. 119. 164.
Dan 6. 19.

from us: therefore we read how often the good men were wont to pray. In times past *Daniel* saith, that he prayed thrice a day: *David* saith, that he prayed seven times a day: It is said, that *Cornelius* prayed continually: it is said, that the Disciples prayed continually: and in the first to the *Romans*, *Paul*, which teacheth us here to pray without ceasing, saith, that he himself prayed without ceasing. As *Jacob* would not let the Angel go, before he had blessed him: so a Christian should not let God rest, before he hear him. This is the state that a Christian should strive to, and never think that he is sound at the heart, till all his thoughts be a kinde of prayer. Now if we should examine our selves whether we pray as we should, as *Paul* teacheth us to examine our selves, whether wee beleeve as wee should, I am of opinion, that there is no such want in this Land as the want of prayer; for it is neglected, as though it were never commanded, as if there were no God to worship, or as if wee had no need of him. In the Papiests time, none were called Brads-men (that is, men which were bound to pray) but the poor men; as though none were bound to pray, but poor men: but now the world goeth as though neither rich nor poor were bound to pray: One would think that our deliverance out of Egypt; that our victory against the *Spaniards*; that the weather which threatneth sickness, that the dearth which threatneth famine, should make us pray; and yet doth not: for where is the person that prayeth now more than hee did before? Some are like the *fool*, which saith in his heart, *There is no God*; for they pray never, though *Paul* say, *Pray ever*. *Cain* was rejected for offering an unworthy sacrifice: What shall be done to them which offer no sacrifice at all? Some are like *Exorcists*, which cannot adjure but in a circle; so they cannot pray but in the Church, and then they pray, when they should hear. Some are like the *Ephraimites*, which can pronounce every word but that which they should: so they never want words, but when they speak to God. It is strange to think how lively they are to every thing else, and how dead they are to pray. As many come to Sermons, and never mark what the Preacher saith, till hee come to this, *To whom be all praise, power, and dominion for ever*; So many pray, and never mark what they say, till they come to this, *Give us this day*

Rom. 1.

1 Cor. 11. 18.

Psal. 14. 1.

Gen. 5.

Judg. 12. 6.

The Ladder of Peace.

our daily bread: Dost thou think that God doth mark that prayer which thou doest not mark thy self? Some come to God as if they did fetch fire, a spurt and away, like a messenger which is gone before hee have his answer. If God will take a *Father* *posser* of them, and heat them for that, so it is, for they never made any other prayer in their lives; but even as a childe sayeth grace, so they say, *Our Father*; put them out of that, and they cannot pray a word, no more than a childe can make a grace, if he be put out of his owne. Some are like *Nadab* and *Abihu*, which never look with what fire their sacrifice is kindled: so they never respect with what motion their prayer is kindled, whether it be from the Spirit, or from the flesh; but sometime they pray of malice for revenge: sometime of greediness for riches: sometime of lust for pleasure. Now as no sacrifice was accepted with God, but that which was kindled with the fire which came down from heaven: so no prayer is accepted with God, but that which is kindled with some motion from heaven. Their prayer never ascendeth to heaven: for *Abels* heart made *Abels* offering accepted. Some are like the builders of *Babel*, which call for one thing, when they should call for another: so they pray for one thing, when they should pray for another: when they called for stones, they brought them timber: when they called for timber, they brought them stones: So when they call for health, God sends them sickness: when they call for rest, God sends them trouble: when they call for riches, God sends them wants: when they call for honour, God sends them shame: when they call for ease, God sends them a yoke: for it is a just thing with God, that they which do one thing for another, should receive one thing for another. Some are like the Prodigal sonne which prayed but untill hee had gotten his Patrimony, and then hee forsook his Father which gave it him: So they pray no longer, but untill they have that which they would have, and then they flye from God, as he did from his Father, and live like Swine in another Country, till extremity and penury send them home again. These are the Beards-men of our age, and these are the prayers which we offer to him which made heaven and earth. Wouldst thou regard his suit which should increase thee so contemptuously as thou increasest

Numb. 3. 4.

Levit. 3. 5.

Gen. 4. 4.
Gen. 11. 13.

Luke 15. 11.
Note.

The Ladder of Peace.

intreated God? Let us consider, how that prayer should obtain remission of sin, which is sin it self. *Paul* saith, *Let all which call upon the name of the Lord, depart from iniquity*: as if hee should say, the Lord will hear none which pray unto him, but them which depart from iniquity. *Salomon* saith, *The prayer of the wicked is an abomination*. If his best work be an abomination, what are his worst deeds and the inner himself? Therefore he adviseth, *Prepare thy heart before thou go into the Temple, lest thou offer the sacrifice of fools*: as if he should say, He which offereth a present unto a Prince, which the Prince likes not, is a fool for his pains. This is the cause saith one, why God doth not hear our prayers as he did our fathers, because we pray not with such humility and perseverance as they did. Many touched Christ, yet but one drew vertue out of him: so many pray unto Christ, but few draw comfort from him.

Now if you will know what prayer is accepted with God, *James* saith, *The prayer of the just availeth much, if it be served*. He saith not that the prayer of the wicked availeth any thing, though it be never so fervent; but the person must be just: the prayer must be fervent too: by this thou knowest then whether thy prayer be accepted with God. As God sent down fire from heaven to consume *Elisha* his sacrifice, because it pleased him; so he will send down a kinde of joy and lightness upon thy heart, which shall kindle thee within, as the fire kindled *Elisha*'s sacrifice; and send thee away with such a joy, like a Suitor which cometh from the Prince when his petition is granted. This is the end of every prayer which is made in faith, as Christ answered the Centurion, *Be it unto thee as thou believest*: so thy heart shall answer thee, *Be it unto thee as thou believest*. When we begin to pray, we are going from the devil, and when we end our prayer, we are come to God: As first many temptations will hinder thee, but with earnestness thou shalt drive them away. *Then make no haste* (as *Salomon* saith) *to get out of the Kings presence*; for the Lord and thy prayer are met together in heaven, like Christ and the woman at *Jacobs Well*.

Seeing then that prayer is such an excellent thing that it is given to none but to him which is called *Excellent*, and such a pleasant thing that *Paul* joyneth, *Pray continually, with Rejoyce*

Note.

2 Tim. 2. 19.

Prov. 28. 9.

Eccles. 5. 1.

Jam. 5. 6.

Note.

1 King. 18. 2.

Ioh. 4.

cont.

continually, and such an heavenly thing, that it makes us like the Angels which are in heaven, and such a necessary thing, that God built a house for it, and made a day for it, and such a holy thing, that none but the holy can deal with it, and such a strong thing, that it overcometh God, which overcometh all. How is it then, that our Fathers spent so much time in prayer, and we make no account of it? Have wee nothing to pray for as well as they? Nay, they prayed for nothing but wee had need to pray for the like. The Turks and Idolaters pray to them that cannot hear, but he which saith, *I will hear*, hath not so many supplications to him as Noble men. What will wee give God, if we will not afford him thanks? What will wee do for him, if we will not praise him? *If thou be wise* (saith *Salomon*) *thou art wise unto thy self*: So if wee do pray, wee do pray for our selves: Shall the birds sing unto God, and not they for whom he created birds? What a fool is he which will fight and travel, and watch for himself, and will not speak for himself? If God had required such costly sacrifices of us, as hee did of the *Jews*, it is to bee feared, that he should not bee served at all: For wee are such *Gergesites*, that wee would not part from our beasts to sacrifice to him. Therefore let us not say, God will not hear, but let us say, wee do not ask, for God is readier to give, than wee to ask: Therefore let us pray that our neglect of Prayer may bee forgiven.

FINIS.

THE BETRAYING OF CHRIST

March. 27. 1. 2. 3. 4.

1. When the morning was come, all the chiefe Priests, and the Elders of the people took counsell against Iesus to put him to death.

2. And led him away bound, and delivered him unto Pontius Pilate the Governour.

3. Then when Judas which bore ayme him, saw that he was condemned, he repented himselfe, and brought againe the thirtie peces of silver to the chiefe Priests and Elders.

4. Saying, I have sinned, betraying the innocent blood: But they said, What is that to us? see thou to it.

He last time you heard how a Publican received Christ: now you shall hear how an Apostle betrayed him.

The first time is the towne what the Priests and the Elders did against Christ, of whom it is said, when the morning was come, all the chiefe Priests, and the Elders of the people took counsell against Iesus to put him to death.

2. And led him away bound, and delivered him unto Pontius Pilate the Governour. The Priests were Ecclesiasticall persons, and the Elders were civil Magistrates: so they which should have stood most for Christ, stood most against him.

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The betraying of Christ.

were fled from him. What would they have then, his blood & eyes; they took counsell (saith *Matthew*) to put him to death. They had the Devils mind; which is not satisfied but with death: and how do they contrive it? He saith, *They took counsell about it.*

When *Pharisee* did most foolishly, he said, come Let us worke wisely. So when they did worst, then they seemed to do it in best manner, for they will not sinne without counsell: a wise counsell to consulte of murder, like the *Papists* counsels when they give licence for treason. They may be fitlier said to take advice, then to take counsell. For *Christ* saith before, that they came with swords and staves to take him. *David* speaks of a malignant Church; that is, a Church of malicious persons, (such a Church was this; for they called themselves the Church, and went about to kill the head of the Church. In the beginning of the night *Christ* instituted the Sacrament, and consulted how to save them; and at midnight they instituted their treason, and consulted how to destroy him. The time which they chose, and the Judge which they chose, are specially to be noted, The time, *In the morning.* &c.

This therefore is not to be expounded of the beginning of their counsell, but of the end of their counsell: for they took counsel in the night, and executed it in the morning. When they agreed to go unto *Pilate*, it was night; but when they brought him to *Pilate*, it was morning. But marke how unjustly they handled him before they brought him to the Judge. They should have done nothing against him before he came to his judgment: but they did all against him, except condemning him, and crucifying him, before they came to the Judge. For all that is spoken before of examining him, and mocking him, and reviling him, and buffetting him, and spitting in his face, was done before they came to the Judge: which shewes, that they were even angry, that they could not kill him without the Judge too.

All this was done in the night, and therefore *Christ* said to his Disciples in the evening; *This night all of you shall be offended for me:* shewing that all these things should be done in the night. Therefore *S. Asa* saith, that *Peter*, and *James*, and *John*, were asleep, when *Judas* and his companions came against him.

him; which sheweth that it was the time of sleep: and in the 51. verse he saith, that a young man ran after with a linnegarment upon his bare body: which sheweth, that he hearing a tumult and an uprore to grow in the night, ran forth of doores in great haste without his clothes, as they doe in a fire, (to see what was done:) and it is added, that they strove to take him, and that he was faine to slip off his linnen, and run away from them naked, as Joseph did when he left his cloak with his light Mistresse, when he lipt from her: which sheweth how void of shame and modestie they were, to offer such violence to a stranger, that hee could scarce scape their hands naked, although they had nothing against him. This I note, to shew that their conspiracie against Christ was a night-work, like them which hath the light because they doe evill. It was not their wont to sit in counsel in the night, but in the day. It would have troubled them to watch so long for a good cause: but it was fit that the worke of darknes should be done in darknes; and therefore Christ saith, *This is the hour of darknesse*: the hour of darknes, and the power of darknesse, and the work of darknesse met together. When they should rest, malice would not suffer them to rest, but they become like Owles which watch in the night, and cannot sleep. Here was fulfilled *Solomon* saying, *They cannot sleep before they have done evill*: So eager we are upon revenge more then any thing else. They say, that he cannot stay which rideth upon the Devill: for malice driveth him, and furie spurs him. Therefore *Zacharias* went not so hastily to receive Christ, as his enemies hast to destroy him: nay, rather I may say to destroy themselves; for as they prayed at Christ's death, so it came upon them. They said, *His blood bee upon us and upon our children*: so his blood is upon them, and upon their children: which have been vagabonds over the earth ever since, and have no Countrey of their own: for if they be cursed which doe the Lords businesse negligently, they must be cursed too which do the Devils businesse diligently.

Luk. 22. 53.

Prov. 4. 36.

Math. 27.

Jerem. 48.

If men were so haste in executing justice, as they were in executing malice, so many men should not be undone by suits of Law: for in one day they could apprehend, and accuse, and examine, and condemne, and execute him which was inno-

A note for Lawyers.

The betraying of Christ.

casing but he which is just cannot be quit in one Terme or two; nay, if he have right in a year, it is counted quick dispatch, and he is glad that he met with such a speedy Lawyer. How then when they take a bad cause in hand, and prolonging too, which keeps their Clients in suspense from day to day, and from week to week, in great charge and sin together: I would to God that some did not sit in counsell against good Christians, as those Priests did against Christ: but God in his mercie dally doth confound and bring to nothing the accursed counsels of the wicked Antichrist, and all his rebellious confederates. So when the wicked took counsell together, wickedness was the end of their counsell: for there is nothing worse to the ungodly, then to meet together: for before they meet, their wickedness is a little hid, like the poyson in a Serpent; but when they meet together, one setteth on another, and the poyson breakes forth into vile speeches, and detestable works, and ungodly practices; as we see in Tavernes, and such like assemblies as this.

For now they are met together, they have conspired amongst themselves to accuse unto the Governour the most innocent man in the world, as if he were the worst man living: they abused him, and strook him, and revile him, and buffeted him, before they brought him to the Governour, which sheweth that they would have kill'd him too, if they durst, without the Governour; but sinne is craftie, and therefore they observe the order of Law, and forme of judgment, lest they should be taken in the snare which they made for him.

First, because that *Pilate* had the authority over judgment of death, and not they; therefore they are enforced to seek unto his judgment seat to save themselves from blame, and to be delivered out of trouble, if they did usurp any thing upon the Magistrates office.

Then, because they might not runne unto the Governour before day, without suspicion of tumult, they stayed untill it was morning: but so soone as they could come, they came post-haste: for the Sunne did no sooner peepe, but even at the verie breake of the day, they were all ready to flocke unto the Judge against him. This they did without knowledge; but God directed every thing unto a right end. For it was meet that the

Sonne

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Son of God should be cleared in a solemn manner by an earthly Judge, to shew how we shal be cleared by the heavenly Judge: and therefore as it appeareth *Matth. 27. 24.* *Pilate* saith, that he found no evill in him; before he gave sentence against him, which sheweth that he died not for his own sins, but for our sins: and therefore though they went to the Judge to save themselves from blame, yet God sent them to the Judge that his word might be fulfilled.

Lastly, this *Pilate* was a Roman Governour, which ruled for *Caesar*, as *Zachens* was a Roman collector which gathered for *Caesar*: for at that time the Romans had brought much of the world into their subjection: since that time they have brought much of the world into Idolatry: and therefore God would have his Son to be judged by the Roman policie, and to be condemned by a Roman Judge, and to be slain with a Roman death, as it were joining the Jews and the Romans, in impiety together, to shew that these two Nations should be the odiouslest people unto him in all the world, and how his servants should be crucified there, where he was crucified himself: for as the Romans did then crucifie Christ upon the Crosse, so they crucifie him now upon the Altar, and resemble the Dragon, *Revel. 12.* which when he could not prevail against *Michael* himself, then he fought against the woman and her seed; that is, the Church and her children, which are slain in Rome, as the Prophets were in Jerusalem. Thus Rome began with the head, and ends with the members. So much of the Priests, and the Scribes, and the Pharisees, and the Elders, and *Pilate*, what they did against Christ, of whom was fulfilled *David's* prayer; *Lord turn the counsell of Achitophel unto folly: so their counsell was turned unto folly. For as Paul* revived when he was stoned, so Christ rose again when he was buried, to shew, that there is no counsell against God: and therefore let all our counsells be for God. *2 Sam. 15.*

Now we come to *Judas*: to aggravate this tragical counsell, the Evangelist annexeth unto it, the desperate end of the corrupted man that ever was. Three things are especially noted of this traitor; his death, the cause of his death, and the confession which he made before his death. His death in the fifth verse; *He went*

The betraying of Christ.

and hanged him selfe. The cause of his death In the third verse; For that he had betrayed his Lord, and now did see him condemned, and had no joy of the money which was given unto him for his treason. This confession in the third verse; *I have sinned in betraying the innocent blood*. I will speak of every word as they lye, for your memorie. Therefore, first of his treason: When Judas the traitour. Before he was called Judas the Apostle, now he is called Judas the traitour, to distinguish him from other of that name: lest any of his name should be defamed for him, a brand is set in his forehead like the letter *Tau*, or *Caines* marke, to make him hatefull like a *Rogue* which is burned in the ear: so *Esa* was called *Edom*, which signifieth *Red*, to keep his wickednesse in remembrance, because he sold his birth-right for a messe of red pottage. So *Simon* is called the *Sorcerer*, as though God would note him for the worst of that name: So God knoweth *Simon Peter* from *Simon Magus*; and *Judas* his brother, from *Judas his betrayer*: and therefore as *Jeroboam* comes in with his train after him, *Jeroboam* which made *Israel* to sin; so *Judas* comes in with his traine after him, *Judas* which betrayeth the Lord. For when God said; *I will honour them which honour me*: he signifieth how he would dishonour them which dishonour him: and therefore this name is a word of reproch untill this day: and all traytors are called *Judas*es for his sake, that the Prophecie might be fulfilled, *The names of the wicked shall rot*; that is, they shall be named with loathsomenesse, and remembered with disdain, as a man passeth by rotten carrion, and stoppeth his nose untill he be past it. That is the just wrath of God. As Christ promised that *Maries* good worke should be spoken of to the worlds end: so he hath caused *Judas* evil worke to be spoken of unto the worlds end too. For there were three evils in one. First, his practice was impudent, because he offered himselfe to be a traytour before he was asked. Then it was covetous, because he was contented to betray his Lord for thirty pence: and lastly, it was craftie, because he betrayed him with a kisse. This is a signe of love. Like this traytour doe all other traytors, and therefore are all called *Judas*es: that is impudent, and covetous, and craftie like their master.

The next consideration is, how *Judas* his repentance came upon

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upon him, in these words; *When he saw that Jesus was condemned, &c.* Peter heard three crows before he felt any remorse: so Judas saw his Lord apprehended, and yet he repented not; then he saw him accused, and yet he repented not; then he saw him mocked, and yet he repented not; then he saw him buffeted, and yet he repented not; at last he saw him condemned, and then saith *Mattheu*, he repented; like one which slayeth his friend in his rage, and sorroweth when it is past. in *Gen.* 6. God is said to *repent*, but God repenteth *not like men*: so here the wicked are said to repent, but the wicked repent not like the faithfull. But as it is said of *Esaie*, that he sought repentance; so they may be rather said to repent, than to repent indeed. For if *Judas* had repented like *Peter*, he should have been forgiven like *Peter*: but to shew that he did not repent well, when he had committed one sin, he addeth another to it: for when he had murdered his Master, he murdered himself too. Therefore if you ask how he repented, I think he repented so as most Usurers repent, upon their death-beds. There is a shame of sin, and guilt of conscience, and fear of judgment even in a reprobate, which is a fore-taste of Hell, which the wicked feel: even as the peace of conscience and joy in the holy Ghost is a fore-taste of Heaven, which the godly feel before they come thither. So *Judas* was displeased with the ugliness of his treacherie, and had a mishapen sorrow like a Bears whelp, but without any conversion to God, or hope of mercy, or prayer for pardon, or purpose to amend. Onely he felt a shame, and guilt, and anguish in his heart, which was rather a punishment of sin, than a repentance for his sin, and a preparative to Hell, which he was going unto. For hardness of heart, and despair of mercy are sins, and punishments for sin too; but true repentance is such a sorrow for one sin, as breedeth a dislike of all finnes, and moveth to pray, and resolveth to amend; which falleth upon none but the Elect: And therefore *Paul* calleth the heart of the reprobate, *A heart which cannot repent*. But if the Papists doctrine of repentance be true, there is nothing wanting in *Judas* repentance; for in him may be found all the parts of their repentance. For wee see in this reprobate contrition of heart, confession of mouth, and satisfaction

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of work, which is all the Papists repentance. For contrition, it is said, *He repented*: for confession, he saith, *I have sinned*: for satisfaction, he *restored the money again*, and yet he is *Judas, the son of perdition*. And therefore as Christ told the Lawyer, that one thing was wanting in his obedience: So *Judas* telleth the Papists, that one thing is wanting in their repentance; that is, the conversion of a man to God, and change of minde: when, a sinner renounceth himself for shame of his sinne, and yeeldeth to righteousness with as great love as ever he loved wickedness. If *Judas* had repented so, he would rather have suffered pain like *Job*, than by unlawfull means rid himself out of pain like *Cain*, which thought to prevent God's judgment against him. This was not a signe of repentance, but a signe of despair. Therefore let every one learn this, that so long as Gods mercy is greater than mans iniquity, there is no cause to despair, but to hope. For why d'd our Saviour save *Mary Magdalen*, which had seven Devils, and spare the thief which never did good, but lest as great sinners as they should despair of mercy, if they prevented? If thou canst knock, his promise bindeth him to open. Therefore say not, God will not give; but I do not ask: for God is readier to give, than we to ask.

The next consideration is, how *Judas* restored his bribe again. In the first of the Proverbs 21. *Solomon* saith, *The wicked shall be filled with their own devices*. And in the fourteenth chapter, vers. 14. he saith *They shall be satiate with their own ways*: for *Judas* hath sinned so long, that now he is weary of his sin, and would restore his bribe again, even the same day that he took it. It was given him in the night, and in the morning he brought it back: so soon is the pleasure of sin eclipsed. Even now his thirty pence was the sweetest silver that ever he fingered: and now it is the bitterest money that ever he pursued. Therefore let all consider what *Abner* said unto *Joab* knowest thou not that it will be bitterness in the latter end? 2 Sam. 3. 26. The sting of the Serpent is in his tail: so the tail of sin hath the sting, that is, the end. There is no sin but it hath three punishments which follow it like hand-maids; *Fear, Shame, and Guilt*: fear of judgment; shame of men; and guilt of conscience.

All

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All these did surprize Judas at once, so suddenly as Adam spied his nakednesse: and though they come after every sin, yet they are never looked for. *Gebez* took his bribe merrily; but he did wear it heavily. *Jezebel* thought that she had got a vineyard for nothing; but she paid more for it than she would give for all the world. So *Judas* thought that he was made for ever when he was undone for ever. Here was the Scripture fulfilled, *The bread of deceit is sweet to man, but his mouth shall be filled with gravell.* So this gain of treason was sweet to *Judas*; but when he digested it, it cracked like gravell in his teeth. Who would suffer for millions of gold, that which *Judas* suffered for thirty pence? and yet many are content to sin for lesse: *Judas* was a traitor for thirty pence; but a thousand are flatterers and deceivers, and swearers for a penny. If they can get any thing by lyes, or oaths, or wiles, it is like the mystery of their occupation. Be not deceived, the time cometh when you would restore this gain again, as *Judas* did, and peradventure you shall not find the owners where to make restitution. How many at the hour of death have offered their prayers, and their supplications and service unto GOD, as *Judas* offered his money to the Priests, and God would not accept it? but they died as they lived, and went from despair unto destruction: therefore to day hear his voyce. If you will not be so good as *Zachens*, to restore four-fold for all that you have gotten by usurie, or bribery, or extortion, or deceit, yet be so good as *Judas* to bring again so much as you have taken: and if you do it not with *Judas's* mind, but with *Zachens* mind, it shall be accepted as *Zachens* was. 1 King. 3.
Prov. 20.
Note.

The last consideration is, the confession which he makes before his death; *I have sinned, &c.* O *Judas* (saith one) dost thou know that thou hast sinned, and didst not know that thou shouldst sin? It is not enough to say, *I have sinned*; so said *Saul*, and *Cain*, and *Pharao*, *I have sinned*. But who saith, *I will not sin*? When sin is past, then we know: but if we did look to it before, then we need not say, *I have sinned*: for sin is chosen in the dark, like bad water, when the faults are not seen. Sin seems no sin untill it come to *I have sinned*; that is, untill it be past. If *Judas* had shewed his repentance to God,

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God, as he shewes it but to men, happily his offence might have found mercie: but he did separate himselfe farther from God by his despaire, than he was separated before by his treason, and chose rather to runne unto them which would mock him, than unto him which should succour him: therefore his confession was without remission: and though he said, *I have sinned*, yet God answers not, *I have forgiven*: to shew, that except our repentance be better than his, it shall not weigh against one sinne. Yet Judas doth not onely acknowledge himselfe a sinner, which is the most that many of us confesse, because he would not be counted worse than other, but reckoned his sinne without an accuser: as if one should come forth and say, *I have stolen an horse*: so he saith, *I have betrayed my Master*. In what did Judas sinne? In treason: then treason is sinne, and yet the Papist count it a merit, as though they should merit by sinne. There was never any Heretick which maintained treason but the Papists. *Tauch nat mine anointed* (saith God:) Yes, kill his anointed, saith they. How far are they from David, which would not lay his hand upon Saul? If he were a man after God's heart, as he is called? then they must be men after the Devils heart. After Judas had received meat of Christ, he went about to betray him: so after they have received peace and plentie, and prosperitie of their Prince, they go about to betray her. As David's enemies longed and said, *When will David die, and the name of David perish?* So they long and cry, when will Elizabeth die, and the name of Elizabeth perish? But Elizabeth liveth, and they die which seek her death.

John calles the Pharisees a generation of Vipers, which never are borne, but their mother dieth for it. How right this sitteth with the Papists; for they cannot live without the death of their mother. For the Spanyard which would slaughter them, they would slaughter the Nurse which cherisheth them. Had Zimmers peace (saith Jezebel) which slew his master? So I may say, Have they died in peace which would have slaine their Mistresse? They which have not hanged themselves like Judas, have been hanged by others like Haman, as though they had been sent over but to visit Tiborne. So God hath blessed them that blesse her, and cursed them which curse her. Therefore some Traytours have

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have confessed, that they have sinned in betraying the Lord's anointed, as *Judas* confessed that hee had sinned in betraying the Lord himselfe. He betrayed him, as though he had not been innocent; and now he must die, he saith, *I have betrayed the innocent blood.* Innocent indeed; for when he had asked his enemies which of them could accuse him of sinne, they had nothing to answer. Innocent in life, innocent in speech, and innocent in thought. The infants which he calleth innocents, were not so innocent: therefore how should he be innocent which betrayed the innocentest of all? We are taught to do good unto all, but especially to the good: but *Judas* was naught to all, but worse to the best. If he had betrayed any, he might say, I have sinned: because all dissimulation and guile is condemned: 1. *Peter*. 2. 1. But when the innocents are betrayed, nay when the innocentest is betrayed, it seemeth more than sinne; because never any betrayed innocent Christ but *Judas*. Thus Christ was justified of his Disciples, and his enemies. He which betrayed him said, he was innocent. He which condemned him said, he was innocent. And the Devils which made *Judas* betray him, and *Pilate* condemne him said before, that he was the Sonne of God, and called him holy. Thus every sinner shall be condemned of himselfe before he be condemned of GOD, that the LORD may be justified when he judged. If *Judas* could have said, I beleeve, when he said, *I have sinned*; God would have answered him as *Nathan* answered *David*, *Thy finnes are forgiven*: but he confessed and amended not. What shall be to them which do not confesse, but defend their finnes? is not thy sinne worse than *Judas*, when *Judas* saith, *I have sinned*, and thou sayest, *I have not sinned*? This is our manner, to pleade not guilty so long as we live: sinne and excuses are twinnes, borne at a birth: and one followeth another, as *Sarah* came after *Phares* out of the wombe, *Gen*. 38. 30. *Judas* saith, *I have sinned*: but we say, *I have not sinned*, or *I have sinned* but a little, or *I have sinned* against my will: so we wince our finnes as though they needed no forgiveness. *Solomon* saith, *I am more foolish than any man*: but we would be counted wiser then any man. *Paul* calleth himselfe the greatest sinner: but we would be judged the

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the least sinners: so we are ashamed of sinne, and yet not ashamed to sinne. If we would iudge our selues, we should not be judged, Be not deceived, for sinne doth not end as it begins. When the terrors of *Judas* come upon the soule, the tongue cannot hide his finnes: for dispaire and horreur will not bee smothered: but he which hath *Saules* spirit haunting him, will rage as *Saul* did. There is a warning conscience, and a gnawing conscience. The warning conscience cometh before sinne: the gnawing conscience followeth after sinne. The warning conscience is often lulled asleep: but the gnawing conscience wakeneth her again. If there be any hell in this world, they which feel the Worme of conscience gnaw upon their hearts, may truly say, that they haue felt the torments of hell. Who can expresse that man's horror but himselfe? Nay, what horrors are there which he cannot expresse himselfe? Sorrows are met in his soule at a feast: and fear, thought, and anguish divide his soule between them. All the furies of hell leaps upon his heart like a stage. Thought calleth to Fear; Fear whistleth to Horreur; Horreur bekeneth to Dispaire, and saith, Come and help me to torment this sinner: One saith, that she cometh from this sinne; and another saith, that she cometh from that sinne: so he goeth thorow a thousand deaths, and cannot die. Irons are laid upon his body like a prisoner. All his lights are put out at once: he hath no soul fit to be comforted. Thus he lies as it were upon the racke, and saith that he beares the world upon his shoulders, and that no man suffereth that which he suffereth. So let him lye (saith God) without ease, untill he confesse and repent, and call for mercie. This is the godly way which the Serpent said would make you Gods, and made him a Devill. Therefore at the last learne the sleight of *Satan* in this wretched Traytor. His subtilties are well called the depth of *Satan*; for he is so deep, that saw can sound him. Now he lets *Judas* see his sinne: before, he hid it from him. Untill he had sinned, he made as though it were no sin, but with promises and bribes muffled his face, and covered the vilenesse of his fact. Last sinne should keep him from it. But when he had done, he made it seem as vile as he could, to make him dispaire for it. All his baits are made of this fashion, that the sinne is done before

before the punishment be considered. Let us not looke for *Judas* to come out of hel to warne us, for this is written for our learning: and therefore, *Be as wise as Serpents*, that the Serpent may not deceive you.

FINIS.

THE PETITION OF MOSES TO GOD.

Deut. 3. 23; 24.

And I besought the Lord the same time, saying: O Lord God, thou hast begun to shew thy service thy greatnesse, and thy mighty hand: for where is there a God in heauen or in earth, that can do like thy works, and like thy power? &c.



HERE *Moses* teacheth us how to pray; he beginneth first, and telleth God that he hath begunne to shew him fauour: and well might *Moses* so say, for he was no sooner borne, but the Lord began to shew him his greatnesse, in saving him when he was cast into the river, and deliuered him unto a Kings daughter to be brought up: and after, by his mighty providence, bringing him to his mother to be nursed. If all that the Lord had done for him till this time be considered, he had great cause to say, *O Lord, thou hast begun to shew thy service thy greatnesse.* Herein *Moses* in some part sheweth himselfe thankfull for that he had received, trusting thereby to intreat God to continue his benefits and loving kindnesse towards him, which is a thing which pleaseth God: for which of us having a friend, at whose hands wee have receiued a benefit heretofore, if we should stand in need of him again, would not say unto him; Sir, you have been my friend heretofore, and many wayes done good unto me; the consideration whereof at this time hath emboldened me to come unto you againe. Who is it but will account this a thankfull fellow, and say; See, it is a good deed to do for one which sheweth himselfe.

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selfe so thankfull? Even so *Moses* cometh to God, he is not like one who sitting in his door, and seeth one day by day come by him & salute him, and yet taketh no acquaintance; so that if he stand in need of him, either he knoweth not where he dwelleth; or else because he is not acquainted with him, he is abashed to aske anything of him. *Moses* is not such an one, but he is acquainted with the Lord, who so often passed by him, and therefore he now saith, *Thou hast begun (O Lord) thou hast begun to shew thy servant thy greatnesse and thy mighty hand.* Of this is already spoken: what this greatnesse and mighty hand which God sheweth to *Moses* was, we have already heard: namely, that mightie deliverance which the Lord euen from his birth to this time, had sent him in the time of need.

For where is there a God in heauen or in earth, that can do like thy workes, or like thy power? Here *Moses* challengeth all the Idol-gods, and telleth them, that amongst them all, there is not one of them that can do like his God. So God, when he is opposed and set against his enemies, is then most glorious, and confoundeth them all. Now *Moses* proceedeth in his prayer, saying, *I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain of Lebanon.* But the Lord was angry with me for your sakes, and would not hear me. And the Lord said unto me, *Let it suffice thee, or be content, speak no more unto me of this matter. Get thee up into the top of Pisgah. &c.* Here are four things to be considered. First, the prayer of *Moses*, in these words, *I pray thee, &c.* Then the answer of God for his prayer, then the mitigating of his anger, set downe in these words, *Let it suffice, or be content, &c.* Speak no more unto me of this matter. Then the promise which God maketh unto *Moses*, that he should see the land of Canaan, though not possesse it.

First for the prayer of *Moses*, set down in these words, *I pray thee let me go over, and see the good land, &c.*

Here *Moses* prayeth like one of us, who are alwaies craving, but never have respect to the will of God, to say, *Thy will be done*: Christ hath not taught us to aske, *Our daily bread*, before he taught us to say, *Thy will be done*; and therefore Christ when he went to pray, after he had prayed that *If it were possible that hour might passe from him*; yet afterward remembreing how he had

had taught his Disciples before, returned again, and said, *Notwithstanding, not that I will, but that thou wilt, be done.* And our prayer made after this sort, is the cause many times why wee are not heard: therefore let us hereafter learn in our prayers to pray that God's will may be done.

What this mountain Lebanon is: surely *Moses* meaneth the place where the Temple should be built, and God honored: for after that *Joshua* had quietly possessed the land of Canaan, hee *Josh. 22. 30* builded a Tabernacle, wherein to call upon the Lord not perfect.

Now it followeth in the Text; *But the Lord was angry with me for your sakes, and would not hear me, &c.*

So soon as *Moses* changed his prayer, God turneth from him, and will not hear him: so soon we make God to forsake us, if we do not according to his will. *Moses* sheweth the cause why God would not hear him: although he were a great man, and in high authority, yet he is not ashamed to confesse his fault, which he might have kept secret if he would: for the people know not that he had sinned, because the sin which he committed was not open, but secret: yea it was a little repine, as *Numb. 11. 27.* in the 11. of Numbers, the 21. verse, and therefore *Moses* might have kept it from them: but because he would not justifie himself, he telleth them that the Lord was angry with him, and because he would not have the people to justifie themselves, he telleth them it is for their sakes. Thus when *Moses* changeth his prayer, God will no longer hear him: so we see, that where sin is, there prayer is not effectual: so that if we will hope to receive by prayer anything at Gods hands, we must first remove and take away the cause of our hinderance (which is sin) before we can receive the thing we pray for. For here we see that prayer, which before pacified the wrath of God, which healed *Miriam* being stricken with leprosie, which raised the widdowes son from death to life, by which *David* obtained victory, which brought down fire from heaven to consume the Idolaters sacrifices, which brought *Jeremiah* out of prison, and *Jonah* out of the fishes belly, and made the Sun to stand still, and the rain to fall from Heaven, and triumphed over all, is here by a little sin quite overthrowen, even like a great Monarch poisoned with a little spider.

Numb. 11. 27.
12. 13. Exod.
22. Numb. 14.
19. Exod. 31.
14. Numb. 12.
14. 2. King. 17.
27. 23. 5. King.
4. 29. 12. 40.
1 Corin. 13.
1 Cor. 7. 1.
Jerem. 34. 14.
Jonah 11. 10.
Josh. 22. 1.

Dist.

The Petition of *Moses* to God

But the Lord was angry with us for your sake, and would not hear me. God, when *Moses* had prayed, did not grant his request, but was angry with him: but least *Moses* should be quite discouraged, he straight wayes mitigated his anger, and biddeth him be content, and speak no more unto him of that matter: God doth not bid him, that he should not pray any more unto him, but that he should pray no more for that thing. First, God biddeth him to be content; as if he should have said, Although thou maiest not enter into the land yet, I will content thee other wayes. Thus God would have us, in what estate soever we be, to be content with our calling, for it is his appointment. And seeing he hath enough to content us all, therefore we should not murmur nor grudge one at another, but be thankful unto him, because it is his good will and pleasure it should be so. And surely *Moses* would, and was willing that the Jews should profit by his doctrine, for he hath set it downe in the 20. of *Numbers* twice, and in the 27. 13. in *Deut.* 32. 49. and in this place, alled the intent to shew that God is able to content all. He is not like to *Isaac*, who when he had blessed one of his sonnes, could not bless the other: but he, when he had blessed the poor, blessed the hungry, and when he had blessed the hungry, he blessed them that wept; when he had blessed them that wept, he blessed them that were reviled; and suffered for Christ's sake. There is no end of blessing, because his mercies endureth for ever. God is so mercifull, that though we are not able to pray aright, yet he considereth our prayers, and turneth all to the best for our good, not granting our requests many times, but a better thing then we do desire of him: as when *David* prayed that the child gotten in adultery might live, God heard him, and did consider of it, yet did not grant his request, but a better thing, that was, that his son *Salomon* should reigne after him. And when our Saviour *Christ* prayed that that hour might passe over him, God heard him, and did consider it, yet did not grant his request, but a better thing, that his death should take away the sinnes of the world: and here in this place where *Moses* prayeth, God heareth his prayer, and doth consider of it, yet doth not grant his request, but a better thing, that is, that he shall go into the heavenly Canaan. Thus we see that God is so mercifull

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mercifull that he can scarce punish sinners; he is so loving, that often he giveth us better things then we can desire; who then will offend so mercifull and loving a father? let us seeing God is so mercifull unto us, take heed that we abuse not his merces, least in so doing we provoke him unto judgment. Now God hath told *Moses* that he shall not go into the land, he beginneth to teach him how he shall doe to see it, and biddeth him go up into the top of *Pisgab*, and cast his eyes Eastward, and Westward, and Northward, and Southward, and behold it, &c.

As a bird stayed with a little string, or a strong man in swim-
ming held backe by a small twig; so a little sinne stayeth this great Captain, that he cannot come within the land of Canaan. First, God is angry with him, and envies him altogether, as though he were not worthy so much as to go up the Mount; thus we may see, how one of the least sinnes is able to turne from us all the goodnesse, and all the favour which God beareth to us. After, God commands *Moses* to goe up the Mount. Here *Moses* obeyeth Gods commandement: but if he had been like many a murmuring man, he would have denied to goe up to the Mount, saying, What banquet is this to me, but a dainty dish set before one forbidden to eat? But *Moses* had rather dye than anger the Lord again, when he had bid him be content. This we may learn of *Moses* to be content with our calling whether we have little or much: for God contented *Moses* as well with the sight of Canaan, as those who possessed it. So when God hath not ordained us to see great substance, as he hath some of our brethren; yet because we should not be discontent, he will give us as much pleasure at the sight of them in others, as though we our selves enjoyed them. So God contenteth *Moses*, and he contenteth *Joshua*: for as *Joshua* came into the Land as *Moses* could not, so *Moses* saw it as *Joshua* could not. So I say God contenteth all; that *Joshua* should not envie *Moses*, nor *Moses* envie *Joshua*. And this was the great power of God, who although *Moses* were very old, yet was his eye-sight most perfect; in so much that he could see further than any of his company: for being upon the Mount, he saw all the Land of Gilead unto Dan, and all *Naphtali*, and the Land of *Ephraim* and *Manasse*, and all the Land

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Dent. 34. 26.

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of *Juda* unto the uttermost Sea, &c. I he like to this did never any see being of the age of *Moses*; who was one hundred and twenty yeares old. Many things might *Moses* have objected, which might have hindered him from going up the Mount: for surely it must needs be a grieve to him, when he considered that great paine which he had taken in bringing them thorow the wildeinnesse, and conducting them forty yeares together, and now when he had no further to go, but even over *Jordan*, to be taken away then, and another which never took any paines, possesse all his labours. This I say, must be a great and intolerable thing to flesh and blood: for when one hath laid a foundation, and another come and build upon it, surely he will think himselfe hardly dealt withall. Or if one have drawn a picture, head and face, and all saving the leg, if one come and draw the leg, and so take his labours, he would hardly take it well. You know how they which were hired and wrought all the day long, because they had not more than those which began the last houre, murmured against the Master of the house: Such is our nature, and yet notwithstanding all this *Moses* is content. We knoweth that God doth him no wrong, but is just and mercifull also. He blesteth all alike, as *Jacobs* children were blessed.

Matth. 20. 11.

Gen. 49. 55.

Climbe the
mount if thou
wilt see Ca-
naan.

Moses so long as he was upon the plain ground, could not see the type of heaven: but when he was upon the Mount, he saw it before he came to heaven it selfe. So let us even now scale the Mount as *Moses* did, that we may see and consider these joyes. Which thing shall be to reclaime our hearts from earthly matters. As *Peter* went up the Mount to see Christs glory, and *Moses* went up the Mount to see the Land of promise: so let us ascend from these earthly things, to the contemplation of heavenly. This should be our journey til we come up to heaven it selfe, to climbe the hill: for we are low men of stature, like *Zaccheus*, who cannot see Christ before we be lifted from the earth; that so if we will ever possesse heaven, we must plucke our hearts from the earth, and then shall we see God nearer then we can possibly, if we keep our minds from earthly matters. God sheweth himselfe to some nearer, to some farther off, and to some in Parables: as the Prophets saw God nearer

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nearer than the Patriarchs; and the Apostles nearer than the Prophets: as to Abraham he said, *In thy seed: Isaac came nearer,* Gen. 22. 18. and said, *Unto us a Child is born &c.* *Isaiah came nearer,* Isa. 9. 6. and said; *Behold the Lambe of God.* *John yet came more near,* Joh. 1. 36. *3 Psa. 1. 18.*

Get thee up into the top of Pisgah, and lift thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not go over this Jordan.

Now Moses is in his prospect, as David was in his Tower. Here he must prepare himself to die, while he is looking upon the land which so long he hath been in coming to. Who would not have grieved at this, that after so long as forty years travel in hope to possess it, should now in the end be content with a sight of it, and so vanish away? Yet Moses (for all this) murmureth not, but like Job taketh it patiently. And as he was upon the Mount where God vanished; so here he is upon the Mount, and vanisheth away himself; as it appeareth in *Deut. 34.* and the sixth Verse. No man knoweth his toomb, nor which way he is gone, lest the Jews should have worshipped his Reliques, As the Papists do theirs. So good Rulers are taken away in a time when death is least suspected. As Lot was taken away before the people of Sodom knew, as is shewed in the 19. chapter of *Genesis*, and the 10. verse: so we see that when our time is come, and our glasse run out, that neither our riches, nor our wits, nor our friends, nor any thing that we have in this world, can carry us any further. No, no more than Moses could goe over this Jordan.

But, Charge Joshua, and incourage him, and embolden him: for he shall go before this people, and he shall divide for inheritance unto them the Land which thou shalt see, &c.

Now Moses saileth, here cometh Joshua a figure of Christ, who leadeth the people into Canaan, as Christ doth lead them into heaven. Moses is no sooner dead, but God chooseth another Capaine to go in and out before his people. And now God chooseth a Governour, see what a man he chooseth. *Numb. 26. 19.* Would that God might have the chusing still! for then all Governours should be such as Joshua: for such is our corruption, that if we chuse our selves, we still chuse such as God would not have chosen; and therefore we had need to pray to the

The Petition of Moses to God.

Lord God as *Moses* did, that he would appoint a man which may go in and out before us, that we be not as sheep without a shepherd.

But Charge *Joshua*, encourage him, and imbolden him. God would not have *Moses* to encourage *Joshua* in words only, but in deeds too: and therefore *Moses* giveth him all the glory he can, as *John* gave it unto *Christ*.

Charge *Joshua*, encourage him, and imbolden him. Here God would have *Joshua* encouraged with all the encouragement that may be, as though he could never be encouraged enough. God had encouraged himselfe before, as in the 21. verse. And I charged *Joshua* the same time, &c. And in the 27. of Numbers, *Moses* setteth him before *Eleazer* the Priest, and be put his hand upon him, and gave him a charge, &c. And in *Deut.* 31. 23. God bids him, Be strong, and of a good courage. And in *Josh.* 1. 5. God tells him, That there shall not be a man able to withstand him all the daies of his life: for he will be with him, and never leave him nor forsake him. And again in the ninth Verse he saith, Have not I commanded thee not to fear? for I will be with thee whithersoever thou goest. And in the 31 of *Deut.* v. 7. when *Moses* prepared himselfe to die, he called *Joshua*, and bids him Be strong, and of a good courage. And in the 8 of *Joshua* Vers. 10. the Lord biddeth him, not to fear when his enemies came upon him. Thus is *Joshua* encouraged of all: and thus should *Joshua* be encouraged still. But who encourageth *Joshua* so? Nay, where is that he, that doth not discourage *Joshua*? Now *Joshua* is contemned and scorned of the vilest. And is this to encourage him? No, *Joshua* had need of better encouragement than this: else *Joshua* and all the *Joshua's* in this Land will faint, and so shall the people be left without a guide to go in and out before them, and then shall they be ready and a fit prey for the Woolf. Well, we see that *Joshua* here is better encouraged: and it is not without a cause that God would have *Joshua* thus encouraged: for if he had an ear at every man's mouth, he would rather wish to die with *Moses* upon the mount, than take in hand to bring such wicked *Cains* into the Land of Canaan. That which old *Jeitro* taught *Moses* (that a Governour had need to bee a man of courage) here he findeth truth: for nothing

more

more hurteth justice then fear. Therefore a Magistrate had need to be such a one as shall not fear the face of any whatsoever, which caused *Moses* to speak so often to *Joshua*, bidding him to be of good courage. And to that end God commanded *Moses* again and again, to encourage him, using these three words, Charge, Encourage, and Embolden him; as the Cocke crowed thrice; that if *Peter* were asleep the first and the second time, yet he might at last awake him.

Now it remaineth, hat I should encourage *Joshua*, which succeeded this Sermon
eth mee. But how shall I begin to encourage him, or where was his fare-
should I begin? Shall I tell him, that he shall live now at ease, well
and in security? No, why? how shall I encourage *Joshua*? shall
I tell him you will love him and follow him, and that he shall
find you willing to forward in every good action? If I promise
it, shall I not lie? If I become bounden to you, shall I not forsake?
I fear yes. Why, how then should I encourage *Joshua*? shall I tell
him, all will speak well of him? or shall I tell him, none will
slander him? No. For if he be as righteous as *Christ*, yet some
of the Scribes and Pharisees will seek to persecute him. If he will
live in quietnesse, he must not utter all the counsell of God,
though God command him. Nor he must not reprove some
sinners, for then he shall be thought to bear envie against some
persons. Nor he must not keep company with the Godly, for
then he shall be accounted a partaker. No, he must not deny the
company of the wicked, for then he shall be accounted a Preci-
sian, a Puritan, and I know not what. But thou wilt say: What
then, is there no comfort for *Joshua*? I answer, Yes: and that
is, it may be after some threes or four yeares labour and travell,
he shall win some two or three unto *Christ*, which shall extin-
guish all grief; for God will one day reward him for his labour,
and glorifie him in heaven. But if *Joshua* should be in trouble, as
he cannot almost otherwise chuse, if he keep a good conscience,
and reprove the mighty under his charge, then he shall see most
of the great ones will quite forsake him, which now seem to
favour him; and they will see him persecuted like *Christ*, and
stand a farr off like *Pilate*, and wash their hands, as though
they were innocent, when it is in their power and authority to
amend it.

The Petition of Moſes to God.

If he ſtand out like a valiant ſouldier and prevail, then all will draw unto him : But if he faint for lack of ſtrength, although he weep like *Peter*, yet none will pity him. Therefore ſtand you to him both in proſperity and adverſity. Love him and obey him in all righteouſneſſe, as the Jews did their *Joſhua* : and here I deliver you unto him ; and with my love, leave and good will, I give him my poſſeſſion, my labour, and my twelve months travels. And here (becauſe I would not keep you over long) like as *Joſhua* kept the people before his death, with an exhortation to fear God, or as one friend holdeth a nother by the hand being loth to part, I will make an end, beſeeching you, as *Joſhua* beſought the people of Iſrael, that you will henceforward fear the Lord, and ſerve him in truth and put away all envie and ungodlines : that it may not be ſaid, they have returned with the Dog to his vomit, or with the Swine to the puddle ; but that you may go on forward in all goodneſſe, ſerving the Lord in ſpirit and truth. Then ſhall the God of heaven bleſſe and proſper you in all temporall graces, and in the end glorifie you in the Kingdom of Heavens.

To the which, the Lord for his mercies ſake bring you all,

AMEN.

*This was the laſt Sermon that HENRY SMITH
made at Clement-Danes.*

FINIS.

THE

THE DIALOGVE BE- TWEEN PAUL, AND KING AGRIPPA.

Acts, 26, vers. 27. &c.

O King Agrippa, beleevest thou the Prophets? I know that thou beleevest.

Then Agrippa said unto Paul, almost thou persuadest me to become a Christian.

Then Paul said, I would to God that not only thou, but also all that heare me this day, were such almost, and all together such as I am, except these bands.

IN this Dialogue between Agrippa the King, and Paul the Apostle, first, you shall heare what Paul saith: then you shall hear what Agrippa answers: after you shall heare what Paul replies. In Agrippa you shall hear what we are: in Paul you shall see what we should be for the King shewes that he is almost a Christian, and the Apostle shewes that he should be altogether a Christian. This is the summe of their confession. First, Paul begins and speaks, as though he would teach us a way to win sinners; every word is a motive, and shewes that he that fighteth for soules, had need to have many wits, and observe time, and place, and calling, and fit all words before in his mind, lest he lose his batt. For unless he seek the vantage, and get the upper ground of sin, before he encounter, it is like to give him the tolle, as the Devils did to the Exorcists, than to be driven out by him. Therefore as Jacob came to Esau with seven curtains, to prepare his heart, and turne his wrath before they met together. So Paul useth (as it were) three preambles before he encountereth this King. First, with a courteous title, *O King Agrippa*. Secondly, with a profitable question, *Dost thou beleeve the Prophets?* Thirdly, with a favourable pervention, *I know that thou beleevest*. With these three conglia, he closes so with King Agrippa, that he could not start out of his circle; the holy Spirit is placed every word when he meant to do good, that it was not possible

Gen. 33. 3.

Acts. 19. 1.

The Dialogue between Paul and King Agrippa

to correct them: so they sit in their speaker, which have that prompter, and seek not themselves, but would fain speak that which might touch the heart, and win the hearer to God. O King Agrippa, I note here a question, and an objection, as though he were Opponent and Respondent too, for he asks the question, and answers himself: O King? dost thou believe? Now Agrippa should say, yea or no, and Paul take the word out of his mouth; least he should say no, he answers for him, *I know thou believest*. That is his preparative to Agrippa, before he come with that hard lesson *to be a Christian altogether*. Before, *Paul had to deal with Festus*, the President of Cesaria, which came now from the idolatrous Cæsar, an obstinate, brutish, and barbarous man; which, because he favoured not the things of God, but flesh and blood, though that Paul was beside himself, when he spake of Christ, and said, *that too much learning had made him mad*, as some English spirits think now, that they which are zealous for themselves, know not what they say or do, and impute all the troubles of the Realm, and the invasion of the Spaniards, unto the preaching of the Word, and to the fasts and prayers that were exercised about that time like Achik, which said that the Prophet troubled Israel, when he himself was the cause of all their plagues. What will not dogs spare you when they are set to vomit? When Paul saw such a brutish President, he turned his speech from him to Agrippa, in whom he did see better tokens of faith, thinking to kindle the sparks which he saw in him, that bodily he sets upon him, *O King Agrippa, hast thou seen the Prophecy*. As if he should say, I have seen with the Prophets, it is easy for thee to believe that which I teach out of the Prophets: for all that I speak of this Jesus, he written in the Prophecy, and fulfilled in Christ. Look upon the Prophets, and look upon him; there thou shalt see all that I say: that it is no impiety of mine, but that which I have received from good witness, and thou shalt see that it is of the same if thou do but read the Prophecy: therefore before other questions, he asks, *Dost thou believe the Prophecy*? Like a wise schoolmaster which examines his scholar, before he begins to teach him, to know what he hath learned already, and how he understandeth, that he may go forwards with him. So Paul examines this King when

when he intended to make him a scholar of Christ, he asked him what he hath learned already, before he teach him further; and posing him, he begins at the foundation, which is *Faith*, saying, Tell me, *Dost thou beleve the Prophets?* Yee if we should aske some of you, before ye come to the Lord's Table: Do you beleve the Scriptures? Do ye know Christ? Can ye give a reason of your faith? You will think your selves much disgraced to be Chatechised as this King was: we must not ask you with *Paul*: *Do you beleve?* but say with *Paul*, *we know that ye beleve*, before we ask you, Is this like the Child which Christ set in the midst of his Disciples and said, *That whosoever receiveth the Kingdom of heaven, he should receive it as a Child?* That is, he should humble himselfe, and take correction, and learn like a child, for heaven Gate is low, and he must stoop that goes in at it. The souldiers, and Publicans, and harlots had such remorse, that they came to *John* before they were baptised, *confessing their sinnes*, and asked, *Master, what shall we do?* They were not ashamed to acknowledg both their sinnes, and their ignorance: which made *John* wonder, and aske who had taught them, as though this should be a strange thing in time to come, and so it is: if ye be not like Publicans, when will ye be like Christians? They confessed before they were baptised; but we must think that you know, though you know that we think wrong: We must take you for religious, though we know we take you amisse. Shame of face was ordained for sinne, but shame is turned from sinn to righteousness; for they which are ashamed of no evill, are ashamed of any good: this is a basifull devil.

Now when *Paul* had asked him, he answered himselfe, *Dost thou beleve, I know thou belevest.* He asked *Agrippa* whether hee beleved, and said, he knoweth that he doth beleve. What need he aske that which he knoweth?

Here you may see that we have need to suspect our judgement, when we conceive not the cause, when they which are wiser and holier then our selves, do thus or thus, for as thus or thus. Let us remember that the spirituall man judgeth all, and is judged of none, because no man knoweth the counsell of the Spirit, but he which hath it: While men have large exceptions, and it becomes us to construe their sayings and doings better

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than others shall construe ours. As the Disciples revered many sayings of Christ, when they knew not his meaning: so we should rather think that we knew not the reason, than that they spake without reason. Christ did know that *Peter* loved him, yet that he might get a confession of him, and instruct him further, he did aske him that which he knew: so *Paul* catechising *Agrippa*, doth aske him that which he knew, to teach him that which he knew not. But why doth *Paul* say flatly, that he knowes that, which no man thought of this King before? Either because that he did perceive that *Agrippa* did beleve in part, and therefore he rejoyced, like the father to see the son coming towards him: so he meets him in the way, and imbraceth him as it were with this commendation; *I know that thou beleevest*: that is, I know thou hast a kind of faith, and beleevest that the Prophets said truly, as many of the Gentiles did, though thou canst not apply it unto thy selfe: so to bring him from faith to faith, from knowledg to knowledg, from love to love, he commendeth those sparks in him, which deserved not to be called faith, but almost faith, at *Agrippa* faith. Or else he saith, *I know thou beleevest*, because he would have him beleve. Therefore he prevents him, and answers for him, least *Agrippa* should goe back, and milke with his boldnesse, and say, No, *I beleve not the Prophets*: as it is like he would have said, if *Paul* had not spoken mildly to him: therefore he begs the question, and answers him, *I know thou beleevest*: as when we will make a man our friend, and willing to do us a pleasure, we speak as though he were willing already, and that we made no doubt of him. *Dost thou beleve?* yea *I know thou beleevest*. And yet it was *not* but almost beleve, as *Agrippa* confess himselfe: But if he had not believed, this was the way to make him believe: for this not believed, this was the way to make him believe: For this makes many zealous, to be counted zealous, and many studious, valiant, and hountifull, to have a name of more than is in them: as if ye mark ye that see generally to speak wel of a man, rather than evill, doth stir him to vertue, and incourage him in the vertue; for no man is so humble, but he leans to fame; and a good report doth tickle and please him which deserves it, and him which deserves it not. Therefore *Paul* which knew by long experience what bait was best to catch soules, when he

cast

cast forth such a strange question, anticipates the answer, lest *Agrippa* should answer otherwise than he would have him: he will not trust him with such a question, but speaks for him. *I know that thou believest. Solomon saith That he is wise who winneth soules. Prov. 11. 30.* And so you may see in this example, here zeal and discretion were met together; the Doves simplicity, and the Serpents policy kisseth each other, to win one soule to God: what study *Paul* took, and how he beat his brains, and picked his words to win a King to Religion! because many turne with their head. He doth not so much flatter *Agrippa*, as he perswades him to do that which he saith he doth. That was *Paul's* drift to draw him (as it were with the cords of joy) and make him confesse Christ before he was a ware, that so he might get more and more of him: even as *Nathan* made *David* by a sleight to confesse against himselfe, and repent his adultery, when as it is like that plain and blunt speeches would have don more hurt then good. This is the subtilty of wisdom (as I terme it) which *Salomon* intended, when she saith, *I wisdom dwell with Prudence* Prov. 12. where *Prudence* signifieth Christian policy, which Christ commands when he saith, *Be wise like Serpents,* *Matth. 10. 10.* This you have a patterne before you; they which convert soules to God, may see how *Paul* encounters with *Agrippa*: whereby no doubt the holy Ghost would have us learn how to gratulate our brethren in their small beginnings, and praise the mite which comes from them that have learned but a while, and take hold of such as are coming forward, and draw them further with all the signes of love: and not disdain those which come at the last hour to the Vineyard, though we our soules have laboured since the morning. *For he which is first, may be last; and he which seemed last, may be first.* Therefore let no man insult beyond the lists of humility, as many make themselves unprofitable servants, by counting themselves more profitable than other. It is a fault among the best, which are like *Haron* and *Miriam*, a little proud of the spirit, and contemne them which are so ignorant as *Agrippa*, whom *Paul* beares in his armes, like the lost sheep to the fold again.

Now *Paul* had spoken, *Agrippa* answers, *Almost thou perswadest me to become a Christian.* Whereas ye may see how *Paul's* speech

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speech wrought with him; that he was almost converted with a word, when it was spoken in wisdom and love: what power is in one Sermon, if ye hear attentively! *Agrippa* was an heathen even now, and worshipped Idols, and never heard a Preacher before; yet one Sermon made him almost a Christian. As *Luke* saith of *Stephen*, when he disputed against the Cyrenians, *Acts* the sixth Chapter, and the tenth Verse, they could not resist the wisdom and the spirit by which he spake: so *Agrippa* could not resist the wisdom and the spirit by which *Paul* spake, but was so fettered with the holy chains, that as *Paul* was captive to *Festus*, so *Agrippa* was captive to *Paul*; the Word had him in bands like a prisoner, and made him confesse against himselfe before *Festus*, that he was almost a Christian. For *Paul's* speech was to the amaze of that obstinate President, and wonder of all that stood by, to see a King, an heathen and an Idolator, which fate to judge, to be so changed with a word of a captive from his opinion, whom they thought all the words in God's Book could not alter, if *Paul* and Christ had spoken to him all his life. Then it was verified which before was prophesied, *They shall bind Kings in chains, and Nobles in fetters of Iron*, *Psal.* 149. 8. Oh the majesty and force of the Word! when faith doth kindle it, and zeale doth utter it, it flies like the stone out of *David's* sling, and strikes sin and sinners both together at the heart.

This *Paul* did in bands: when he was bound, he was stronger than they that bound him: when he was a captive, he was freer than they which kept him: and when his Judges examined him, he examined them, and made them free which were bound to Satan, before he was free from them. Send for *Paul* out of Prison to instruct *Agrippa*, and he is in bands which should convert. O that such Doctors might preach unto the Romish Princes of Europe; Or that the Kings that honour yet the most Antichristian Beast, would heare like this King! But they have some *Amasiah's*, which have an eye to *Amos*, that he cannot speak in the Court: *Oee, thou Seer, sue into the Land of Judaea, prophesie to the Lambes, and keep sheep: Speak no more at Bethel, for this is the Kings Chappell, and the Kings Court.* A goodly reason, why none but flatterers should preach to Princes,

ces, because it is the Kings Court. Should not Kings heare the truth as well as others? Must not Bethel hear of salvation as well as Judah, because *Amasiah* doth feare his fall, lest *Amos* get his honour from him? When will he convert *Agrippa*, which will not preach in bands, nor in liberty? Happy *Agrippa*, not by the name of a King, but by the name of a Christian. Happy *Agrippa*, not by the presents which thou receivest of *Festus*, but by the words which thou heardest of *Paul*; thou camest to see, but God brought thee to hear; thy intent was to gratulate *Festus*, but now thou mayest gratulate *Paul*. The Captive is better to thee than the President: for *Festus* hath shewed thee but his pomp, but *Paul* hath shewed thee his Saviour, and perswaded thee to become a Christian.

Almost saith *Agrippa*, but not *altogether*. Here you may see your pittance, how you measure God with *almost*, and serve him by halves, which hath given all, like *Ananias*, which brought a part, and kept a part behind.

This is our worship of God: though we will not say for shame with *Agrippa*, that we are but *almost Christians*: yet we are not *almost*, when we would be counted *altogether*. We go before him in hypocrisie, and come behind him in modestie: for *Agrippa* would not shew more then he had, to be counted better then he was. Though *altogether* had been as ready as *almost*, as it is to us; yet when *almost* was all, he said *almost*, not *altogether*. It seemes that the flux began to smoke, though it did not burne. The first temper is cold, the next is luke-warm, the last is hot: *Almost* is first, and *altogether* is last: and many come between, before we come from one to another. *Agrippa* confesseth that *almost* is all, and here he staies to hear what *Paul* will say to instruct him further. *Paul*, thou hast perswaded me *almost* to become a Christian. It is like the faint confession of him that wept, and said, *I believe, Lord help my unbelief*: I am a Christian, teach me to be a Christian. Therefore they which descant upon his name, do note, that *Agrippa* is as much as *Agro paria*, which signifies him which hardly laboureth, and brings forth with pain, as *Agrippa* did. *Nabal* is his name (saith *Abigail*) and folly is with him. So *Agrippa* is his name, and difficulty is with him: for hard and scarce was his conception, in stead

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stead of a Christian, he brought forth almost a Christian.

Shall we now behold our face in *Agrippa's* glasse, whether we be altogether like *Paul*, or almost like *Agrippa*, or like *Festus* not at all? Christians, or no Christians; or what kind of Christians are we? There be many degrees upon earth; but this is the highest degree: there be many names of honour, but this is the honourablest name; there be many professions of men, but this is the best profession, to be a Christian; that is the Son of God; the fellow of Angels, the heir of Heaven: yet whether we should be Christians, or Christians almost, or Christians altogether, is a question which troubleth every man; and when altogether it is approved for best, yet we chuse almost before it.

There is something alwaies behid, like the eye which looked to Sodom: as an Owle peepes at the Sun out of a Barne, but dares not come to it: so we peep at religion, and will not come neer it, but stand a loof off, pincking and winking, as though we were more afraid of God then the Devil. For selfe-love and regard of persons, and fear of lawes, and sway of time, more are afraid to be too holy, than to be prophane, because holinesse is worse intreated than prophanenesse.

Go away and sine no more, because thou art healed. Nay, go away and sin again because thou art healed. As *Naaman* intreated for one sin; that he might stand before the Idol when his Lord leaned upon his shoulder: so this sin and that sin, will not let us passe the compasse of almost, least we should have a perfect reward. God would have nothing so perfect as a Christian; for whom he hath given his wel-beloved Son, his Spirit, his Law, and his Prophets. *That man of God may be perfect*, as *Paul* saith. Yet every thing groweth till it be perfect; the builder builds till it be an house; The Tayler seweth till it be a garment; the Painter Paints till it be a Picture; onely the Christian leaves off before he attain to be a Christian, and makes a full period at almost.

That which God would have to be perfectest of all, men had rather have imperfect than perfect, half than all: a little wealth, a little rest, a little honour, and a little pleasure seemes nothing; but a little faith is enough, although it be never so small a mite. We have a weight for all kind of mettall, a touchstone for gold,

gold, a measure for grain, and we will not take one jot less than measure of any man; onely we cut God of his weight and measure, and weigh our service in half ballances: This I will do, and this I will not do: God shall have one part, and the world shall have another part, and the flesh shall have another part, and the divell shall have another part. Thus we have brought God to his stint: aske while he will, he shall have no more but almost: *Almost zealous, almost faithfull, almost righteous*, as though almost were better then altogether: that is, the counterfeit, than the truth; the shadow, then the body. *Paul saith, that the Athenians were too religious in worshipping an Idol: Acts. 17. 22.* But where doth *Paul* finde that excess in worshipping God? We are not too diligent, but too negligent where we should be diligent. *James* speaking of our sins, calles them the superfluity of our maliciousness; whereby he sheweth, that though our wickednesse be a superfluous and vain thing, yet it overfloweth, and exceedeth the banks. But *Christ* speaking of his Disciples progresse in righteousness, calles them all by this name, *Oyes of little faith, &c.* So he may say, of little love, of little zeale, &c. For all our vertues are little ones, and the waters of life are at such an ebbe, that the least temptation may wade over them and not be drowned. *God hath a controversie with us, as he saith, Hos. 44.* with *Israel*. and this is it, we were borne when wisdom cried in the streets, and yet she may call us fools, and say: *How long wilt thou have knowledge? Prov. 10. For what could God do more unto his Vineyard, that he hath not done? Thirty years we have bin dressing, and pruning, and watering, and yet what is in Ierusalem more than in Samaria? In the vineyard, than in the mountaines, which were never tilled nor dressed? How long shall he dresse a barren figge-tree, which is dead at the root? Our* Note. Church is in a Consumption, her heads are sicke, her members weak, her Physicians fearefull: from little to little, our zeal is come to the last gaspe, ready to take her leave of all, because she sees not that we love religion, but chafe it from us. Her enemies are placed above her; she grows amongst thornes: she is fed with checkes; she mourneth in a corner; she speaks in a Reed. Her garments are clipt: her friends dare not defend her for her enemies. What shall I say? we had rather be whole sinners

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superer than halfe Christians. White is counted no colour: so zeal is counted no vertue. But meer hypocrisie is counted true Christianity; and true Christianity is counted but hypocrisie. Our wealth is in an *Epha*, our zeal is in a *Gomer*: our sin like an oak, our faith like a mustard-seed. They which have no religion are counted honest men: for they count it as easie a matter to be a Christian, as to say the Lords Prayer, the Apostles Creed, the ten Commandement, and to go to the Church; this is Countrey Divinity, this is City divinity, and I may say, *S. Clements* Divinity. He which can swear that the Pope is Antichrist, and that flesh is good on Fridays, is a Protestant; at least a Christian every inch: he hath zeal, knowledge, and religion in *Folio*. This is the rampier in our dayes, like a Lyon in the passages; *Almost* standeth in the way before we can come to *altogether*: and they which will goe beyond *almost*, are counted curiour, factious, precise, phanasticall, as though *almost* were more than *altogether*, and *altogether* were not so much as *almost*. If his righteousness exceed the righteousness of the Scribes and Pharisees, which is but hypocrisie, he shall be punished for his righteousness, as if it were a fault; as *Caine* persecuted *Abel*, because his sacrifice was better than his.

Our Saviour saith: *Learn of me to be humble, and zealous, and highminded*: but now we must learn of other, & set a crooked pattern before us, least we go too straight. We may preach like *John*, as in *Matt. 3. Bring forth fruits*: but we may not preach like *Christ*, *Bring forth much fruit*: *John. 15.* For that is counted an unreasonable service of God. If we give him the seventh day, the seventh part, the tenths or tithes of our lives, & of our thoughts, and of our speeches, and of our workes, it is enough: so we define *altogether* out of measure. Thus we dodge with God, and draw backe from our promise which we made in Baptisme, as though hee were not worthy of such a godly creature, to have that which he gives. Ever since we were borne we have served two Masters. If one foot stand in the Church, the other foot sticketh in the world. If one hand carry fire, the other hand carries water: If one word favour of religion, the next word whatsoever favour of pride, or envie, or lust.

How few of our thoughts are consecrated to God? How few

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of our speeches taste of grace? How few of our works are squared to the Word of God, which should be the line and level of all our thoughts, speeches, and actions? Tell thy sins which thou hast committed since thou didst rise in the morning, and record thy good deeds which thou hast done ever since thou wast born, and the first shall exceed the last. Thou which saiest thou art a Christian, hast rebelled more since thou rotest, than thou hast obeyed since thou wert born.

Is this altogether like Paul, or like Festus, not at all? Now if we be *almost Christians*, let us see what it is to be *almost a Christian*. *Almost* a son, is a bastard. *Almost* sweet is unsavory. *Almost* hot is luke-warm, which God speaketh out of his mouth, Rev. 3. 15. So *almost a Christian*, is not a Christian, but that which God speaketh out of his mouth. A Christian *almost*, is like a woman which dieth in travel: *almost* she brought forth a son, but that *almost* killed the mother and the son too. *Almost a Christian*, is like Jeroboam, which said, *It is too far to go to Jerusalem to worship*, and therefore chose rather to worship Calves at home. *Almost a Christian*, is like Micah, which thought himself religious enough, because hee had gotten a Priest into his house. *Almost a Christian*, is like the Ephraimites, which could not pronounce *Shibboleth*, but *Sibboleth*. *Almost a Christian*, is like Ananias, which brought a part, but left a part behinde. *Almost a Christian* is like Elies sons, which polled the sacrifices; like the figge-tree, which deceived Christ with leavs: like the Virgins, which carried lamps without oile: like the willing unwilling son, which said he would come, and came not. What is it to be born *almost*? If the New-man be but born *almost*, he is not born. What is it to be married *almost* unto Christ? He which is married but *almost*, is not married. What is it to offer sacrifice *almost*? The sacrifice must be killed, or ever it can be sacrificed. He which gives *almost*, gives not, but denieth. He which believeth *almost*, believeth not, but doubteth. Can the door which is but *almost* shut, keep out the thief? Can the cup which is but *almost* whole, hold any wine? Can the ship which is but *almost* sound, keep out water? The Souldier which doth but *almost* fight, is a coward. The Physician which doth but *almost* cure, is but a flubberer. The servant which doth

Almost a Christian.

D d

but

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but *almost* labour; is a loyterer. I cannot tell what to make of these defectives, nor where to place them, nor how to call them; nor unto what to liken them: They are like unto children which sit in the market place, where is mourning and piping, and they neither weep nor dance; but keep a note between them: but, they weep *almost*, and dance *almost*. Believest thou *almost*? Be it unto thee (saith Christ) as thou believest. Therefore if thou believest, thou shalt be saved. If thou believest *almost*; thou shalt be saved *almost*. As a pardon comes while the thief hangs upon the gallows; he is *almost* saved; but the pardon doth him no good: So he which is *almost* a Christian, *almost* zealous, *almost* righteous, which doth *almost* love, *almost* believe, shall be *almost* saved: that is, if he had been a Christian altogether, he should not be damned. Thus every man is a Christian *almost*, before hee be a Christian altogether.

Now I must lead you from *almost*, to altogether; as it were to Christians to the figure of Christians. This is the step which we must tread at this time. I would to God (saith Paul) that thou wert not *almost*, but altogether as I am. When he saw Agrippa coming on, and said *almost*, then Paul cast up his lure again: Comest thou Agrippa? Come Agrippa; I will not have thee stay at *almost*; if any thing will bring thee to altogether. I did not aske thee whether thou didst believe the Propheies, that thou mightest be a Christian *almost*; but a Christian altogether. Art thou come thus far, and starest thou at *almost*? Nay, Agrippa, thou must take out this lesson; for there is no measure in Christianity. Come unto me (saith Christ) not Come toward me: yet he was glad, like the father, to see his son, coming toward him; for it was a signe that he would come to him: he was comforted with *almost*, but he was not satisfied without altogether. Is this thy offering *almost*? it will not serve Agrippa: it is light, it is sothered, it is cracked, correct it again: for our Master saith, Be ye holy: as I am holy: therefore *almost* a Christian will not please him. But if thou be *almost* a Christian already, how easie is it for thee to be a Christian altogether? Therefore come Agrippa, let us go forward to heaven. The seed is sown to grow. Every thing must increase and multiply. *Almost* is thy first answer, and altogether thy last; I must not take this for an answer. Shall I tell Christ,

Christ, that Agrippa is almost a Christian? O Agrippa! God would have thee hot or cold, as it appeareth in the 3. Chapter of the Revelation of S. John, and the 15. verse. Cold to him is as pleasing as luke-warm: he loved altogether, and hee will not be loved almost. Who shall have the other half, if God have but almost? Therefore speak again, good Agrippa. Thus he pleaded unkindness with him like an importunate suiter, which will not be answered. Shall I go with almost? then thou usest me but hardly, if thou wilt give no more. Thus he stands in an argument with him. What shall I say to Agrippa, if he will give mee but almost? I will pray for thee till thou comest off with all: if I can get no more of Agrippa, I will crave more of God. He which hath made thee almost, can make thee altogether.

I would to God, &c. So now he converteth himself to prayer. Thus we must learn to fish for soules with prayers, and intercessions, and questions. Change the bait: cast thy lure again: follow the siege: pursue the blow, cloze with sin, and gather more of it: at first he will call thee enemy, as Ahab did Elias: *Art thou here, mine enemy?* But if thou wilt not bow to him, he will bow unto thee; and hearken what thou saist, and change his robe, and put on sack-cloth, and mourn and fast, and do all that thou wouldst have him. A Preacher must not look to find them Christians, but make them Christians. Thou shalt not find them converted, because thou comest to convert them. If Paul will not yield to Agrippa, Agrippa will yield to Paul. But if Paul had fallen to almost, he had never brought Agrippa to altogether. Therefore they which fish for soules, must take Pauls net, and remember what God saith to Jeremie, 15. 19. *Let them be converted unto thee: but be not thou converted unto them: for thou shalt never convert them.* Signifying, that our constancy in goodnesse shall induce others to turn from their wickedness, and make them which is but almost, come to altogether. This is the substance of Pauls reply, that it is not enough to bee a Christian almost, that is, to have a kinde of religion, a little knowledge, a little faith, a cold zeal, a flattering holiness, like the touch of the hem: but we must march to perfection, and as hee will upon earth, as it is in heaven, and contend to be holy as hee is holy. This is religion (saith James) *To keep thy self unspeared,*

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like a glasse which is still wiped. To this end, saith Paul, *2 Tim. 3.* the Scripture doth teach, and reprove, and instruct and comfort, *That the man of God might be absolute.* And in the first to the Epheſ. ver. 4. *To this end we are elected, that wee might bee holy, and without blame.* And *Rom. 1.* He describes our journey from faith to faith, not from faith to distrust. As David describes the way of the righteous, *Pſal. 84. 7.* *From virtue to virtue,* as a traveller goes from town to town, till he come to his lane. What a foolish thing were it for the Scribe to stay there, when our Lord tells him, *Thou art not far from the Kingdom of heaven;* For therefore Christ telleth him, that he is not far from heaven, to encourage him, lest he should give over before he come to it. So if yee stay at almost, and repent in ſom sort as *Eſau* did when he wept, you may hunt for the blessing as *Eſau* did, and go without it, for God is not mocked; but God is mocked, if colours and shews will serve.

When God said, *Seek yee my face:* mine heart answered (said David) *I will seek thy face,* *Pſal. 27. 8.* So we must answer the Lord to that which he asketh: and not when he bid us seek his face, seek his back: when he requireth all, give him half. God asks, Art thou a Christian? and thou answerest: O Lord, I am almost a Christian. What niggardly answer is this to him, which deserveth a thousand times more than the best can give? If thy master aske thee, Art thou my servant? Wilt thou answer him, I am almost thy servant. If thy Prince aske thee, Art thou my subject? wilt thou answer, I am almost thy subject. If thy father aske thee, Art thou my son? wilt thou answer, I am almost thy son? If thou art but almost his son, then he is but almost thy father. And so it is with God, a son or no son: half a son is a bastard. How doest thou know God to be thy God, but as thou art his servant? How doest thou know God to be thy father, but as thou art his son? By thy love thou shalt know Gods love: for according to thy mind towards him, is his mind of thee; whereby thou maist judg, whether he favour thee, or hate thee, and no way else.

God loveth nothing almost, therefore he doth not love almost. Therefore love as thou maieſt be loved, or else thy love is lost. Thou must seek as thou maieſt find, or else thy labour is lost.

Thy

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They shall seek, and finde me (saith God) because they shall seek with all their hearts; as in Jer. 29 chap. and the 13 vers. as though they should not find him though they sought him, unlesse they sought him with all their hearts.

Naaman is not onely commanded to wash himself in Jordan, but to wash himself seven times, and then he shall bee healed; so, man is not onely commanded to obey God, but to obey him while he lives, and then he shall be saved. Be faithfull (saith the Angel) unto death, and then I will give thee the crown of life, Rev. 2. 10.

When Saul was commanded to kill the Idolatrous beasts, hee was commanded to kill all: and because he spared some, God rejected him. Yet God hath more mercie on beasts, than on sins. Would he have the beasts of sinners die, and their vices live? No (saith Christ) Make clean within: that is, leave no filth behinde. Whensoever Christ cast out one Devil; wee read that he cast out all, even the legion together: so when thou castest out one vice, cast out all: for one is not worthier than another.

The Prophet doth teach us to power out our sinlike water, which leaveth no taste, or colour, or sent behinde. There is a whole Old-man, and there must be a whole New-man. The old man must change with the new man, wisdom for wisdom, love for love, fear for fear; his worldly wisdom for heavenly wisdom, his carnal love for spiritual love, his servile fear for Christian fear, his idle thoughts for holy thoughts, his vain words for wholsom words, his fleshly works for righteous works. This is a Christian altogether, as if he were cast in a new mould. As if a Painter would draw a beautiful picture, which should be fairer than all the women in the world, he would mark the special grace of every one, and make one beaustie of all: so we must make up a Christian, and take modestie from him, faith from him, love from him, patience from him, zeal from him, and humilitie from him, until it be like the image of Christ. This is the building of a Christian. First his foundation is laid, and then his walls, and then his roof, and then a Christian, like Adam in Paradise. God made all things good: therefore if we be but almost good, all things are better than we. The wicked man

Gen. 2.

Gen. 3.

Dd 3

speaketh

words

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speaketh out of the corruption of his fleshly heart, and shall not the righteous speak out of the abundance of his spiritual heart? Hee which is merrie, would be merrier if he knew how. Hee which is envious, would look sterner if he could. He which is proud, would go braver if he had it, and all, if we could be worse we would: but let them amend which look to die. For what kinde of man should he be which must bear the image of God, be the Temple of the Holy Ghost, and inherit the Kingdom of heaven? Who is fit for these things (saith *Paul*)? Nay, who is not unfit for these things? Do yee know no enough in riches, nor pleasure, nor sin, and think that you have enough of Religion, before yee have any? The good are known, because none but they which are good strive to be better. Wee are invited to a banquet, and shall we go but half the way unto it? Were it not better that the Fig-tree had born fruit, than leavs? that the Virgins had carried oyl, than lamps? So is it not better for us to be vessels of gold that come to the Lords Table, than like the image in *Daniel*, part of gold, part of silver, part of brasse, part of iron, and part of clay, which was after broken? If the crown did lie in the mid-way, then thou needest run but half the way; but to shew that there is no reward for them that begin well, all the promises are made to him that continueth to the end. He is cursed not onely which doth evil, but he which doth the work of the Lord negligently, or by halvs; that is, he which offereth a maimed sacrifice for a sound, almost a Christian, for altogether. Therefore *David*, before he praies, summoneth his thoughts, his speeches, and actions, and saith; *All that is within me praise the Lord*: as a man giveth that which he thinketh will be accepted, that he may be welcome for it. If we did serve an ungrateful master, then we might think Almost, Enough. But Christ did not love almost, when he shed his heart blood for us, and therefore he cannot ask more than he gave, and yet the inheritance of his blessing is behinde: why shouldest not thou give as much for them as *Abraham*, or *David*, or *Simeon*? which would have served God till this time if they had lived, and still reformed themselves, and yet thought they had done nothing, as *Jacob* counted his service for *Rachel* nothing, because he loved her; but thou thinkest, if thou givest thy pleasures, thou

thou shalt want thy pleasures. No, as *Abraham* did not lose his son, when he would have sacrificed his son; so God can keep his pleasures, when thou resignest thy pleasures. Thou thinkest that God will not misse it, as *Anania* thought that *Peter* would not misse it: but if *Peter* did misse it, will not God misse it? So we pare the Offering like *Elies* sons, which kept the best and fattest to themselves, which made the people abhor the sacrifices: and shall not God abhor such sacrifices? If *Elis* reprov'd his sons, how will God reprove them, which reprov'd *Elis* for not reprov'ing them enough? A spiritual ear can hear God reprov'ing this Land, for this mincing of his worship. Can the preaching of the Word, the signs of heaven, the shaking of the earth, the victorie of your enemies, and all the blessings of God make you but almost Christians, almost religious, almost thankful? Is this my reward (saith God) as though you were afraid to be too good? If you think that you shall be mocked if you be too zealous, as *Michol* scorned *David*, when he danced before the Ark; *David* tells you how you shall stop such scorn's mouths: O (saith *David*) I will be more humble yet, before my God. When *Michol* saw his resolution, she mocked him no more, but revered him ever after. So tell the Devil and all his mockers, I will be more zealous, more fervent, and more holy yet, until I be like him which said, Follow me; and they which mock thee, shall reverence thee, as *Michol* did *David*.

Note.

Thus when thou art in the way to Heaven, remember that thou must go forward or backward: for *Jacob* did see none stand upon the Ladder which ascended up to Heaven, but either they went up or down; they which go not forward, go backward. They which will not come so forward as altogether, shall not stay at almost, but fall from their faith, and love, and knowledge, and fall by descents, till Christ's threatening be fulfilled: *They which they seem to have shall be taken from them*, as though they never had any taste at all. Thus I have set you a glasse to behold, whether you are in almost, or altogether: Yet *Paul* lured for *Agrippa*. Now he sues to the people. When he had caught the King, he spread his net for the people.

Note.

as I would to God, that not only you, but all that hear me, were

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not only himself, but altogether, as I am. He might with rather than hope; and therefore he praiseth; I would to God that all were Christians: as *Moses* wished that all could prophesie. *Peter* was taught both to feed the sheep and the lambs; great and small, old and young, rich and poor, so *Paul* praiseth for the King, and for the people too, and wisheth that they were all Christians. This prayer we may say for them that do not pray for themselves, to make them ashamed, when they see other more careful for their souls than they themselves. The *Pastors* care extendeth to all: although some are more to be laboured, yet none is to be despised, which is but a lambe of the flock. *Paul* doth not wish *Agrippa* more honour, or more wealth, or more friends; but more religion, which is the greatest want of Princes. Although they have received a kingdom, yet they are not so thankful as they which have received nothing, but from hand to mouth. Though they have done a thousand times more evil, yet they are not so penitent as hee which hath done least of all. They sit in Gods seat, and are called gods, but are not like God, but like *Mammon* more then their names, and their crowns: except *David*, or *Solomon*, or *Joshua*, a few which remember whose persons they bear: the rest are like *Heracl*, and *Saul*, and *Nebuchadnezzar*, which know not from whom their Kingdoms come. *As I am*, saith *Paul* directly. *Paul* should have replied, altogether a Christian and not, *altogether as I am*: but who shall teach the Spirit to perswade? He chose to say, *as I am*; that *Agrippa* might see his single heart and love toward him, who went not about to seduce him, but wisheth unto him as unto himself: *Even as I am*. If any thing will perswade, most fit is the example, when he which teacheth us goeth before us: for then we see that he dealeth plainly, and speaks of love, and means no deceit, when we see him do as he saith; *Saul hath slain his thousand, but David his ten thousand*: So when another converts a thousand, he shall convert ten thousand, which can say like *Christ*, *Follow me*. Oh what is this, when a Christian and I am all one? that yee might say to your children, I would to God thou wert a Christian, when you say, I would to God thou wert like me.

The King should be like *Paul*, by this saying: *How often do*
some

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Some say with *Festus*, *You much zeal hath made thee mad?* If the people know the Lords praier, the ten Commandements, and the Articles of Belief, it is enough, is this to be like *Paul*? No, *Festus*, the knowledge of the Word doth not make a man mad, but makes him wise to salvation. Can that which makes a man wise, make a man mad? Therefore they which say that we are the worse for knowledge, or worse for Religion, or worse for zeal, are like *Festus*, which had neither knowledge, zeal, nor religion in him. And they which teach the people that they shall not need to be as *Paul*, but that a mediocrity will serve, incur that curse of *Paul*, *Hee which teacheth another doctrine than that which yee have received of us, (which wisheth all as perfect as himself) let him be Anathema*; that is, Accursed. They which love you like *Paul*, do not wish you zeal by weight, and knowledge by ounce, and works by number, a Sicke, or an Omer, or an Ephah, but that yee abound in all knowledge, and all zeal; and let them be like warm which will be speed out.

Except my bands. Yet *Rand* excepteth something: not his knowledge, nor his zeal, but his bands, *Not altogether as I am, but altogether as I am, except these bands.* Hee excepteth nothing but his troubles. Charitie had rather suffer, than other should suffer; as *David* praised God to turn his wrath from the Israelites upon him. Now if you ask me, Who can love his neighbour as himself? Here is one had rather suffer himselfe, than *Agrippa* should suffer: hee would have him partaker in all his good, but not in his troubles. *Paul* glories in his bands, and sheweth his chains like his Ensigns: these are the marks of Christ. This is the cognisance of my Lord, his sweet yoke and easie burthen. But hee wisheth faith to them without a burthen. The Burden is to the Strong, and the Croasse is not to be wished for, but to be borne.

Thus the Spirit of wisdom hath set us an example how men are wonne to the truth, and led forward by little and little with lenitie and softnesse, putting difference between them which know not the truth, and them which resist the truth. *Paul* did not speak to to *Elymas* the Sorcerer, which withstood the truth, Acts 13. 10. but set his toes upon him, and said,

said, O full of all subtilty and mischief, the child of the Devil, and
 enemy of all righteousness. Neither did Peter speak so to Samp-
 son. Acts 8. 23. But as Salomon saith, A wise man knoweth
 the time and place. And as Paul saith, The spiritual man discern-
 eth all things. so he knoweth when to be soft, and when to be
 rough. They which resist the truth as *Elymas* and labour to keep
 the Rulers from it, as *Elymas* did *Sergius Paulus* the Deputie of
 Cyprus, and many like him now, must not be intreated like *A-*
grippa which is coming to the ruin but as *Elymas* was. He which
 hath *Pauls* spirit, knoweth how to handle both in their kinde.
 Though we may not discover the nakedness of some, yet we may
 not hide the nakedness of other: an humble heart is a good
 school-master, both to apply comfort and reproof. Now the
 Lord *Jesus* which hath made you Christians almost, make you
 Christians altogether.

THE HUMILITY OF PAUL.

Rom. 12. Vers. 1. 2.

I beseech you therefore, brethren, by the mercies of God, that ye
 give up your bodies a living sacrifice, holy and acceptable unto God,
 which is your reasonable serving of God.
 And fashion not your selves like this world: but be ye chan-
 ged by the renewing of your mindes, that ye may prove what is the
 good will of God, and acceptable and perfect.

Paul an Apostle of the Gentiles, writing to the Ro-
 mans, which were Gentiles, after he had shewed what
 God had done for them, in receiving them into his
 covenant, which were not of his Covenant, & making
 them his people, which were not his people; that the Gentiles
 might triumph now over the Jews, as much as the Jews triumph-
 ed over the Gentiles, because the Jews were rejected, and the
 Gentiles received in their place. Now he sheweth what they
 should do for God; Give your bodies a sacrifice to him: that

The humilitie of Paul.

It is, as Christ gave himself for you, so you must give your selves to him; as he was sacrificed for you, so you must be sacrificed for him; not your Sheep, nor your Oxen, nor your Goats, but your selves. You must be the sacrifice: this sacrifice Paul calleth a *living, and holy, and acceptable sacrifice*: a *living sacrifice*, because the Jews sacrifices were dead sacrifices: an *holy sacrifice*, because they might sacrifice beasts and not be holy; but they cannot sacrifice themselves, but they must needs be holy: an *acceptable sacrifice*, because the sacrifices of beasts did not please God, unless they did sacrifice themselves too. But if they sacrifice themselves, it doth please God, though they do not sacrifice beasts. It is true, that God did require this sacrifice of the Jews, as well as of the Gentiles: for in *Deuteronomie*, the tenth Chap. and the sixteenth Verse, he saith, *Circumcise your hearts*. And in the first of *Samuel*, the 13. chap. and 22 verse, he saith, *Obedience is better than sacrifice*: which shews, that even then God did require the sacrifice of the bodies, more than of beasts. But although God did require this of the Jews also, that they should sacrifice their bodies too, yet Paul signifies that God requireth larger of the Gentiles; because as Christ saith, *We have a greater light*. The Gospel is a greater benefit than the Law, and therefore our thankfulness should be greater than theirs.

Matth. 11

First, here is an exhortation to sacrifice our bodies to God; then, an explication what this sacrifice is. *It is your reasonable service, and not fashioning your selves to the world; and the renewing of your mindes to the image of God, in which they were created*. Then follow two reasons to perswade; one drawn from the mercies of God, *I beseech you, brethren, by the mercies of God*. The other drawn from the fruit of our regeneration, *that ye may prove what that good, and acceptable, and perfect will of God is*. The exhortation is, to sacrifice our selves to God. It seems that the Jews grudged to sacrifice their beasts; therefore Paul thought that the Gentiles would grudge to sacrifice themselves, and therefore mark how he prepared himself for them.

Then he saith, *I beseech you by the mercies of God*. This is his preparative: First, hee calls them *brethren*; which sheweth his affection to all Christians, which after Christ were called *brethren*. Secondly, our adoption by Christ, which makes us brethren.

Rom. 1.

Thirdly,

The Humilitie of Paul

Thirdly, the due is which we owe one to another, as if we were brethren. The Apostle doth not use this name so lightly as we, as you may see here; for Paul made it a preamble to perswade the Romans to godlinesse: so Abraham made it a mediation to keep peace between Lot and him. *After we were brethren,* saith Abraham? As if he should say; Shall brethren fall out for trifles like Infidels? This was enough to pacifie Lot, for Abraham to put him in minde that they were brethren; when he heard the name of brethren, straight his heart yielded, and the strife was ended. So this should be the Lawyer to end quarrels between Christians; to call to minde that they are *Brethren*. And they which have spent all at Law, have wisht that they had taken this Lawyer, to think with *Lot*, whether it were meet for brethren to strive like enemies. With such reverence then did they use the name of *brethren*; but now there is no reverence in naming of God; for many speak of him when they do not think of him, and many never speak of him, but when they swear by him.

When he had called them brethren, then he beseecheth them, *Brethren, I beseech you*. This is the Apostles style. If God did humble himself for man, much more should man humble himself for men. Therefore though Paul speak of a matter wherein he might command, as he saith to *Philemon*, *I might comma* and *thee*; yet as he did rather beseech him, so he doth rather beseech them. Mark the subtiltie of wisdom (as I may call it;) As the Serpent did use policie to tempt, so the Preacher may use policie to convert; and so Paul won *Agrippa* to believe, by perswading him that he did believe. It was Pauls offic to teach the Romans; but it was Pauls policie to beseech the Romans; until compulsion need, gentlenesse is better then bitterness: Lenitie deserves to go first, and correction hath no place, if perswasion will serve.

I beseech you, brethren. Wee do not use to intreat and beseech, but for our profit; but Paul did beseech for their profit. Wee would have other humble themselves to us, but Paul humbled himself to his inferiours, to make them humble themselves to God. Here the Preachers may take example of the Preacher of the Gentiles, the loving phrase is the Apostles phrase,

praise and he which beseecheth, shall perswade easier than hee ^{Note} which chundereth. Many have been drawn with the cords of love, which could never be haled with the chains of iron. God is love, and his Ministers must speak like love, or else they do not speak like *Paul*: he which fisheth for souls, and doth not take this net, shall fish all day, as *Peter* fished all night, and caught nothing. Although a temperate Preacher be a wise Preacher, and this be our policie to intreat and beseech you like *Paul*, yet you should not look to be intreated like the guests which would not come to the banquet: for you must be intreated to your profit. It is no reason that Christ pay, and pray: the servant praiech, but the Mat 22. master commandeth.

Yet *Paul* hath not done his preparative: he is loath that his suit should take the repulse, and therefore he useth a mediator unto them, and beseecheth them by the mercies of God. *I beseech you, brethren, by the mercies of God.* Mercy is a loving solicitor, and worthy to be heard, because it it beareth again. God doth intreat us by the same Mediator that we intreat God; wee intreat God for his mercy, and God intreateth us for his mercy. So that mercy is like a signe between us; which calleth God to hear us, and us to hear him. What will not a good subject do for a merciful Prince? Many sweet things are in the Word of God, but the name of mercie is the sweetest word in all the Scriptures, which made *David* harp upon it 26. times in one Psalm, six and twentie times he repeats this in the 136 Psalme, *For his mercie endureth for ever*. It was such a cheerful note in his ears when he strook upon mercie, that like a bird which is taught to record; when he had sung it, he sung it again, and when he had sung it again, he recorded it again, and made it the burthen of his song. *For his mercie endureth for ever*. Like a Nightingale; which when she is in a pleasant vein, quavers, and capers, and trebles upon it: so did *David* upon his mercie, *For his mercie endureth for ever*. But here *Paul* speaks in the plural number; not by the mercie, but by the mercies of God.

There is a pluralitie of Gods mercies; his lesser mercies in his corporal blessings, and his greater mercies in his spiritual blessings; his temporal mercies in earth, and his everlasting mercies

mercies in heaven : his preventing mercies in delivering us from sin, and his following mercies in pardoning of our sin. How many sins came with *Adam*, and how many curses came with sin, so many mercies came with *Christ* to answer them both. Therefore when *Paul* could not number them for multitude, he was faine to lay them down together in the grosse summe, and in a word calls them *Mercies* : as if he should say, I cannot number the mercies of God, but the lesse I can number them, the more they are. Thus much why *Paul* calleth them brethren, and why he beseecheth them, and why he remembreth them of Gods mercies.

Now he hath prepared the way, he commenceth his suite, That they would give their bodies to God : hee speaks not here of the soule, though he would have them give their soules too ; as you may see in the next verse : but he speaks here of the bodie, to shew, that the bodie is a servant to God, as well as the soule, both are too little, and therefore one is not enough. And therefore *Paul* saith, *Glorifie God in your bodies, and in your souls too.* But here he speaks the rather of the bodie, to shew, that their battell will be with the flesh, and that the flesh will be unwilling to this sacrifice, as *Christ* saith, *The spirit is willing, but the flesh is unwilling.* That is, the flesh will not afford any thing to God, though it do never so much for her, yet she is like churlish *Nabal*, which will do nothing again. Therefore the Apostle urgeth to give the bodie, as if he should say, Draw forward that which draweth thee backward, and let thy conversion begin where sin hath his root : if you can win the flesh, which is like *Nabal*, the soul will come like *Abigail*, and bring her train with her.

Now to shew how we should give our bodies to God, the Apostle saith, *Give your bodies a sacrifice to God.* That is, you must give your bodies to God, as if you did sacrifice them. The Law appointed a sacrifice, in which all the members were offered together. So ye must give your members to God, for the body is all, all is but parts of the bodie, therefore if you must give your bodie, you must give eie, and ear, and tongue, and hand, and feet unto him : For the heere (saith *Paul*) doth not believe, because it is not enough to believe, therefore hee addeth, *the mouth doth confesse* : as it is necessary to confesse unto Salvation,

The humilitie of Paule

tion, as to believe unto justification: so it is as necessary to sacrifice the tongue, as the heart. What then? Is the tongue enough. Nay (saith Christ) *He which hath an ear to hear, let him hear.* Is the ear enough? Nay (saith David) *Lift up your hands to his sanctuary.* Is the hand enough? Nay (saith Solomon) *Let thine eyes behold the right.* Is the eye enough? Nay (saith Solomon) *Remove thy foot from rest.* So the word passeth like a Collector from one member to another, to gather tribute for God, untill the bodie have paid as well as the soul.

*Mt. 11. 15.
Ps. 134. 1.
Prov. 4. 25.
Prov. 4. 27.*

Therefore in Deuter. the 6. chap. and fifth verse, God commandeth not onely, *Thou shalt love the Lord with all thy soul, and with all thy mind,* but *with all thy strength.* That is, if thou canst do any thing for him with the strength of thine hand; or the strength of thine eye; or the strength of thine ear; or any part else; thou art bound by this commandement to do it with all thy strength. Therefore when David went about the service of God; he called all his powers together, summoning them like a Crier; *All that is within me praise the Lord.* If every part look to be glorified of God, it is reason that every part should glorifie him; for this is Note. all that they pay. As every subject oweth loyalty unto his Prince, so every member oweth a due to his Creator. The heart to love him, the tongue to praise him, the eye to mark him, the ear to attend him, the hand to serve him, the foot to follow him; and every part should serve God, as it serveth us: nay, more than it serveth us, because we are bound to love God more than our self. For it is said, *Love God above all.* therefore we must give more to Gods desire, than to our own desire.

Christ hath a part in every part: Nay, every part is his part, because he gave all for all. Shall the hand say to the heart, Serve thou him? or the heart say to the tongue, Serve thou him? or the tongue say to the eye, Serve thou him? or the eye say to the foot, Serve thou him? Nay, if Christ be the head, every part will serve him; for all the bodie is ruled by the head; and therefore if he be the Head, every part of the bodie will serve him like a head.

Now if you will know how every part may be a sacrifice; thus it is: When thou canst say with the Virgin, *My heart doth magnifie the Lord.* then thine heart is a sacrifice to God. When thou canst say with Samson, *Speak, Lord, for thy servant heareth.* then

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Mal. 2. 11.

Mal. 2. 8.

then thine ear is sacrificed to God. When thou canst say with David, *My eyes are alwaies towards the Lord*, then thy eye is a sacrifice unto God. When thou canst say with David, *All the day long I stretch out mine hand to thee*, then thine hands are a sacrifice to God. When thou canst say with David, as it appeareth in the 26 Psalm, and the 12 verse, *My feet standeth in uprightness*: then thy feet are a sacrifice to God. So at length by following of these examples, every member is a sacrifice.

Mat.

He which offereth this sacrifice, is freely excused of all sacrifices besides. For since Christ sacrificed himself, God hath required none other sacrifice of the Jews nor Gentiles; *But that they sacrifice themselves*. Now when God doth require of thee to sacrifice thy bodie, he doth but require thee to sacrifice the sins of thy body, as you may pick out of the next word, *Be changed*; that is, change thy thoughts, change thy words, change thy works: let thy tongue speak no more idly: let thine eyes look no more to vanity: let thine ears hearken no more to folly: let thine hands work no more iniquity: and then thou hast sacrificed thy bodie.

This seems a dear sacrifice, to sacrifice thy bodie, yet thou seekest it is but a cheap sacrifice; for it is nothing but to sacrifice thy sins, which would sacrifice thee. If God had required thee to sacrifice thy son to him, as he required Abraham, Genesis the 22 Chapter, and 2 Verse, wouldest thou not give him? But now hee requireth nothing of thee but thy sins, it is as if hee should sue unto thee for thy shame, and thy trouble, and thy guilt, and thy fear, that hee might have all which hurts thee. What wilt thou part from, if thou wilt not part from thine hurt? *Therefore sacrifice thy bodie*, and thou hast sacrificed all that hurts thee.

Here Christ is the Altar, and we the sacrifice, and the fire which kindleth it, *the Love of God*; and the smoke which goeth up, *the consumption of our sins*; but a worldly man killed, and a spiritual man revived, and the sacrifice is ended.

This Sacrifice goeth under three titles, *Living, Holy, and Acceptable*. Every one perswades with the Apostle, that they should offer it: for in that it is a *Holy sacrifice*, it cannot but please, because he is holy which takes it; in that it is a *Living sacrifice*, it cannot

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cannot lose them any thing, because there is no death nor lesse in it, as there was in the Jews sacrifices: in that it is an acceptable sacrifice, it must needs benefit them: for when the sacrifice is accepted, the sacrificer is accepted too: as *Abel* pleased, when *Gen. 4.* his sacrifice pleased.

First, It is called a *Living Sacrifice*, because the beasts died when they were sacrificed: but men live when they are sacrificed; nay, they die unlesse they be sacrificed. As *Abraham* did *Gen. 22.* not lose his sonne, when he was content to sacrifice him to God; so men do not lose their pleasures, when they sacrifice them to God. But as *Christ* saith, *He which leaveth father or mother for me, shall receive an hundred fold*: so he which leaveth any comfort for God, shall receive an hundred comforts for it.

For Gods demands, are not onely demands, but gifts. He bids thee sacrifice thy bodie, that thou mightest partake the sacrifice of his bodie. Here then is but one sacrifice for another, one bodie for another, a beggers bodie for a Kings bodie. Well may he require a *living* sacrifice, which hath given a dead sacrifice. *Christ* died for us, but he desireth not our death, but our life, that wee should serve him with our life.

It is called an *holy sacrifice*, because our bodies are the temples of the Holy Ghost; that is, if they are not, they should be the temples of the Holy Ghost. But as the Jews abused the Temple of stone, so we have abused the temple of flesh; and there is no way to make it holy again, but for the Holy Ghost to dwell in it; that is, to sacrifice to God; and then it is holy: because as virtue came out of *Christ* to heal the womans disease, so holinesse cometh ont of *Christ* to heal every mans sins, and then they are holy. As nothing doth please us, unlesse it be some way like us, and agreeable to our nature; so nothing doth please God, but that which is like God; therefore because God is holy, no sacrifice doth please him but the holy sacrifice; therefore *Holy* goeth before *Acceptable*, to shew, that our sacrifice is not acceptable, unlesse it be holy: A *living, holy, and acceptable sacrifice*. *I Cor. 6. 19.*

3. It is called an acceptable sacrifice, because no sacrifice is so accepted, as when we offer our selves. Therefore *Samuel* saith, *Obedience is better then sacrifice*: that is, it pleaseth God better than sacrifice. Now if we must sacrifice to God, we should do *I Sam. 15.*

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as we do to Princes; that is, offer that which may be accepted, that we may be accepted for our gifts, or else better undone than done. When *Cain* had sacrificed to God, because his sacrifice was not accepted; therefore *Moses* saith, that his countenance was cast down: but if we sacrifice our bodies, our countenance need not be cast down; for *Paul* saith, that this sacrifice is accepted. All other sacrifices were kindled with the fire of the Temple: but this sacrifice is like the sacrifice of *Elijah*: which God kindled himself with fire from heaven; and therefore this must needs be acceptable, which man doth not onely offer, but God himself doth offer.

When the Apostle ends our Sacrifice with this clause, *Acceptable*, he meaneth that this should be the level of all our thoughts, that whatsoever wee think, or speak, or do, be acceptable and liking unto God. As *David* thought to build the Temple, but would not build it, when *Nathan* told him that God would not have him build it: As *Ananias* would not baptize *Saul*, but did baptize him when he understood that God would have him baptized: As *Joseph* would not take *Mary* to wife, so long as hee thought God did disallow his marriage, but did marry her when the Angel told him that he should marry her; so a good man will do nothing before he do consult with Gods Word: and all that he doth, he approveth unto God before he doth it: if it be not his Word and Will, then he turneth back as if the winde and weather were against him, alwaies reforming his own will to Gods will, that his thoughts, and words, and works may be acceptable. If reason teach us this, that when we offer unto God, we must give him an acceptable sacrifice, an acceptable honour, an acceptable service: then why do we not give him that which he asketh? for he knoweth what is acceptable to him. If he ask the first fruits, wee must not offer him the last fruits, for the first is acceptable: So if he appoint his discipline, we may not set up our discipline: for that is not acceptable to him, but to us.

Now *Paul* shewes what this Sacrifice is, it is your reasonable service of God, lest they should grudge to sacrifice their bodies, he sheweth that he meaneth but the sins of their bodies. For this sacrifice (saith *Paul*) is your service, your reasonable service.

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The Humilitie of Paul.

He calleth it a *reasonable service*, because it is not in ceremony, like the Jews *service*, but in spirit (as *Peter* saith;) then because it is that *service*, which every mans reason and conscience doth tell him that he oweth unto God; it may well be called a *reasonable service*, because it is so reasonable. Therefore if we will not serve God thus, that is, as our reason teacheth us, then we serve him not like men, but like beasts void of reason, whom God may be said to rule, but they cannot be said to obey; because they are ruled perforce. All things do yeeld a service to God, but *all things do not yeeld a reasonable service*, which hee requireth of man: there was no reason why Christ should serve us; but there is great cause why we should serve Christ, because he served us without cause: so that I may say, Christ requireth but a *reasonable sacrifice*, for an *unreasonable sacrifice*; a *living sacrifice*, for a *dead sacrifice*; a *cheap sacrifice*, for a *precious sacrifice*, touncing us as it were like to the poor widow, of whom he is content to take a mite, because we are needy. Thus much of our reasonable service. The law of this service is laid down in these words: *Fashion not your selves to the world.* The world followeth the world; But I saith Christ to his disciples, *have chosen you out of the world; therefore do not you follow the world.* The world is taken sometime for heaven, and earth, & sea, which are parts of the world; sometime for the men of the world, sometime for the elect in the world; but most commonly is it taken for the wicked in the world, because the wicked are most common: like a man which by often faulting is grown to an evill name, so the world which doth not signifie evill of it selfe, is taken for evill, because it is accustomed to do evill. And therefore the devill is called *the God of this world*, because the worlds fashions are the devills fashions; therefore *fashion not your selves unto the world*, lest you be in the devills fashion. Then you must not pranke up your selves like Players, for this is the fashion of the world: then you must not respect persons more than justice, for this is the fashion of the world: then you must not flatter to please, for this is the fashion of the world: then you must not deceive to grow rich, for this is the fashion of the world: then you must not seek revenge for every word, for this is the fashion of the world: then you must not take scorne

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to be told of your faults, for this is the fashion of the world; then you must not give almes to be seen, for this is the fashion of the world; then you must not obey for fear of the Law, for this is the fashion of the world: then you must not receive the Sacrament for order, for this is the fashion of the world; then you must not come to Church for Custome, for this is the fashion of the world; then you must not make religion but a table-talk, for this is the fashion of the world: then you must not turn with the time, for this is the fashion of the world: then you must not defer to do good till you die, for this is the fashion of the world. The world is a bad pattern to follow, because as the flesh followeth the devil, so the world followeth the flesh. Therefore say no more, we must do as the world doth; but rather, wee must not do as the world doth. You say you go so, because it is the fashion: God saith, *go not so*, because it is the fashion. If you come but in the fashion, you shall bee in the abuse: There is no man that weareth the cutters fashion, but he is a cutter: none which cutteth his hair like them which are proud, but he is proud: none that coloureth her face like them which are wanton, but she is wanton: none which sweareth like them which lie, but he will lie as well as swear.

Therefore make not your life of the worlds fashion; the *Wedding garment* was of another fashion than all the rest; therefore if thou fashionest thy self like the rest, thou hast not on thee the Wedding garment, for this was nothing like unto the rest. Christs garment was of another manner of fashion differing from the world: so thy life must be of another fashion than the worlds; or else as the fashion of the world passeth away, so thou shalt passe and perish with it. God doth not like the fashion of the world, and surely he liketh as ill the fashion of Idolatrie, or the fashion of Antichrist, as the fashion of the world. He which biddeth us *to refrain from every shew of evil*, would have us refrain from the shew of Idolatrie, and the shew of Heresie: for these are the greatest evils. But if we be not Idolatrous, yet we have the shew of Idolatrie. If we be not of Antichrists religion, yet we be of Antichrists fashion, so long as we shew forth the same badge, and cognifance; you know what I mean. This is to jump with the world, and leap to hell. This is not to be

be in fashion, but out of fashion, therefore now yee shall heare the best fashion.

It followeth, *Be ye changed by the renewing of your mindes.* This is the second part of your reasonable service: *The changing and renewing of the mind to the likeness wherein it was created.* As before he required you to give your bodies, so here he requireth you to give your minds. Outward service is like a tinckling Cimbball, though it hath never so pleasant a sound, yet it doth not please God, because it hath no mind to please him: so is the service of the eye, or the ear, or the hand, or the foot, if the mind be away: it may please other like the Cimbball, but it pleaseth not God.

The body is a servant as well as the soul, but there is no promise made to the bodily service, but to the spirituall service; for unlesse the mind work, the body will serve but a while; *Therefore make clean within,* saith Christ. *Sanctification begins within;* untill the mind be renewed, the body is never sacrificed. Therefore now Paul shewes as it were the knife that must kill this sacrifice, that is the mind: the mind must sacrifice the body. *Be ye changed,* as if he should say, *Suffer your selves to be changed* as Noah suffered himself to be covered, that is, *Grieve* 1 Thes. 5. *not the spirit,* do not resist God, be not against your conversion, and God will convert you, God will comfort you, God will renew you. *By this renewing of our minds,* Paul calleth to our remembrance, that once we had a pure mind, and that we come the nearer unto God, the nearer we draw to that similitude again. And therefore the Scripture calleth so often for a new man, a new creature, a new heart: As ye may read, Psal. 51. 10. *David* Psal. 51. 10. *prayeth the Lord to create him a new heart;* not to correct his old heart; but to create him a new heart; shewing that his heart was like an old garment, so rotten and tattered, that he could make no good of it by patching or peeing, but even must cast it off, and take a new. Therefore Paul saith, *Cast off the old man:* not pick him and wash him till he be clean, but cast him off, and begin a new as David did. Will ye know what this renewing is? It is the repairing of the Image of God, untill we be like Adam when he dwelt in Paradise. As there is a whole old man, so there must be a whole new man, the old man must change

A Looking-glasse for Christians.

change with the new man, wisdom for wisdom, love for love, fear for fear, his worldly wisdom, for heavenly wisdom, his carnal love, for spiritual love, his servile fear, for Christian fear, his idle thoughts, for holy thoughts, his vain words for wholesome words, his fleshly works, for sanctified works.

If the mind must be so renewed, I would know of the Papists where are their pure naturals? If our naturals were pure, our minds need not to be renewed, for it is good to be pure, and evill to change it: but because there is no purenesse in us, therefore the Apostle would have us changed. Again, let them tell me why our minds shou'd be renewed, if we have free will to do good if we list: but because our minds are so corrupted, that we have no free will to good, nor will to do good neither, therefore the Apostle would have our minds renewed. Thus one word of God hath battered two castles of Antichrists.

FINIS.

A LOOKING-GLASSE FOR CHRISTIANS.

Romanes, 12. 3.

I say through the grace that is given us to me, to every one that is among you, that no man presume to understand above that which is meet to understand, but that he understand according to sobriety, as God hath dealt to every man the measure of faith,



First of the preface, and then of the counsel. In the first verse of this Chapter, *Paul* perswadeth the Romans by the mercy of God towards them, here he perswadeth them by the grace of God towards him, *Paul* speaks like a man in his death-bed, which is let to give good council, & goeth from one lesson to another, as though he would speak all with a breath. First, he counselled them to make their bodies serve God, because the body is a servant as well as the soul: then he forbade them to fashion themselves to the world, because no man can serve two contrary masters: then he advised them to renew their minds, because except the mind be reformed, the body will

will serue us a while. And he letteth them to seek Gods will, because the will of man doth seduce him. And now to make up his Testament (as it were) he admonisheth them to rest in the knowledge of Gods will, and not to search further, nor to be proud of their knowledge, but to use their knowledge to humble their pride. This lesson may seem vain to the Romans: for they were not yet come to be wise, and he counselleth them not to be too wise. Paul saith, *That the Gentiles sought after wisdom*: but he saith here, *That the preaching of the Gospel seemeth foolishnesse unto them*, which was wisdom: and therefore God calleth them a *foolish nation*, because they counted the true wisdom foolishnesse, and their own folly wisdom: For this cause there was such emulation between the Jew and the Gentile; one despised another, because they did not accord what wisdom was, although both sought for it. Therefore that yee may not onely seek wisdom as the Gentiles did, but finde wisdom, as Solomon did, Paul layeth a foundation for wisdom to lay upon, which he called *sobriety*. Be wise according to *sobriety*, which is this, *By the grace of God which is given to mee*. Because he speaks to all, and his charge is of great moment, and they which think themselves wise, will hardly be persuaded but they are wise: therefore he comes with authority, like an Ambassadour from God, and saith, *By the grace of God which is given to me*, that is, by the virtue of my Apostleship, which I have not received from men, but from God; not from earth, but from heaven: *I charge you that no man among you*, whether he be learned or unlearned, whether he be an hearer, or a teacher, *presume to know above that which is meet to know*: that is, make himself wiser than he is, or boast of the graces which God hath given him, or despise the gifts of God in other, or rove beyond his calling, or trouble his head with curiositie, but *that he be wise according to sobriety*, that is, walk within his vocation, be humble in his knowledge, and use his gifts to the profit of other, as God hath given to every man the measure of faith: that is, remembering that it is a gift of God, which hath dealt gifts to other as well as to him, that they might do him good, as he may do them good. So that if you ask Paul as the Jews ask Christ, *By what authority doest thou this?* he sheweth his Letters Patents from the

1. Cor. 1. 22

Deut. 32. 21

A word of
preface.

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A Looking-glasse for Christians.

king himselfe, *By the grace of God &c.* Well doth he call his Apostleship *the grace of God*; for he was a persecutor of the same doctrine which he preached, and therefore if it had not been Gods marvellous grace, he should never have been an Apostle. It was as strange to heare that persecuting Saul was amongst the Apostles, as to heare that King Saul was among the Prophets; but *By the grace of God*, (saith Paul) so it is, I did not usurpe this calling, but it was given me. I came not from men, as I did before when I persecuted, but I am sent from God. I do not count mine office a labour, or a burthen, but I esteem it a grace, *The grace of God both to mee and to you.* By this Paul teacheth us to receive the ministry of the Word as a grace from him: For if Paul speak by grace, then you heare by grace, as he saith, *I speake by the grace of God which is given me*; so you may say, *We heare by the grace of God which is given to us*: and therefore I exhort you, as he did the Corinthians, *Receive not the grace of God in vain.*

Now to his counsell: *Let no man presume to understand above that which is meet to understand, but let every man understand according to sobriety.* When the Apostle speaketh of things meet to understand, he signifieth, that it is not meet to search all things. It seemes that many among the Romans were sick of our disease, which is to think our selves wiser than wee are: therefore he which taught them to be wise in all his exhortations before, teacheth them here, *not to be over-wise, but sober-wise.* As God appointeth the Jewes a measure, how much Manna they might gather, so Paul appointeth the Romans a measure, how much wisdom they might gather. The Jewes measure of Manna was so much as an Omer would hold, the Romanes measure of wisdom is so much as *sobriety* would hold. For as the Manna which the Jewes gathered over an Omer, did them no good, but mould and fust: so the wisdom which men gather more than *sobriety*, doth no good: but puffe them and corrupt them, and turn them either into pride, or into envie, or into wiles, or into strife, or one cogitation or other, as their superfluous Manna turned into wormes. When Paul entered into this sage doctrine, which I may call the lopping or pruning of wisdom, which must be kept low, like a man which is given

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to be purſie and groſſe; he ſummoneth all ſorts of men to hear him, as though he ſpake of a fault, like the darkneſſe of Egypt, which went over the whole land: therefore he excepts no calling nor perſon; but cried, *I ſay unto every one &c.* The wiſe and the ancient, and the learned are to learne this leſſon. *One thing is behind ſaith Chriſt,* to him which thought he had done all: to one thing is behind to him which thinks that he knoweth all: *Art thou wiſe?* be not too wiſe like thy mother Eve, which would know as much as God. *Paul* hath two ſuits to move unto you: The firſt is, that ye would be wiſe; The other is, that ye would not be too wiſe: for too good (we ſay) is ſtarke naught: ſo he which is too wiſe, is a very foole. Nay, (ſaith *Solomon*) *There is more hope of a foole, than of him which is wiſe in his own conceit;* there is hope of a foole that he may be wiſe, becauſe he will hear inſtruction; but of him that is wiſe in his own conceit, there is no hope to make him wiſe, becauſe he thinketh he knoweth that which he ſhould learne. For this cauſe Chriſt pronounced his woes to the Pharifees, and his doctrines to the people. *Becauſe the whole* (ſaith Chriſt) *have no need of a Phyſician,* that is, they which thinke themſelves wiſe like the Pharifees, thinke they have no need of a teacher, and therefore Chriſt doth not teach them, but rate them, and teach them which did not thinke themſelves wiſe. Therefore if we will be Chriſts ſchollers we muſt be *Paul's* ſchollers, that is *preſume to know no more than is meet to know,* and then he will teach us as much as is meet to know.

There is as much need to warne men with *Paul*, that they be not overwiſe, as to warne them with *Solomon* to ſeeke wiſedome: for there is an errour of the hand, and of the right hand. A man may be as well too wiſe as too ſimple, too carefull as too careleſſe, too haſtie as too ſlack, and therefore *Solomon* ſaith, *Turn not to the left hand, nor to the right.* And again; *Be not too juſt, neither make thy ſelf too wiſe.* And again, *If thou have found vanity, eat not too much.* All which places do ſhew, that men are given to over-reach; like *Moses*, which when he had heard God, would needs ſee him too, which was not poſſible for man to behold. This is the laſt ſlight of Satan, when he cannot keep men from knowledge, then he caſteth how to puſſe them up with their know-

Prov. 4. 17.

Prov. 4.
Eccel. 7. 1
Prov. 15.

knowledge, which makes them as vain, as ignorance made them before. *Festus* did not apply truly when he said, that too much learning had made *Paul* mad: but it is true, that too much learning hath made other mad, and would have made *Paul* mad too, if he had been as proud of his learning, as *Festus* was of his honor: and for all he was an Apostle, yet it began to work upon him: As he saith, *I was almost puffed up with the multitude of revelations*: he was not wise above sobriety; but he was almost wise above sobriety. And therefore he might well sound the retire of wisdom: Look to your wisdom, and learning, and knowledge, for I my self was almost puffed up with it. If *Paul* might learn his own lesson, then it is like that none here have learned it. The Scribes and Pharisees did not come to Christ, as the people came to *John*, to ask *Master, what shall we do?* But these Rabbies might have come to Christ, as well as their scholars came to Christ's disciples: to whom he would have answered like *Paul*, *Be wise unto sobriety.*

Five things in my judgment, are to be noted in these words. The first is, that wisdom is a thing to be desired: for when he saith, *not above sobriety*, he would have us wise within sobriety. The second is, that every man affecteth a kinde of wisdom, either according to sobriety, as *Paul* counselled the Romanes, or above sobriety, as the Romanes did before. The third is, few are wise, as God counteth wisdom, and therefore *Paul* speaketh to all, as though all were to learn this lesson. The fourth is, that sobriety doth flow like a glasse, who are wise, and who are not. The last is, that the wisdom which goeth beyond sobriety, doth hurt him which hath it and others. For when *Paul* saith, *Be wise to sobriety*, he implieth, that who is not so, is in a kind of distemperature, like one scarce sober. As the meat which is not digested with exercise, doth rumble in the stomach: so the knowledge which is not digested with sobriety, troubleth the brain.

Touching the first point, the forbidden tree seemed to *Eve* a tree to be desired, because it would teach them knowledge. Nature taught her, that knowledge was a thing to be desired: though the Serpent pointed her to a wrong tree. For indeed the tree of life was the tree of knowledge, and when they went

to

to the other tree, they changed their knowledge for ignorance, as they changed their holiness for wickednesse. Beside, all other vertues are called wisdom, to shew that wisdom is the bond of vertues, and as much to be desired as all the rest. Beside, God himself is called wisdom, to shew that in nothing we can come nearer God, than in the study of wisdom. Beside, the Word, the Spirit, and the Ministrie, are all appointed to teach wisdom: because other things are not so necessary, therefore they have not so many schoolmasters,

Prov. 4. 7.

Prov. 3. 7.

Solomon speaking of wisdom, preferreth it before silver, to shew, that we should desire it before silver: then before gold, to shew that we should desire it before gold: then before precious stones, to shew that we should desire it before precious stones. Therefore Solomon prayeth for wisdom, and Moses studieth for wisdom, and the Queen of Sheba travelled for wisdom, to shew that wisdom will require all the labours and pains that are taken for her. As wisdom is excellent above all, so it is affected of all, as oyle was both of the wise Virgins and the foolish Virgins: nay, the very name to be wise, is so plausible, that Paul saith, the Grecians sought after wisdom, they whom God calleth a foolish nation, *The foolish nation* (saith Paul) *sought after wisdom*, though he doth not say that they found wisdom. And in the second of Matthew we find, that the Gentiles called those men that were singular amongst them, by the names of *wise men*, as we call them Noble men, which are singular amongst us, shewing that wise men should be noble men, or noble men should be wise men, according to the saying of David. *Be wise yee which judge the earth.* And likewise in Paul, we read that they which never knew what wisdom meant, yet named themselves Philosophers, that is *Lovers of wisdom*, as though there were such a thing behind which all men should love. Thus wisdom hath been a marke which every man hath shod at, even since Eve sought to be as wise as her maker. But as an hundred shoot, and not one hit the white: so some come short of wisdom, and some sicke over, and some go beside, like the arrowes which Jonathan shot at David. Therefore Solomon speaking of wise men, saith, *I have seen, &c. found more among a thousand.* Therefore Paul makes a generall charge, *I say unto you*

Prov. 2. 15.

1. Cor. 1. 19.

Deut. 32. 2.

Matth. 2.

Ps. 1. 10.

Colos. 2. 83.

Eccles. 30.

one

ne be wise according to sobriety, as though every one had too much wisdom, or too little. Virtue is a meane betwixt two vices, which couch so close beside her, that one can scarce see her. *Covetousnes* on the one side, and *Prodigality* on the other side, and *Charity* in the midst: *Pride* on the one side, *rufficitie* on the other side, and *comelines* in the midst: *Flattery* on the one side, *Malice* on the other side, and *Love* in the midst: *Carefulness* on the one side, *Carelesnes* on the other side, and *Diligence* in the midst: *Diffidence* on the one side, *Presumption* on the other side, and *Faith* in the midst: *Superstition* on the one side, *Atheisme* on the other side, and *Religion* in the midst: *Ignorance* on the one side, *Curiositie* on the other side, and *Knowledge* in the midst. So, that there is but one virtue, still for two vices, therefore extremities bear rule in this world. Either we cry *Hosanna*, or else *Crucifige*, either Christ must not wash our feet, or else he must wash our feet and body too; either we will have *Paul* a God, or else we say he is curst of God; either we say *Touch not, taste not, for it is unclean*, or else we say, *Let us eat and drinke, for to morrow we shall dye*. If we love, we do over-love; if we fear, we over-fear; if we be carefull, we be over-carefull; if we be merry, we are over-merry; if we be solemne, we are over-solemne; if so, we cannot be wise, but we are over-wise; so soone as we are thought to know something, we would be thought ignorant of nothing. There is a kind of down or curdle upon wisdom, like the train of Gentlewomen, which is more than needs, which we call *the crotchets of the brain*, which must be weeded out, as the tree is lopt when it groweth too thick, or else they will perish in the brain, like a skimme which fetterh into the broth. The Scripture speaketh of many anient, and many rich, and many strong, and many mightie; but of one wise man, and yet that wise man too before he dyed, slept beyond *sobriety*. Therefore even as ye looke lest other mens wisdom should deceive you, so looke lest your own wisdom deceive your selves. There is a kind wisdom, which is more contrary to wisdom than ignorance: as good corne and bad corne come both to market to be sold, and the bad would have as much money as the good: so true wisdom and false wisdom come both, shew both, offer both, praise both, and as *Jacob* tooke

Leah

Leab for Rachel, so many take the worse for the better. *Pharaoh* said; *Come, let us do wisely*, when he went about that which destroyed him. The Scribes, and the Pharisees, and the Elders took counsel against Christ, as though they would most wisely prevent their salvation. *Judas* would betray his Master wisely, and therefore he came with a kisse, and said *Hail, Master*, when he betrayed him. *Cain* thought to murder his brother wisely, and therefore he called him aside into the field, as though he would walk with him, that none might see. *Jezabel* thought to kill *Naboth* wisely, and therefore she suborneth false witnesses, and proclaimed a fast before the murder. *Eve* thought it wisdom to eat the forbidden fruit. *Absalom* thought it wisdom to lie with his fathers Concubines. The idle servant thought it wisdom to hide his talent. The false Steward thought it wisdom to deceive his Master. All these were wise above sobriety. Of whom we may say with *Paul*, *presuming to be wise they became fools*: because they were wise to evil, their wisdom had but an evil end. All these examples are recorded to give credit unto this doctrine, *Be not wise above sobriety*.

Exod. 7. 20.

Gen. 4.

Gen. 3. 5.

1 King. 2. 9.

Rom. 1. 22.

As *Paul* would have the Galathians zeal according to knowledge, so he would have the Romans knowledge according to sobriety. He which forbiddeth us to trust in our riches, and in our friends, and in our strength, forbiddeth us to trust in our wisdom. *Trust not in thine own wisdom*. Wee count the simple fools; but God counts the craftie fools. He which thinks himself wise is a fool *ipso facto*. And to shew that they are most fools of all, the Apostle saith, that God chose the foolish to confound them. It is said, *Be merry and wise*, but it may be said, *Be wise and wise*: for every wisdom is not wise. As the wise men went no further than they were guided by the star: So a wise man should run no further than he is led by the Word. When *God* hath brought thee unto goodness, hee saith, *Acquiesce*, set down thy rest; go no further than goodnesse: so when thou art come to wisdom, rest where thou art well, as the Dove did in the Ark.

1 Cor. 1.

Matt. 2.

The first blessing which Christ pronounceth to any, is to the poor in spirit. As *Paul* would have you rich in knowledge, so Christ would have you poor in spirit, that is humble in your knowledge,

knowledge; for the proud knowledge is the Devils knowledge, and wisdom to the wicked, is like the Arke unto the Philistines, which did them more hurt than good. Therefore as God appointed the people their bounds, which they might not passe, when he talked with *Moses* in the Mount: so he hath appointed certain precincts of wisdom; which when we transgresse, we may be said to exceed our commission, like *Shemei* when he went beyond the river, which *Solomon* forbad him. The raine or pail of wisdom is *sobriety*. As wisdom is made overseer of all other vertues, so *sobriety* is made overseer of wisdom, to measure it forth in even portions and due seasons, that none of Gods gifts be lost. As water is unto the wine, to allay the heate of it, and salt is to meat, to make it savoury: so *sobriety* is to wisdom, to make it wholesome and profitable to him which hath it, and them which seek it of him. *If thou hast found honey* (saith *Solomon*) *take not too much, lest thou surfeit.* Nay if thou hast found wisdom, take not too much, lest thou surfeit. There is a surfeit of wisdom, which is the dangerouslest surfeit of all other: when a man begins like *Paul* to be puffed up, which was *Aarons* and *Miriam*s disease, when they murmured against *Moses*, because they thought themselves fitter to govern than he. No vertue is better than wisdom and humilitie: but if a man be proud of his wisdom and humilitie, then the vertue is turned into vice. *If the light be darkness* (saith *Christ*) *how great is that darkness?* So if our humilitie be pride, how great is that pride? If our knowledge be ignorance, how great is that ignorance? Therefore as we remember, *Be wise as Serpents*; so let us remember, *Be simple as Doves*. or else wee drown in our wisdom, like a light that quencheth in his own tallow.

Five markes of
a wise man.

Now that ye may know how to be wise according to *sobriety*, there be certain properties of this sober wisdom, which I will shew you. The First is, not to arrogate to our selves more than God hath given us. As the man said, *I believe, Lord help my unbelief*: So the wise man may say, *I understand, Lord help my ignorance*; for one thing which we know, we are ignorant of a thousand things which we should know: yet the foolish Virgins would be thought as wise as their sisters.

No

No man can abide to be disgraced in his wit: we had rather seem wicked than simple. As every bird thinks her own birds fairest: so every man thinks his own wit ripest. *There is a generation* (saith Solomon) *which are pure in their own conceits, but they are not cleansed from their filthiness:* So there is a generation which are wise in their own conceit, but they are not cleansed from their foolishnesse. There is a generation of such wise men: but he which is wise indeed saith, *I am more foolish than any man.* Hee which is called *Wisdom* saith, *Learn of me to be humble.* And he which was counted the wisest man before Solomon, is called the *mildest man upon the earth.* Therefore James describing the wisdom which is from above, saith, *That it is gentle wisdom:* the gentle are not arrogant, but the scornful.

Proy. 13. 12.

Proy. 20. 2.

Math. 11. 19.

Numb. 12. 5.

The second propertie is, not to glorie of any thing in our selves. As James saith, *Let him which is merry sing Psalms:* So Paul saith, *Let him which glorieth, glorie in the Lord.* For as we say, *Thine is the kingdom;* so we say, *Thine is the glorie:* and therefore David saith, *Not unto me Lord, not unto me, &c.* Oh (saith Satan) this is a thing to glorie of; knowledge, and learning, and wisdom: or else what should a man be proud? But when Christ heard his Disciples glory that they had the gift of miracles, which is a greater matter than knowledge: yet he said, *Glorie not in this, that ye can work miracles:* therefore glorie not in this, that ye know him which can work miracles. If that wisdom be given thee; then thou hast received it: if thou hast received it, then I say with Paul, *Why dost thou glorie, as if thou hadst not received it?* Wisdom is not so base a thing, that thine own glorie should be the end of it: but as Hester thought that her honour was given her for the glorie of God, so the learned should think that their learning is given them for the glorie of God: the rich should think, that their riches are given them for the glorie of God: the wise should think, that their wisdom is given them for the glorie of God: the value, and praise, and honour of wisdom is to do good: if we be wise to do evil, we are not wise as Serpents, but wise Serpents.

1 Cor. 4. 7.

The third propertie is, not to despise other: therefore James James. 3. calleth the true wisdom a peaceable wisdom, because it makes no strife. As he which had five Talents did not disdain him.

him which had but one: so they which have mee gifts should not contemne them which have few: For as the Unicorn doth more good with one horn than other beasts do with two, so some man doth more good with ene gift, than other do with five, because they choke them with pride. When the Pharisee said, I am not like this Publicane, he said true, for then he was not like the Publicane indeed, because the Publicane was better than he;

The fourth properie is, to keep within our calling: hee which meddleth with that hee hath not to do, is compared to one that catcheth a Dog by the ears, and dare neither hold him still, nor let him go: so he can neither go forward for want of skill, nor backward for shame. *Paul* saith, hee was set apart to preach the Gospell, so to every work God hath set some men apart, and fitted them to that work, as hee did *Bezaleel* to the building of the Tabernacle; and therefore unlesse a man set himself apart to this work, he should think of *Peter*, which when hee struck with the sword, was bid to put up his sword again, for the sword was not committed to him, but the keyes. In *Exod. 17. 11.* we finde *Joshua* fighting, and *Moses* praying, and *Aaron* and *Hir* holding up his hands: so every man should have a severall work. God hath given certain gifts to certain callings; as no man can exceed his gifts, so no man should exceed his calling. It is not meet that hee should bee a free-man, which was never a prentice, nor that he should leap into *Adases* chair, that never sate at *Gumaliels* feet. If thou doest never so well, and be not called to it, the Scripture saith straight, *Who has required this of thee?* thou art an usurper of anothers office. A fool (saith *Solomon*) is meddling, shewing that a wise man medleth not, but where he hath to do. We are compared to a bodie; some men are like the head, and they must rule; some are like the tongue, and they must teach; some are like the hand, and they must work: when this order is confounded, then that cometh to passe which wee read of *Eve*, when the woman would lead her husband, both fell into the ditch. Therefore as *Christ* said, *Who hath made me a Judge over you?* So they which are not Judges should say, *Who hath made me a Judge?* hee which is not a teacher should say, *Who hath made mee a teacher?*

Exod. 17. 11.

Gen. 3.

Mat. 23.

teacher? he which is not a Ruler should say, who hath made me a Ruler? And this is a better peace-maker than the Lawyer.

The fifth property is, not to be curious in searching mysteries; this *Paul* meant when he saith, Let no man presume to understand above that which is meet to understand. The starre, when it came to Christ, stood still, and went no further; so when we come to the knowledge of Christ, we should stand still and go no further, for *Paul* was content to know nothing but Christ crucified. It is not necessary to know that which God hath not revealed; and the Well of Gods secrets is so deep, that no bucket of man can sound it; therefore we must row in shallow waters, because our boats are light, and small, and soone overturned. They which have such crotchets and circumstances in their brain, I have marked this in them, that they seldome find any roome for that which they should know, but go to and fro, seeking and seeking, like them which sought *Elias* body, and found it not. Let men desire knowledge of God, as *Solomon* did, but not desire knowledge as *Eve* did. For these aspiring wits fall again like Babel, and run into doubts; while they seek for resolutions. As the Jews, when they heard the Apostle preach, burnt their curious books, and had no more delight to study such toys, so, as men come to the truth, they are content to leave these fancies, and say with *Paul*, *I know nothing but Christ crucified*. Curious questions and vain speculations, are like a plume of feathers, which some will give any thing for, and some will give nothing for. *Paul* rebuked them which troubled their heads about Genealogies; how would he reprove men and women of our days, if he did see how they bulie their heads about vain questions, tracing upon the pinnacles where they may fall, while they might walke upon the pavement without danger? Some have a great deal more desire to learn where hell is, than to know any way how they may escape it: to hear what God did purpose before the world began, rather than to learn what he will do when the world is ended: to understand whether they shall know one another in heaven, than to know whether they belong to heaven; this rocke hath made many shipwracks, that men search mysteries before they know principles; like the *Bethshamites* which were

Not content to see the Arke, but they must pry into it, and finger it. Commonly the simplest men busie their heads about the highest matters: So that they meet with a rough and crabbed Question, like a knob in the tree, and while they hacke and hew at it with their own wits, to make it plain, their Saw sticks fast in the cleft, and cannot get out again; at last in wrath they become like male contents with God, as though the Scripture were not perfect, and ~~themselves~~ fall into despair; or into contempt of all. Therefore it is good to leave off learning, where God hath left off teaching: for they which have an ear where God hath no tongue, hearken not unto God, but to the tempter, as Eve did to the Serpent. This is the rule whereby a man may know whether his wisdom stand right: as the covetous man is needy in the midst of his riches, so a proud man is ignorant in the midst of his knowledge. Now if our wisdoms were examined by these properties, I fear, as the Angel said, *Thou hast examined them which called themselves Apostles, and found them liars*: so I might say, I have examined them which call themselves wise men, and found them liars. Indeed Solomon saith, *Many boast of their goodnesse, but who can find a good man?* So, many boast of their wisdoms, but who can find a wise man? They are wise (saith he) in their own judgements, but he saith not that they are wise in others judgment. As Paul told the Athenians, that they were too religious: so he would tell many now, that they were too wise; so wise, that they are fooles again. The Galatians zeal was without knowledge, but our knowledge is without zeale, *having a shew of holinesse*, as Paul saith: so they have a shew of knowledge. But as the shew of holinesse is hypocrisy, so the shew of wisdom is vanity. If they which thinke themselves wise, be wise; then we have more wise men than beggers, and peradventure here be more wise men than of any others beside.

As you have heard the notes of them which are wise according to sobriety: so, if you would know such as are wise above sobriety, you shall discern them by these markes. First, they will have all the talke whereforver they come, like Parrats. Secondly, they contemne others, like the Pharisees. Thirdly, they spurne at him which tells them of their faults, like Abner. Fourthly,

Rev. 3.

Prov. 20. 6.

ly, they jump with *Cesar*, like the *Herodians*. Fifthly, they turn with the time like *Demas*. Sixthly, they seek their own credit by the discredit of others, like the enemies of *Paul*. Seventhly, they love to hear their own praise, like *Herod*. Eighthly, above all things they would have their own will, like *Jezabel*. Whensoever these eight marks meet, there is a wise man, and a fool; a wise man in his own conceit, and a fool in proof: these are the wise men of the North, and the Philosophers of England.

Thus you have heard the wisdom which is according to sobriety. If any man do see the spots of his own face in this glasse, let him wash and be clean. He that is wise (saith *Solomon*) is wise to himself: but he that is over-wise, is wise against himself. Here you may see, that a note above *Ela* is a jacking note, and alwaies makes a discord in the harmonie. Christ would not have us wise Serpents, but as wise as Serpents, lest they which are like Serpents should circumvent us: to be wise to evil, is an evil wisdom; and there is no such enemy unto knowledge, as the opinion of knowledge: for one which is wedded unto his own wit, will never be counselled of any. Therefore how necessary is it to remember this doctrine? And God grant wee may remember it. I cannot tell how, no man can serve God, unless he know God: (for men do obey him, except they which do know him) and yet it is said, that there was never so much knowledge and so little goodnesse. Surely as Christ said to his Disciples, *O ye of little faith!* so he might say to us, *O ye of little understanding!* for there is not too much wisdom, but too much ostentation: humilitie is none of our virtues. They which should teach others to be wise according to sobriety, passe the bonds of sobriety themselves: every man hath a Commonwealth in his head, and travels to bring forth new fashions. As the Jews were not content with such rules as God had appointed them, but would have a King like the Gentiles: as the Papists are not content with such laws as God hath appointed them, but they will have Traditions like the Jewes: so the wisdom of this world is, to devise better orders, better laws, better titles, better callings, better discipline, than God hath devised himself. Every plant (saith Christ) which my Father hath not planted, shall be rooted up: that is, every title

and every office, and every calling, which God hath not planned, shall be rooted up: to be wise according to this book, is to be wise according to *sobriety*. Therefore seek the wisdom of Christ; for the wisdom of the Serpent is turned into a *error*, the wisdom of the Pharisees is turned into a *war*, the wisdom of *Archibishop* is turned to *folly*, the wisdom of *Nimrod* is turned to *confusion*, the wisdom of the Steward is turned to *expulsion*, the wisdom of *Jezebel* is turned to *death*. This is the end of the deceivers wisdom, of the Extortioners wisdom, of the Usurers wisdom, of the pericutors wisdom, of the flatterers wisdom, of the Sorcerers wisdom, of the Hypocrites wisdom, of the Machiavillians wisdom. As *Adases* Serpent devoured the Sorcerers Serpent; so God's wisdom shall devour man's wisdom.

Wherefore, *By the grace of God which is given unto me*, I say unto every one of you with *Paul*, *Be wise unto sobriety, be not ashamed to seem ignorant of some things, but remember that it is better to seem ignorant, than to be proud.* Thus you have heard what wisdom is; now let us pray unto God for it.

F I N I S.

FOOD FOR NEW- BORN BABES.

1 Pet. 2. 2.

As new-born babes desire the sincere milk of the Word, that ye may grow by it.



His Scripture (beloved in the Lord) containeth an exhortation to incite and stir up the believing Jews, that as God had enlightened them with some knowledge of his truth, & sanctified them in some measure with the grace of his Spirit: so they would proceed and go on, and daily increase more and more in the faith and fear of Jesus Christ, like the glorious Sun, which still augmenteth & redoubleth his heat and light, till it be come to the midst of heaven, where is perfect day. Now the means whereby

Now the meanes whereby we receive all our growth, and increase in God, is the lively preaching of the Word of truth. And therefore the Apostle, by a figurative and borrowed kind of speech, earnestly presseth them to thirst and long for the Word of God, even the food of their souls, as little Infants (which are new borne) cry for the mothers milk to nourish and sustaine them. For there are two births mentioned in the Scripture: the one fleshly and naturall, by propagation from the first *Adam*, whereby originall and our birth sinne, as it were a Serpents poyson, passeth and transfuseth in selfe into us: the other heavenly and spiriual by renovation from the second *Adam*, which is Jesus Christ, whereby grace and holinesse is derived and brought unto us.

In this latter and better birth, God is our father to beget us, the Church his Spouse, our mother to conceive us: the seed whereby we are bred and borne againe, is the Word of God, the Nurses to feed, and to weane, and to cherish us, are the Ministers of the Gospel; and the food whereby we are nourished and held in life, is the milk of the Word, as in this place. And therefore in as much as children which are new borne cannot increase in growth and stature, but must needs die, and come to dissolution, unless they be continually fed and nourished with wholesome foods: it behoveth all the faithful and godly, who are quickned and revived in the life of God, *As new borne babies, to desire the sincere milke of the Word*, that they may grow by it. I thinke we need not many words to declare the general drift and scope of this Scripture, as we need not many fingers to point at the shining Suns. Let us now therefore descend to the particular doctrine, which issue and spring from the several branches of this Scripture.

First, here is noted a preparation: as we will be better and increased by the Word, we must be *as new borne babies*. Secondly, our affection and desire when we are *new borne*, we must desire. Thirdly, the matter and object of our desire, *the milke of the Word*. Fourthly, the quality of the milke, it must be *sincere*. Lastly, the end and use for which we desire it, *that we may grow thereby*. For the first point, we must be *as new borne babies*: Children (we know) are principally commended for simplicity

Note.
1 Pet. 1. 3.
Gal. 4. 26.
1 Pet. 1. 23
1 Thef. 2. 7.

Five points
this text,

Matth. 18
1 Cor. 14.

and harmlesse: and therefore, all those which will profit in the school of Christ, and receive light and comfort by the preaching of the Word, are here taught to become as babes, to lay aside all malitiousnesse, and to bring holy and sanctified hearts to the hearing of it. *Suffer the little babes to come unto me* (saith our Saviour) *and forbid them not: for of such is the kingdom of heaven:* as if we were never fit to hear and learn of Christ, till we be reformed, and newly changed into little babes again. For the secret of the Lord (as the Psalmist speaketh) is with them that fear him: to teach us, that as David would admit no vile person into his counsell: so God will admit no sinful souls into his secrets: *If any man will do God's will* (saith our Saviour) *he shall know of the doctrine, whether it be of God or no:* because no man can learn this doctrine, but he that doth it, as no man could learn the Virgins song, but they which sang it. And Solomon to the same effect saith, *The fear of the Lord, is the beginning of knowledge:* as if the first lesson to be wise, were to be holy. And therefore Christ is said to have expounded all things to his Disciples apart: to shew, that if we will have Christ to teach us, we must go apart from the world: So that as a man slippeth off all his cloathes, when he goeth into a bath to wash him: so we must slip off all our lins, when we come to the Word to feed us: for *Wisdom will not rest in the defiled soul,* nor in a body that is subject unto sin. As the devill would not dwell but in a house that was swept from godlinesse; so the graces of God will not come into the heart which is not cleansed from wickednesse, for God will not powre new wine but into new vessels: therefore unless you have prepared new hearts, look for no new blessings to be powred on you. The Jewes read the Scriptures daily in their Synagogues, to find Christ, but all in vain, because the vail is not taken away in reading them: even so do we preach in vain, and you heare in vain, because the vail of sin which is drawn like a curtain over your hearts, hideth and eclipseth the glorious light of the Gospel from you. And therefore (beloved brethren) if you will have the Lord to blesse your hearing, and to prosper our preaching, you must wash and cince out the dregs of sin that are frozen in you; you must purge the leaven of malitiousnesse that soweth

Food for new born Babes.

Sowreth your souls; you must cast up your covetousnesse, and your pride, and your slothfulnesse, and your partial prejudice, like the Serpent which spurs up his poison when he goes to drink: for this is the cause why there are so many fruitlesse and non-proficient hearers, because there are so many sinful and wicked hearers. It is said of Christ, *that hee did not many great works in his own Countrey, for their unbeliefs sake*: so it may be said, that God concealeth many great mysteries of faith from us, for our sins sake. Our wickednesse stops Christs mouth that he would not speak, as the Jews incredulitie chain'd his hands that he would not work. Will an Embroderer teach another mans servant his trade, if he know he will hurt him? No more will God teach the diuels servants his truth, because he knoweth they will offend him. The seed which fell into the thornie ground, sprang up very chearfully for a time, that it might seem to give a great hope of a joyfull harvest; but because thorns grew up with it, at length they choked it: so that unlesse we cut up the thorny hnt, which naturally sprout and spring up in us, they will overthrow all the good plants of holy doctrine that are grased in us, and therefore the Prophet *Jeremie* willett us to *break up the fallow ground, and sow in among thorns*: as if the heart must first be sanctified, and afterwards instructed: as Iron must first be heated, and afterwards bee fashioned. In regard whereof, I beseech you (my beloved) in the fear and reverence of Gods blessed name, look to your feet when you enter into the house of God; presse not into this marriage-feast without a Wedding garment; tread not in the holy Sanctuary to hear the Word, with an un sanctified, and denied hthy soul.

A man will not keep the Sabbath in his working-apparel, but will put on his richest jewels, and array himself in his best attire: and yet we make no scruple at all to come unto the Sabbath exercise, with a prophane, and a wicked, and our working-day heart. When *Nadab and Abihu* offered strange fire before the Lord, God said, *I will be honoured of them that draw nigh unto me*: to shew, that the Lord doth then look for more holinesse at our hands, when by practice of his service, and the duties of holy religion, we approach and draw more near

unto him. Wherefore to shut up this point, as the begger (in the Gospell) cast off his cloak to come to Christ; so must we cast off the cloak of our wickedness when we come to hear. We must be *as babes*, if wee will bee Christs pupils, because he revealeth knowledge and wisdom to none but *babes*. And yet wee must not be *babes* onely, but *new born babes*, which have a new soul, a new life, new members, new affections imparted to them. Whereby we learn, that it is not enough in our regeneration, to redresse and reform from one disordered affection in us; but we must be changed and new-fashioned in every part. As *Saul*, when the kingly spirit came upon him, was turned as it were into another man: so we, when the Word begetteth us anew, must be turned and changed into other men: and therefore they which are implanted into Christ, are called *new creatures*; because neither the old heart, nor the old hand, nor the old ear, nor the old eye, will serve the turne; but all must be molten and new framed again. For *Whatsoever is born of the flesh, is flesh*: If wee will have it spirit (that is fit for Gods worship, who is a spirit, and will be worshipped in spirit and truth) it must be born again of the Spirit. The voice hereof made the Prophet *David* cry out, *Create in me a clean heart, O God, and renew a right spirit within me*: and therefore we must not patch and piece out our hearts for God, like a beggers cloak which is made of shreds, but wee must be renewed and thoroughly changed in the spirit of our minds. When *Naaman* the leper had washed in Jordan, his flesh came again like the flesh of a young child: if the leprosie of the flesh be washed and purged from us, all our affections, all our desires will be altered and changed like the flesh of a child. And therefore if wee will fit our selves to bee good hearers, wee must not entertain friendship with any sin. As the Adder slips off her skin, and the Eagle casteth her bill; so we must quite strip our selves of all our lusts, when as *new born babes* we come to hear.

Touch no unclean thing, saith the Lord: because sinne will cling to the conscience like bird-lime to a feather; therefore we must not touch it: it must not have a finger of us. When the Devil made his re-entrie, hee took unto himself seven other spirits worse than himself: Thus one devil brings more devills,

and

Math. 11. 25.

Note.

SAM. 10. 9.

Cor. 5. 17.

John. 3. 6.

John. 4. 24.

Psal. 51. 10.

1 Pet. 4. 23.

Cor. 6. 17.

Le. 11. 23.

Math. 12. 45.

Food for new born Babes.

and one sower pulls on more sinns, as one Crow collect many Crows to a carrion : and therefore as the leaven was hid in the meal, till all was sowed : so let us never rest seasoning our souls till all bee sanctified : for then wee bee fit to understand every part of Gods will, when wee bee in every part new born again.

Furthermore, this point discovereth and discerith a grosse error in Popery concerning the works of Nature, which are wrought and effected by the single virtue and power of our own free will, without the finger and grace of God. For whereas the Papists acquit many of them, and clear them from sin (as if an unregenerate man, by the strength and abilitie of his own will, as it were mounted upon his own wings, were able to aspire to the accomplishment of holy desire,) we see that the Apostle *Ephef. 4.* in this place maketh no other account of the unregenerate, than of dead men, and therefore that they must be quickned and new born again, before they can practise or perform any vital-action in the life of God. Christ is resembled to a Vine, and we to the branches ; for as all the juice & sap, whereby the branches spring and live, flourish and ariseth from the root of the Vine, so all the grace and goodnesse that is in us, droppeth and distilleth from the riches of the person of Jesus Christ. Before God blessed *Sara*, she was barren and childlesse : so until God blesse our hearts, *Mat. 12. 31.* they be wicked and fruitlesse. And therefore as an unclean fountain cannot send forth sweet water, nor a bad tree bring forth good fruit : no more can the corrupt and wicked heart of the unregenerate, bud and bring forth any good and virtuous actions. Thus much of our condition and preparation, whereby we have learned with how holy, and with how sanctified affections we ought to repair to the hearing of the Word. Now followeth our duty and affection when we are new-born.

As new born babes desire. We must not be children in wavering and inconstancie ; because the Apostle saith, that God hath furnished this Church with Pastors and Teachers. *That we be no more children, wavering and carried about with every wind of doctrine,* reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. Nor we must not be children in understanding and knowledge ; because the same Apostle

Apostle

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or. 14. 10. Apostile saith, Brethren, be not children in understanding, but con-
 cerning maliciousnes; bee children: but in understanding be of a
 uth. 7. 6. ripe age. But we must be children in an ardent and burning af-
 fection, in thirsting and longing for the Word of God. Blessed
 ke. 1. 33. are they which hunger and thirst after righteousness, for they shall
 uth. 1. 12. be filled; because God fills the hungry with good things, but the
 rich and the wealthy he dismisseth empty. The Kingd. m of God
 suffereth violence, because none can enter at the narrow gate, but
 such as strive, and throng, and thrust to enter. And therefore as
 when the dam feeds her young, every bird gapeth, and strug-
 geth, and stretcheth out the neck to receiv the food: so when we
 come to hear, every man must reach and stretch out his heart
 to receive the Word. For then indeed the Word worketh most
 effectually in us, when our hearts before are kindled and infla-
 med with desire of it, like wax which receiveth any stamp af-
 ter it is heated. The Shunamites child which was raised by Eli-
 sha, so soon as his flesh began to wax warm, neezed, and open-
 ed his eyes, and revived again: so when wee wax warm in the
 Spirit, and conceive a desire, and a thirst of the Word of God,
 it is an undoubted token that we are born again, and there
 is breath and a soul within us, and we are not utterly dead in
 the life of grace. As contrariwise, they which have not a sharp
 and hungry appetite to be fed and satisfied with the milk of the
 Word, are but dead carcases, and skins full of rotten bones:
 so that this City, which should bee the glory of the Kingdom,
 may well be termed *Golgotha, the place of dead mens skulls*. In
 regard there are so many thousand soules dead in sinne, dead
 in desire, who have no thirst and hunger for the Word of God.
 If they have a bare-reading Minister, as children have a puppet
 to play with, they think themselves in a happie estate: as if Eli-
 shas staffe could raise the dead child without *Elisha*, and the
 Word give life without a Preacher. It may bee they can be con-
 tent with *Micha*, to accept a Levite if they light upon him: but
 who will send to Jerusalem the school of the Prophets, as *Saul*
 sent to Bethlehem to fetch *David* for his comfort? I think you
 know my meaning: I would not with you waite till Preachers
 offer themselves to instruct you, but to send to the Schools of
 learning, to provide godly and able men, who may minister the
 Word

Word in due season. *Balack*, because he longed for *Balaam*, went to the utmost coast of the Country to meet him. The father, because he longed for his prodigall son, ran to kisse him a great way off. *David*, because he longed for the Ark, went and brought it up from Kiriath-jerim: so then indeed we desire the Word of God, when we will not stay till it come unto us, but we will prevent it, and go to the utmost borders of our Countrey to fetch it home unto us. We must desire the milk of the Word, and we must desire it as babes, that is, in three respects. First, they say, children, so soon as they are born into the world, presently cry out for the mothers dug: so must we, so soon as we feel the grace of God to have renewed us, while we are yet hot from the womb, hunger and thirst for the milk of the word. If the mother should deferre to give her child suck, were it able to live a moneth, or a week, or a day? No more is our faith able to sustain and support it selfe, unlesse it be presently nourished with the food of life. Christ, so soon as he had raised up *Jairus's* daughter, commanded her meat: as if it were in vain for us to be quickned by the finger of his power, unlesse we be fed by the Word of his grace: and therefore Eden was watered so soon as it was planted, to shew, that we must be strengthened so soon as we are instructed: so that it is a great fault amongst us when God hath quickned us with his Spirit, and we perceive his graces to bud and to blossom in us, that we presently provide not moisture to nourish and to preserve them. We count it a miracle that *Eliar* lived forty days without food: and yet we, after many years of famine, still poste off the feeding of our souls. We think it always too soon to begin, though we begin then when we are ready to end: as the rich man, who then went in hand to enlarge his barns, when he was even at deaths door to resigne his life. As Christ was sent for to heal the Rulers daughter, when she was ready to depart: so, many never desire the Pirachers company, till they be ready to die. They say that the time is not yet come that the Lords House should be built, nor yet time to sanctifie their souls for God, nor yet time to provide for the milk of the Word. And thus we poste off from day to day, from year to year, till we be arrested by death, as the bad Lawyer drives off his Client from Terme to Terme.

Mark. 5. 46.

Genf. 1. 6.

Matth. 7. 29.

John. 1. 12.

all

Food for new born babes.

till the suit be lost. For was so long loitering and trifling in So-
 dom, that the Angel was faine to pluck him out with violence:
 and certainly unless the Lord by the good meanes of his pro-
 vidence should pluck us out of ignorance and darkness, where-
 in we use such trifling, and plunging, and delaying, scarce
 one of a thousand would be saved. Wherefore (beloved in
 Christ) if *Paul* have planted you in the true faith, desire also
 an *Apoll*o to water you. If the foundation be laid by a master-
 builder, seek out a skilful workman, who may roof it also:
 if ye have received one grace, speedily desire the preaching of
 the *Word*, that it may increase and grow up by dressing and
 manuring, unto a double grace: for even the best gifts will wi-
 ther and decay in you, unless they be presently watered with
 the *Word*. Again, we know that children are so greedily car-
 ried with a desire of the food, that when hunger assailes them,
 they neither regard lesure, nor necessity, nor willingness of
 the mothers; but all excuses and businesse set apart, so soon as
 they cry for it, they must be fed: even so we must not thinke it
 enough to desire the *Word*, but we must be earnest and fervent,
 and importunate in calling and crying for it. A notable para-
 ble is in *Luke*, how one called for bread in the night, the other
 answered, that he was in bed; which seemed a reasonable an-
 swer, and yet it would not serve: so we have long called (my
 brethren) and we have a great while craved the Bread of life.
 Though it may seem a reasonable answer, that they cannot
 give it us, without impoverishing themselves and their children,
 who are far and enriched with the Ministers maintenance:
 yet we ought not to be daunted and discouraged so, but to con-
 tinue asking still, as *Peter* continued knocking till the door
 was opened. For as *John* was known by his furious marching,
 so you may know a faithfull and true Christian by his zealous
 perfecting of holy purposes. The mother doth not alway feed
 her child for love; but many times, to keep it still and quiet,
 is constrained to leave all, and give it suck: so if our mother
 neither revered God, nor feared men, yet if we would be
 earnest and importunate with her, if we would continually cry
 and call for it, as babes do for the milke, she would feed
 us at last, if not of love, yet at least to be eased of us. It is an old
 saying

46, 11. 5.

note.

12.

Oh that this
were practised.

saying, that he which asketh faintly, teacheth us to deny himself: we will teach men to grant us, we must aske it with courage and constancie. And therefore as *Jacob* wrestled with the Angel, and said, *I will not let thee go until thou blasse me*: so must our requests wrestle with the Governors of our Land, and say, *I will not let you rest until you hear me*. This doctrine indisteth and convinceth a great number of us, who though we have a desire to the Word, yet we are so chill, and so cold, and so loose in it, that in every crosse event we stand stone still. If it be but a straw, it is a block in our way, because as *Jeremie* speaketh, *We have no courage for the truth upon earth*: wee have some love to the truth, but we have no courage to labour and adventure for it: as a Merchant that would gladly gaine, but dares not venture the seas for fear of drowning. If the people bee somewhat backward, or a Preacher cannot be procured at the first dash, while the fit is fresh upon us, we take our discharge, and cast off the care for ever after. The slothful man saies, *There is a Lam in the way*: and so we discourage our selves in seeking good things, because there is pain in the way. But if wee desire the Word, as *Babes* do with, wee must never rest to desire it, until wee have it.

The old sin of this Land.

Jer. 9. 3.

Lastly, we know, children are continually craving food; a little pause, and then to the breast again: and therefore we must not be gorged and glutted with once feeding, but continually desire it. We must be of *Elias's* diet, bread and flesh in the morning, and evening too: so morning and evening our souls must be fed. The Apostle exhorteth, *Let the Word of God dwell in you*: because it must not take up a nights lodging, and so be gone; but it must have a continual residence and abode in our hearts. Though the ground be good, yet it must have the former and the latter rain to make it fertile: and yet many of us think to grow green with one shower, and to go unto heaven with one Sermon. It is reported of the faithful, that they continued daily in the Temple, as if a Sabbath-daies exercise would not serve the turne, unlesse we had some ordinary repast in the working daies also: and therefore as the lamp burneth continually in the Temple without quenching, so the Word must continually sound in our ears without intermission. Thus you

Col. 3. 16.

Alb. 2. 6.

see

Food for your souls. As her.

See (beloved) that if you will *desire the milk of the Word* as *new-born babes*, you must desire it presently, without delay; importunately, without fainting; and continually, without loathing; never being satisfied with it.

Now we come to the matter and object which we must desire; namely, our food and nourishment in Christ, which is here called, *the milk of the Word*. To this our Saviour recalleth us from all our dainties, *Labour not for the meat which perisheth, but for the meat which induceth to eternal life.* For the *Word* is everlasting food, and immortal feed, because it makes us immortal, and to last for ever. We desire wealth, honour, pomp, and pleasure, and every thing *Gives the milk of the Word*, which we should desire, like *Adam*, who had all trees, and yet liked none but the forbidden tree. There is a *desire of the Word*, but it is a rare to choke the good corn: there is a desire of money, but it is the root of all evil: there is a desire of the flesh, but it lighteth and suggeth war against the Spirit: there is a desire of pre-eminence, but it is swelling, and ambitious: there is a desire of revenge, but it ariseth from a rash and carnal spirit: there is a desire of praise, but it is curbed and Pharisaical: the blessed and holy desire it, *to desire the milk of the Word*. When *Jonathan* saw the honey dropping, he must needs be licking: so when ye see the milk of the Gospel, ye must desire to be sucking. Of all the blessings of Canaan, this was the chiefest, that it flowed with milk and honey: and this encouraged the Israelites to travel thorow the desert to possess it. The *Word* is a land flowing with better milk and honey, and we must not think any pains or toil too much to attain it. God hath many names in Scripture to make us conceive more honorably of him: so hath the *Word* many titles to make it more amiable. It is called a *Lantern* to direct us, a *medicine* to heal us, a *guide* to conduct us, a *bit* to restrain us, a *sword* to defend us, *water* to wash us, *fire* to inflame us, *salt* to season us, *milk* to nourish us, *vine* to rejoice us, *run* to refresh us, a *treasure* to enrich us, and the *key* to unlock heaven gates unto us. Thus the *Word* is named by all things that we should only desire it instead of all things. And surely therefore the *Word* is in no small request among us, because we know not what blessings it bringeth with it. It is the *Word* of salu-

tion,

tion, because it saveth the soul from pining, as the corn which Joseph sent, did *Jacob's* house from famine. So that as *Elisha* said of Jordan, *Wash and be cleansed*: so may we say of the Word, *Heare it, and be saved*. It is called the word of life, because it reviveth the spirit, as *Elisha's* bones revived the Israelite. It is called the Word of reconciliation, because it is like a golden chain to linke God and us together. And in regard hereof, it is called a Jewel of inestimable price: as if all the treasure in Egypt were not wealth enough to buy it. And therefore as *David* longed for the Well of Bechthaim: so we must long and languish for the milke of the Word. The Word is relembed to milke in three respects. First, because it is the onely food of the sould, as milke is the onely and proper food of babes. Secondly, because it is not hard and intricate, but plaine and easie to be conceived, as milke is easie to be digested. Thirdly, because it is sweet and comfortable to the soul, as milke is sweet and pleasant in tast.

Mat. 13. 6.

For the first point, the Lord chargeth the Israelites, to do whatsoever he had commanded, and not to adde or diminish any thing. And *Josiah*, *Joshua*, *Ezra*, and the rest, when they would renew the Lords covenant with the people, read nothing but the Law, to shew that it was the onely rule and square of all their duty: and therefore *Esay* re-calleth us to the Law and to the testimony. &c. and Christ sends us to search the Scriptures, because by them we have eternall life. And therefore the Popish Church, which (not content with the milke of the Gospel) hath broached many heathen traditions, and unwritten trash, doth not feed, but choak and poison her children with them, and deprive the Lords people of this food of life; and like cursed Philistines, stopping up the wells of water, which other have digged, what do they else but starve and famish so many Nacled Well may their hedge-priests like dry nurses deigne and disport the children for a season; but when hunger bites, when the distressed conscience would be fed and comforted, then they are not able to afford them the very crummes from Christs Table: and therefore we must needs account the estate of those congregations to be full of dread and horreur, which have not this milke of the Word to feed their souls; which want a good shepheard to give them their meat in due season; which like the

Deut. 17. 32.

Isa. 8. 20.
John 5. 39.

Egyptians.

Egyptians lye crawling in the dark, when other Churches enjoy most comfortable light. *Jacob* forlooke the blessed Land of Canaan when it had no bread: and can we be enamored of those assemblies where there is no soules food? If ye did consider (my beloved) that ye cannot be nourished unto eternall life, but by the milke of the word, ye would rather desire your bodies might be without soules, than your Churches without preachers. I tremble to think how oft you have heard this, and yet how little you have performed it.

For the second point: That the doctrine of the Gospel is plain, appeareth when the Wiseman saith, *All the words of his mouth are plain and easie to him that will understand. The testimony of the Lord is sure, and giveth light to the simple.* If our Gospel be hid, (saith the Apostle) it is hid unto them that perish: for as the Sunne, which was made to lighten all things, is most light, so the Word, which was made to cleere all things, is most cleere: so that if there be no communion between light and darknesse, and the Word of God be a lanterne unto our feet, and a light unto our paths; then it is evident that the Word hath no darknesse in it. If we see not all things, the fault is not in the light, but in the eye: as *Agur* could not see the water which yet was before her: and therefore our adversaries falsely charge the Scriptures of exceeding hardnesse and intricatenesse. When the Spies were returned from Canaan, they could not say but that it was a good land; but they said it was hard to come by: so the Papists must needs confesse that the Scripture is a good Word, and yet to dissuade the Lords people from a serious and diligent search of it, they bring up a slander and say; it hath many obscurities and by-paths. But as *Elisha* saw the horses and fierie chariots which his enemies could not see: so (beloved) if ye come with a faithfull and a holy heart to the Word, and to the Scripture, ye shall see that plainnesse and easynesse in the doctrine, which our adversaries cannot see.

For the third point; that the Gospel is the only comfort and consolation of a faithfull soul, the Prophet *Jeremy* saith, *Thy words were found by me, and I did eat them, and thy word was unto me the joy and rejoycing of my heart. Thy testimonies have I taken for an heritage for ever: for they are the joy of my heart.* As a man will

will be glad to be hired to a Nobleman : so *David* when he had gotten *the milk of the Word*, rejoiced as much as if he had been hired unto God ; and therefore in all the storie of the *Acts*, we see joy and comfort to have followed *the Word*, as *Elisha* followed *Elisha*, and would not leave him. So the Wife-men rejoiced exceedingly, when they saw the Star which should lead them to Christ : so ye have matter of great joy and comfort, when yee hear *the Word* preached, which shall carrie you to heaven, like the Chariots which conveyed *Jacob* into Egypt. There be many *Michols* in this Land, which have mocked King *David* for dauncing before the Ark. There be many which tearm us headie and foolish men. because we come and throng, and presse thus to a Sermon : but as Christ said, *Father forgive them, they know not what they do* : so God forgive them, they know not what they say : for if they did feel the calm of conscience, the joy of heart, the consolation of spirit, and the exceeding and everlasting comforts in God, which the faithful possesse and enjoy by hearing *the Word*, they would account us not onely fools, but stark mad, if all the pleasures, or profits, or dangers of the world, should withdraw or withhold us from it. So much for our food ; now we come to the qualitie of our food ; it must be sincere.

Sincere, both in his savour, and also in effect and operation. For, as in nourishing our bodie naturally, our blood cannot be good, if our diet be unwholsom ; so in feeding our souls spiritually, neither our hearts nor affections, nor our words, nor our works can be good, unlesse the milk be wholsom whereupon we feed : and therefore, as our Saviour bids us *take heed what we hear* : so the Apostle to the like effect, gives a caveat to take heed upon what we feed : for there is a pure and fresh doctrine, in *Jeremie* 1. 7. and there is a sour and leavened doctrine, in *Mat.* 16. 8. There is a new wine of the Gospel, in *Mat* 19. 9. and there is a mixed wine in the cup of fornicators, *Rev.* 17. 4. There are wholsom words, *Tim.* 1. 13. and there are corrupt and unwholsom words, *Eph.* 4. 29. There is a doctrine of God, *Joh* 7. 16. and there is a doctrine of the devils, *1 Tim.* 4. 1. There is an edifying and a building Word, and there is a fretting an cankered word, *2 Tim.* 2. 17. As the Prophets children cried out, *death in the pot* ; so

Matt. 16. 6.

Lk. 7. 15.

Lk. 2. 8.

John 4. 1.

Some places may say, *death in our food*: and he eat it, that we are so often forewarned in the Scripture to *beware of the leaven of the Scribes and Pharisees*; to *take heed of the Prophets which come to us in sheeps cloathing*: to *beware that no man seduce us through Philosophy*: to *try the spirits whether they be of God, or no*; as we must taste our food before we digest it: to *trie our gold before we treasure it*. Christ tasted the vinegar, but would not drink; so when we taste false doctrine, we must reject it. There are many greedy of milk, but it is Dragons milk: they take great pains to learn, but it is to learn the language of *Ashdod*, and not the language of Canaan: they run to hear, but to hear fables and untruths. *Nimrod* was as painful in building of *Babel*, as *Solomon* in rearing the holy Temple. *Micah* entertained a Levite, and consecrated his silver; but to an Idolatrous worship. The Israelites melted their ear-rings; but to erect a *Calf*, *Jezabel* led a great rout of trencher-chaplains; but to honour *Baal*. Many desire to have milk, but they will have it from Dragons poisoned; and therefore we are here warned to *desire the sincere milk, &c.* For the Lord will not have the wine of his word to be mingled and mashed with the water of humane inventions. *He that hath my word, let him speak faithfully*: what is the chaffe to the wheat? God would not have one field sowed with two kinds of grain; to shew us that he would not have one heart filled with two kinds of doctrine. *Dagon* could not stand with the Lords Ark; no more can Christs truth hold any fellowship with the word of error; and therefore as the Ministers must beware that they make not merchandise of the Word of God, so must the people also, that they drink not any milk but that which is sincere. And here ye ought (my beloved) more carefully to behave your selves, as ye see the devil more subtilly to assault you; and under the cloak of zeal and reformation, to bring into the Lords Sanctuary most wicked profanation.

As a man will be more warie to try every pece of gold, when he see many counterfeit and Flemish angels to flie abroad; so when ye see many sorts of doctrine, crawling daily like Locusts out of the bottomlesse pit, ye must be more diligent to taste and try which is sound and sincere.

It followeth; *That ye may grow by it*. Here is the end of our hearing,

hearing: that we may grow in grace, and increase in the faith of righteousness: for the faithful are called, *the trees of righteousness*, because they must be alwaies springing: *living stones*, because they must grow in the building: *good servants*, which must trade and traffick the Lords talents to increase: *fruitful branches*, which must be purged and pruned by the hand of the heavenly husbandman. Isaac must not alwaies hang on Sara's breast, but must be weaned: so we must not alwaies be children, but grow up and increase, and profit more and more. As the Star never ceased till it came over Christ, so we must never rest walking till we come to God. If we have faith, we must proceed from faith to faith: if we have love, we must increase and abide in love: if we have zeal, we must endeavour to be consumed with zeal: if we be liberal to the distressed Saints of God, we must double our liberality, as Elkanah gave Hannah a double portion. If we read the Scriptures, we must go on and continue in prayer. If we give alms, we must step on one foot further, and give them with cheerfulness. And thus as the Eagle continually soareth till she come to the highest, so must we still increase till we come to perfection. Let us be led forward unto perfection; as if a faithful man were like a ship under sail, never anchoring till he arrive at heaven. The greater is our sin, which hear, and hear, but are never the more reformed for our hearing; like Pharaoh's ill-favoured kine which devoured the fat kine, but remained as ill-favoured as they were before: so, many of us when we have lugged the breast almost drie, after twenty or thirty years feeding, are as scragged and lean as we were before. No man almost among us is more zealous, no man more faithful, no man more constant for the truth, no man more fervent in religion, no man more sanctified, no man more diligent in practising, nor lesse vitious now, than he was one hundred Sermons ago; as if wee were night-black Ravens, which cannot be washed with all the sope of the Gospel. Though we have long heard, and still desire to hear, yet we do not grow by our hearing, we are very dwarfs in Christ, scant able to go, little in faith, little in love, little in patience, little in obedience, little in zeal, like *Zachary*, so little that we cannot see Christ. This is an undoubted evidence that wee have not fleshly but stony hearts: which though

they be washed, yet they cannot be watered with the sweet showers of the Gospel. For, is there not in every Tavern, and in every shop, and in every house, and in every hall, as much covetousness, as much bribery, as much cozening, as much wantonness, as much maliciousness after this long thine of the Word, as there was before. Are we not now as slothful in God's service, as dissolute in the practice of Christian duties, as dishonest in our dealings between man and man, as proud in our attire, as light in our behaviour, as hypocritical abroad, as sinful at home, as we were before? And what is the reason thereof? but that we come to the fountain, rather to draw than to drink: rather to hear, than to be bettered, and sanctified, and increased by our hearing. One sort heareth not a call, like *Eutichus* which was sleeping when *Paul* was preaching: another sort forgets all, as *Nebuchadnezzar* did his dream: the most part remembers all, but will make no practise of it; as a Carpenter which should square all by rule, and stickes it at his back, and works all by aim. But assuredly (my beloved) it were better you never heard, than thus in despite of God to abuse your hearing. *If I had not spoken to them* (saith Christ) *they should have had no sin, but now have they no cloak for their sin.* What cloak can yee have when God offereth grace, and yee willfully refuse it? As meat, the more a man receiveth, the more it distempereth, if it be not digested; so the more yee learn, and the more yee hear, the greater is your sin, if yee grow not by it. If the servant which hid his talent in a napkin was so handled, what shall be done to them which suffer their talent to perish? And therefore every man must beware how he heareth: every man must take heed that he receive not the grace of God in vain: that he desire the milk of the Word to be bettered and increased by it. Wherefore whosoever thou be that hearest this, and wilt hear other; search thy conscience whether thou be grown in any virtue since thou heardest the last Sermon: consider what sin thou had'st the last Sabbath, which thou hast not this Sabbath. If thou finde no change, then the Word hath not had his working in thee: thou art not increased by the food which thou receivedst. Will not a man be angry to set his childe to school, and finde him alwaies at his A, B, C? So God will be displeased if we be negligent and slack, and

never

Act. 20. 9.

Job. 14. 22.

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never eat out of his lillip, but stand at a day. I know many of you will glee in this hearing of this, as you have done many of my brethren heretofore: but as the worm struck *Job's* gourd, and it died in the morning: so by the next morning a greedy worm of covetousness, or the like sin will have perished all. As I do so, know the Judge standeth at the door ready every hour to summon you to death, to make your appearance at the bar of Justice, and to give up your account for every action; yea, for every lesson that you have learned and left unpractised. As for you, if any of you walke in the full obedience to the word, I beseech you in the fear of God, and in the bowels and love of Jesus Christ, that ye will shew and shew these yet more and more, and intend by all means to put in practice and cure these things that you hear that so as length when ye be ripe for the sickle, and the great day of harvest be come, ye may be gathered as good corn into the Lord's garner, and be invested in the holy heavens, with that blessed kingdom which God hath provided for them that serve and fear him. Amen. I sheweth thus.

THE BANQUET OF JOB'S CHILDREN

Job 1. vers. 4. 5.

And his seven sons and his three daughters were born unto him. And his sons were named Jemiel, and Jachan, and Barzel, and Sotai, and Zophar, and Zeru, and Katri. And his three daughters were named Henoch, and Candace, and Azubah. And when the days of their banqueting were gone about, Job said unto his sons, Gather yourselves together, and eat bread, and drink wine. For I have heard that ye have said, because of the affliction of the Lord, I have forsaken the Lord. Therefore will I eat and drink, for ye have despised the Lord your God. And ye have said, because of the affliction of the Lord, I have forsaken the Lord. Therefore will I eat and drink, for ye have despised the Lord your God. And ye have said, because of the affliction of the Lord, I have forsaken the Lord. Therefore will I eat and drink, for ye have despised the Lord your God.

THE His Book is a story of patience. Job to shew how God can deal with all, and how they should receive all things at his hand, seeing the most innocent man in the world, when God should try him, was brought to low, that the devil had power to lay

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lay upon him what torment he would, death only excepted; and yet he stood to it with such constancy, that he saith, *Though the Lord kill me, yet will I trust in him.* Such power was given unto his faith, and love, and patience, that they overcame the devill, which said, that if he might have leave to plague him, he would make him blaspheme God to his face, ver. 11. Therefore God would have this victory to be recorded of all such as are sick, or sore, or needy, or oppressed; that whatsoever pain we suffer, we may remember that Job's pain was sharper than this: and yet could not make him so impatient: but when like a man he was offended with his torments; like an holy man he was more offended with himself, and angry with his anger. Therefore at last God returned to him, and removed his troubles, and made his end more honourable than his beginning, as if he should say, *Thus it shall be done to the man which is not offended with my chastisements.*

Now to our purpose, in the first ver. of this chapter, the holy Ghost sheweth what a good man Job was, saying, *that he was an upright and just man, one that feared God, and eschewed evil.* In the second ver. he sheweth what store of children Job had, saying, *he had seven sons and three daughters.* In the third verse, he sheweth what store of riches Job had, saying, *his substance was seven thousand Sheep, and three thousand Camels, and five hundred yoke of Oxen, and five hundred Asses, &c.* In the fourth verse, he returneth again to his children, shewing how they were occupied before the wind came, and blew the house upon their head, saying, *His sons went and banqueted in their houses every one his day, and called their three sisters to eat and drink with them.* In the fifth verse, he cometh again to Job, and sheweth a proof of his vertue, which he commended him for before, saying, *That when his sons had banqueted, he sent for them, and sanctified them, and rose up early, &c.*

So if ye ask what his sons did, the holy Ghost saith, *that they banqueted.* If ye ask where he saith, *in their own houses.* If you ask when, he saith, *every one his day.* If ye ask who made the guests, he saith, *that one invited another, and the other invited him again; and they called their sisters to them, and so made merry together.* If ye ask what father Job did, the story saith,

that after every feast, first he sent for his sons, and then he sanctified them, and then he sacrificed for them: the reason is added, because Job thought, It may be that my sons have sinned, and blasphemed God in their hearts. His zeal in this action is declared by three circumstances. First, that he rose up early in the morning. Secondly, that he offered so many sacrifices, as he had sons. Thirdly, that he performed this offering every day while the feast lasted, Of every circumstance a little, because some had rather hear many things than learn one.

First, there is to be noted, that amongst the blessings of Job, his children are reckoned first; so soon as the holy Ghost was past his spiritual blessings, which he mentioneth in the first verse of all, before all his other blessings, lands, and houses, and goods, and cattel, and friends, and servants, he speaks of his children, as the chiefest treasure which Job had next unto his virtues; although he was counted the greatest man for riches, and cattel, and all things else, in all the East part, *vers. 3*. Therefore the Devil, when he had taken away all his other riches, took away his children last of all: trying him as it were by degrees; as if he should say, I have a greater plague for him yet! if the losing of his goods, and stealing of his cattel, and burning of his house, and slaying of his servants will not move him: yet I know what will rouse him, when his children are all feasting together, I will raise a mighty wind, and blow down the house upon their heads, and kill every son and daughter which be hark as a clap. Indeed this news frightened him sore, as appeareth in the twentieth verse. His patience was so great, that when they brought him word of his oxen, and cammels, and asses, and sheep, he never smirke'd, we do not read that he made any answer: as though he cared not for them; but when he had heard that his dear children, seven sons, and three daughters, after he had brought them up to ripe years, were slain all at once, then the story saith, that he rose up from his seat, and rent his garments, and shaved his head, and fell down to the ground, and cried, Naked came I out of my mothers womb, and naked shall I return again. So even the Devil knoweth what a man loveth, and what a blessing it is to have children. Therefore when God commanded the man and the woman, to increase and multiply, it is said

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before

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before that God blessed them, Gen. 1. 28. which was the first blessing that was given to man, which is called a *blessing*, the *blessing of children*. Again, when God spake the same words to Noah and his sons, it is said before, that God *blessed Noah and his sons*, Gen. 9. 1. so children came still under the name of blessing. Thus God himself loveth that children are his gifts, to make you thankfull for them, and carefull of them, as Job was. And therefore some men have more riches, and some lesse, and some none, because it is the *blessing of God* (as Solomon saith) *which maketh men rich*, Proverbs 10. 20, so some men have many children, and some few, and some none, because it is the *blessing of God* (as David saith) *which sendeth children*, Psalm 127. 3. and 128. But this is the difference between temporall blessings and spirituall blessings, that spirituall blessings are simply good, and therefore do all men good that enjoy them; as *faith* and *love* and *patience* can never hurt a man, but better him; and temporall blessings are as he which hath them; to a good man, riches are good, honour are good, health is good, liberty is good, because he doth good with them; but to an evill man they are evill, because they make him worse, and he doth evill with them: as *Jeroboam* had not done so much hurt, if he had not been in such honour. Therefore we pray for health, and wealth, and honour, and rest, and liberty, and life, with a caution: *As God's will*: As Christ prayed for the removing of his crooke; because we know not whether we be good or evill, whether they will make us better or worse, or whether we shall do good with them or hurt. Thus when *Job* had his cattell, and his houses, and his friends, and his servants, and his children about him, he was like a man of whom *David* speaks, *The righteous man shall flourish like a Palme tree*, Psalm 92. 12. Therefore the devill said, that God had made a *hedge* about *Job*, Job 1. 10. As an hedge goeth round about a garden. so Gods blessings went round about *Job*, according to that, *Psalm 33. 10. Him which wasteth in the Land, mercy shall embrace on every side*.

Thus *Job* was endowed with children: but how his children were affected, we cannot define so well as of their father, because the holy Ghost saith nothing of them, but that they *banqueted*

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quieted, which doth sound as though he noted a disparagement between Job and his sons, as there was between Eli and his sons; for oftentimes a godly father hath unseward children; which make him watch, and fast, and pray, and weep when they little thinke, while they themselvs ruffle, and swear, and banquet, and game, till poverty fall on their purses, as the house fell upon their heads: so it seems that Job's sons were streight upon their fathers belinnesse, as many are upon their fathers husbandry, which thinke, *The old man hath enough for us, we need not care to get or save*: so they might thinke, *Our fathers sacrifices for us, we may feast and be merry*; his devotion will serve for us; he is an old man, let him pray, and God will hear him. One Let is enough in an house. But if Job had bred up his sons so, God would not have commended him, but rebuked him; as he did Eli. Therefore this is now spoken against Job's sons, (that they banqueted,) as it is spoken against the Israelites, *that they sat them down to eat, and rose up to play*. For first, it is not like, that he which was so commended of God, that he said, *No man may lay like him upon the earth*, should not teach his children in their outh, as he prayed for them after. Again, if they had been Epicures, and Libertines, and Beazlers, God would not have heard his prayer for them; no more than he would hear Samuels prayer for Saul. Again, if they had despised that God which their father worshipped, he would never have saved as he saith, *It may be that my sons have blasphemed God*; although some fault might escape them by ignorance, he will excuse: but he would have said, *My sons are blasphemers*, and therefore I must punish them. For that which the law said against blasphemers after, that Job is described by the Jewish Sanhedrists in his heart, as Paul saith, *Rom. 2. 25.*

Again, if they had used their fasts for their lusts, like them which say, *Let us not eat and drink, for as tomorrow we shall dye*; it had been vain for Job to speak to them of sanctification; for they would not have sanctified themselves at his bidding. But Job said, *Alas before Job offered sacrifice for them, they were lost*: that is, they considered the fault which they had committed; and repented for them; and recommended themselves; and then Job sacrificed for them. Again, if their God had been seer,

seeing,

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feasting, and disorders, like our *Wakes* and *Revels*, Job should have forbidden their feasts, and not praised God to pardon their sins which they committed in feasting; and suffer them to sin still; for that were to mock God, as though he desired not pardon for their sins past, but rather leave for them to sin still.

Lastly, we do not see by any circumstance of the story, that they abused their feasts either in suspected houses, or profane company, or corrupt speeches, or impure gestures, or wanton dancings, or unlawful dalliances, or vain superfluities, but that our feasts might be allowed, if they were like unto theirs. For first, they did feast in their own houses, they did not run to ordinaries, or Ale-houses, or Taverns, as they which seek for the strongest wine, or hunt after news, or worse purposes; but like good neighbours they invited one another home, and kept their hospitality in their own houses, as our Gentlemen should do that lie about London, which are a kinde of Non-residents from their poor neighbours. Secondly, they did not feast every day, like the rich glutton in *Luke* 16. every one kept his day in the year when their feasting came: so it is not meant, that the sons did nothing but feast, and the father nothing but pray, but as the feasts of the Jewes came at certain times of the year, to celebrate some blessings of God, so they observed their feasting times, to celebrate their good will one to another. Lastly, they did not join themselves with rustians, and swearers, and tipplers, as all are wont to meet together at a feast: neither did they invite the rich to their tables, as *James* saith, which are feasts of flattery: but they were all one kin, and one heart, brethren and sisters, like the Disciples which sat down together.

All this doth shew, that their meetings tended to nourish amity, and that they had respect to the continuance of their peace, and increase of their love one towards another; which was the first cause that feasts were instituted in the Primitive Church, and therefore called the feasts of Charity, onely that friends, and kinsmen, and neighbours might meet one with another to receive the blessings of God, and rejoice together like *Joseph* and his brethren, lest Christian familiarity should wear out

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out of use, and be forgotten. For yt may see in *Eccle. 3* (24) and
31:2. and 3:17. where *Salomon* speaketh of the joy, and pleasure,
and delight, which we may take in Gods creatures. And again,
in *Psal. 104*. 15. where *David* saith, that as *Bread* was made to
strengthen, so *Wine* was made to comfort the heart, that God
would not only have us fed, but of his exceeding goodnesse,
he would have us cheered and comforted beside, as he sheweth
by this abundance of his creatures, in that he hath ordained so
many things more than we need. Why did God create more
things than we need; but to shew that he alloweth us needfull
and comfortable things, for all good things which were not
created for need, were created for delight. Therefore even the
Scriptures have commended solenne feasts, in *Levit. 17*. *Num. 29*.
Exodus 23. where yet may read of sundry feasts commanded by
God himself, as the feasts of gathering *Fruits*, the feasts of
Trumpets, the feasts of *Takenrales*, the feasts of new *Moons*, the
feasts of *Reconciliation*, the feasts of *Dedication of the Temple*, &c.
Beside, it is said, that *Abraham* made a great feast, the same day
that *Isaac* was weaned, *Genesis 21*. 8. So it is said of *Sampson*,
That he made a feast when he was married, *Judges 14*. 10. and at
a feast in *Cana*, *Christ* shewed the first miracle that ever he
wrought, turning water into wine, *John 2*. If feasts had been
unlawfull, *Christ* would not have been there, therefore the wise
man saith, There is a time to laugh, as well as he saith, There is a
time to weep, *Eccle. 3*. When he saith, there is a time both to laugh
and weep, he implieth, that the time to laugh is not every day,
as it is said of *Dives*, that he spent delightfully every day. *Luke 16*.
for then there were a time to laugh, but a time to weep. There-
fore if ye will know the time when to laugh, and when to weep,
God hath set forth for an example, when his Church was quiet
and his country safe, *Abraham* could rejoice as well as when he was
when the Church was troubled, & his country in danger, though
the King hide things from him, would not stand with him, and yet
his wife he would not stand, the *Old Testament* he had, and *Jer-*
emiah dwelt in the open field, and shall I go in thence, and I will
drink, and to merry with myself, & with my wife. And he that will
thy soul, I will not do this thing. See what a sin he committed
it

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It is feast time, which it was the time he counted upon. There-
fore, he is not to be so fast, and when to fast, he is not
to be so fast, but he should be so fast, when he should be so fast.
Now, he would say, as *Bliss* said to *Gehazy*, *Is this a time to*
take a banquet? *Is this a time to make feasts?* Nay, the father and
the son both had need to arise early now, and sacrifice toge-
ther: for if ever the house were falling upon our heads, at it did
upon theirs, now the devill hath sent forth his winds, now the
Pope hath laid his ordinance, nay, our own hands which should
propit, are digging as busily as the enemies, with reproaches,
and slanders, and suggestions, to undermine the Church, which
is falling already, that we might dye like the Philistines, with
the Temple upon our heads: Is this a time to feast *Uryah*? when
the house of God is better like the house of *Levi*? when the armies
of Antichrist are preparing against Gods people? As the voyce
asked *Ezekiah*, and *Amos*, and *Jehoiada*, what they did see: for if
you ask your Prophets what they do see, they may say, they do
see the Wolfe devouring the Lambs. We see a dark ignorance
running over the Land, like the blackness of Egypt: we
see the Romans coming in again as they came to Jerusalem,
and seeking the Temple: we see the Papist carrying of Images,
and the people kneeling before them: we see the professors of
the Gospel forsake away, as the Disciples fled from their Master
when he was taken: Is this a time to feast *Uryah*? Is this a
time to dance? Is this a time to dissemble? Is this a time to loy-
cet? Is this a time to keep silence? Is this a time to gather riches?
Is this a time to revenge wrong? Is this a time to set forth
Paganism? No, said *Hosea*, *Is this a time to feast?* *Is this a time to*
dissemble? In which the Father, and the Father, and people should
humble themselves, as the Citizens of Nineveh, lest the Ark be a-
ken from Israel, as the Ark was taken from Israel, which
God gave them in token of his love. *Is this a time to feast?*
Then much of *Job's* children, how every one had his severall
house, which he had, now God blessed them with riches, as
he did their father, and were care for him, like a father to pro-
vide for them: then they feasted together, which sheweth
how sweet and pleasant a thing it is for brethren to dwell toge-
ther in unity, *Psal. 133*.

Now

Now you shall see what the old man doth, which was so commended in the first verse: the storie saith, that he sent for his sons, and sanctified them, and sacrificed for them. In which words the Holy Ghost sheweth the pattern of an holy man, and good father, which kept the rule that God gave unto Abraham, to bring up his children in the fear of the Lord. Job doth not as some, which when they have passed their bounds, let all at random, and say with Cain in Gen. 4. *My sin is greater then can be forgiven*: but he goeth to the remedy, as the Jews when they were stoned, went to the brazen Serpent: Albeit my children have not done their duties in all points, but offended in their scallings, yet am I sure that God will have mercie upon them, and upon me, if we ask him forgiveness. Therefore he sent for his sons like a father, and then he taught them like a Preacher to sanctifie themselves, and then he offered sacrifice for them. First, we will speak of the cause which moved Job to sacrifice for his sons, set down in these words: Job thought, *It may be that my sons have blasphemed God in their hearts*. He was glad good man, to see his children agree so well together, but he would have them merry and sin not: and therefore he puts them in minde every day, while they feasted, to sanctifie themselves. He condemneth not honest mirth, and sober feasts, to mainrein amitie and peace: but (being thoroughly acquainted with man's infirmities) he shewed, that he had observed never any feasts so duly celebrated, but some disorder or other hath crept in, whereby God hath been dishonoured at his own table, either for sin-
 Note.
 perfitie of meat, or excess of drink, or unchaste songs, or corrupt speeches, or wanton dancings, or unseemly dalliances: The Devil hath been still at one end, and is highly the master of the feast. Therefore Job thought with himself, *It may be that my sons have committed some scape like other men*: I cannot tell, they are but men; it is easie to slip when occasion is ready, though they think not to offend: hee had no apparent cause to suspect them, and therefore he speaks in the doubting phrase. *It may be that I have sinned*. It is better to be fearful than too secure: that which happeth often in the like case, hee might well doubt it, though he had warned them before: therefore his heart was not quiet, but still this ran in his minde all the while they

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they feasted: *It may be that my sons sin.* How wary was Job over himself, which was so reack us ever his sons, lest one sin should slip from them? Nay if yee mark, he speaketh not of any open or grosse sins which he feared; but he speaketh of a sin in the thought; *It may be that my sons have blasphemed God in their hearts.*

Blasphemy is properly in the mouth, when a man speaks against God, as *Rabshakeh* did; but Job had a further respect to a blasphemy of the heart, counting every sinister affection of the heart, as it were a kind of blasphemy, or petty treason. Thus the penitent man doth aggravate his sins, and reach them as it were upon the rack, to make his small sins seem great sins, that hee might beware as well of small as great. Contrariwise the profane and carnal minded man, doth mince, and flatter, and extenuate his sins, as though they were no sins, because they should not trouble him: for this sin which Job calleth *blasphemy*, which is the highest name of sin, the Papists call but *A denial sin*; that is, but a sleight sin, because it is in the thought: so Job and they differ in judgment.

Now concerning this speech of Job, *It may be that my sons have sinned*; or, it may be that my self have sinned, which I may properly and rightly term the jealousy of a holy man, herein Job sheweth in what fear hee stood of his sons so long as their feast lasted, even as a Merchant doth till his ship come home. First, we may see this, that the best things may soon be corrupted by the wickednesse of men: such is our nature, ever since *Adam* chose evil before good; good hath been turned into evil, *Gen. 3.* notwithstanding, that our intent and meaning be good. As for example, when an husband loveth his wife, or a father loveth his children, these are good, and holy, and commendable things; yet there is no man can be found, that doth love his wife, or his children with that evennesse (as I may call it) or just proportion, but that there is some odds in the balance when his affection is weighed; which may crave pardon like the feasts of *Jobs* children. If this odds be in all our measures, then it is no strange case, that Job thought with himself, *that his children might offend God in the thing that of it self offendeth not.* Therefore it is good for man so long as he liveth in this

this world, to remember still that he is amongst temptations, and sits at a feast like *Job's* children, where he may soon take too much. If the fish did know the hook, and the bird had seen the net, though they have but the understanding of fishes and birds, yet they would let the hook alone, and flie over the net, and let the fowler whistle to himself: so we must look upon our riches as wee look upon snares, and behold our meats as we behold baits, and handle our pleasures as we handle Bees, that is, pick out the sting before we take the hony: for in God's gifts Satan hath hid his snares, and made God's benefits his baits; that as Adam said, *The woman which thou hast given me, tempted me to sin*: so they may say, the riches, or the honors, or the liberty, or the wife, or the servants, or the children, or the meats, or the wit, or the beauty which thou hast given me, tempted me to sin. So many sins lie in wait for us, about our meats, and drink, and beds, and waies; that unlesse we watch, pray, and look about us at every time, *It may be*, as *Job* saith, *that we may sin in our doings, or in our sayings, or at least in our hearts*, as he thought of his sons. Therefore no doubt but as *Job* thought that his sons might offend in their feasting, so he taught them even when they were feasting, and when they sat at the table, and when they drank one to another, to think oftentimes; *We may sin, as our father told us*: which bridlcth their mirth, and stopt many words at the door, even when sin was at the tongues end. You are not *Job's* sons, but you are come to be *Job's* schollers: therefore learn that which his children learned. If a roan did but carrie this watch-word with him, whensoever he eateth, or speaketh, or bargaineth; it would cut off a thousand idle words and wicked acts in one year, for which he shall give account.

The second lesson which *Job* seemes to point us unto, is to prepare our selves before we eat the Communion; that is, *To sanctifie our selves and meats*, as Christ did; when they had nothing but a few fishes and bare bread, yet there was praier before they did eat. For as *Paul* saith, *All the creatures of God are sanctified unto us by praier and thanksgiving*. He which doth not pray to God for his dailly bread, nor thank him for it, doth not receive the creatures of God, but steal them from him, as a man, which

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which taketh a thing without asking or chanking. There is a kind of men which I speak of, which hold it too sad a matter to say a short grace before they fall to meat, lest it should fore-speak their mirth, and keep them in a sober minde till they rise again. I have heard many say, that they cannot be merry unless they sweat, and whoop, and carouse, and dally, and gibe: therefore if they can chuse, they will never be a guest where any godly man is present; lest his countenance or word should dash their sport, and if any matter of God happen to come in while they are in the vain, it is like a damp which puts out their lights, and turns their mirth into heaviness, as the hideous hand which wrote upon the wall, cast *Baltazar* into a dump. These men had need to leav their feasting, and go to praying: for they desire to die, like the Jewes, with the Quails in their mouths. *It may be* (thought *Job*) *that my sons have a spice of this vanitie.* If it be so with the godly sort, as *Job's* children were, that they may forget themselves at such a time, and step too far, and slip a sin? what shall we say of them that drive God out of their company when they banquet, and say, that Scripture doth not become the table? as though we should forget God while we receive his benefits. We need not say as *Job* said; *It may be that they blaspheme God in their hearts,* for they blaspheme him with their mouths: we need not say, *It may be that they do sin;* for they do nothing but sin, and their feast is a feast of sins, as if the devils should banquet together. But they which feast as *Job* would have his children, sanctifie themselves before, and eat as in the presence of God, and are merry as if were with the Angels: when they take their bread, they think with themselves, what a goodnesse is this, that God giveth such virtue to bread to sustain life, which hath no life in it self? and when they see so many things before them prepared for the flesh, they consider with themselves, what care God hath of my soul, which careth so much of my body, which shall go to dust.

There is another lesson which will stand you in great stead, if yee mark it, when *Job* saith, *It may bee that my sons have sinned;* Hereby he reacheth us to suspect the worst of the flesh, and to live in a kinde of jealousy of our selves, as he saith, that his manner

Note.

Note.

The banquet of Job's children.

manner was chap. 9. I feared all my power; that is, he did mistrust himself, and washed his hands, and his feet, and his eyes, and his ears, and his tongue, lest they should sinne, as a Mercer mistrusts his prentice lest he should filch: so he thought not only whether his sons sinned, but he thought of his own sins too. When thou seest some selling in their shops, some sitting in the Tavern, some playing in Theaters, then think of this with thy self. It is very like that these men swallow many sins, for God is never so forgotten, as in feasting, and sporting, and bargaining: then turn to thy compassion, and pray for them, that God would keep them from sin when temptation is at hand, and that he would not impute their sins to their charge: so we should do for our brethren, as Job did for his children. Again, so we ought to think when we our selves come from places of temptation which infect like a corrupt ayre; *It may be that I have sinned:* have I seen and heard all this, and not slipped my foot with them? Come I home sound and whole? have I drawn none of the infected air? Doth none of the dust stick upon my garments? Look about my soul, and if thou remember any sin which slip from thee, then pray for thy self as Job did for his children. If thou wilt not pray for thy self, who shall pray for thee? If thou wilt not repent thy self, who shall repent for thee? Look not for Job to sacrifice for thee. Job cannot sacrifice for thee, but thou mayst sacrifice thy selfe, and none but thee. This should be thought of every Christian, not whether we have pleased, not whether we have revenged, but whether we have sinned: for if

Job was so jealous of his Children, how

should wee bee of our

selfe?

HH SATANS

SATANS COMPASSING THE EARTH.

Job. i. ver. 7. 8.

Then the Lord said unto Satan, whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

And the Lord said unto Satan, Hast thou not considered my servant Job, how mine is like him in the earth? An upright man, and that feareth God, and escheweth evil.

Have spoken of the question already, now of the answer: *Compassing* here doth signifie tempting, and the *earth* doth signifie all the people of the earth: as if he should say, I come from tempting all men. It is some vantage unto us to hear that the Spaniards are comming before they come; and what number they have, and how they are appointed, that we may levy our forces accordingly. But beloved, there is a greater adversary than the Spaniard, which brings in the Spaniards, *your adversary the devill*. It is good for us to hear whence he comes, that we may be in a readinesse against him, as we prepare against them. Therefore this Scripture, and this time accord well. In Rev. 12. 10. the devill is called an *accuser*, and now I am an *accuser* of the accuser: he accuseth us to God, and God accuseth him to us, that when he comes like an Angel, yet we may say to him like Christ, *Avoid Satan*. First give me leave to say unto you as Christ said unto his Disciples, *Take heed how you hear*; for that which I am to speak unto you of the devill, the devill would not have you hear: and therefore as he is here called a *Compasser*, so he will compass your eyes with shews, and your ears with sounds, and your senses with sleep, and your thoughts with fancies, and all to hinder you from hearing, while the articles are against him, & after I have spoken, he will compass you again with businesse, and cares, and pleasures, and quarrels, to make you forget that which you have heard, as he hath made you forget that which you

Satan's compassing the Earth.

you have heard before, or else to con:amine, as though you might do well without it: as he hath compassed them which do walk in the streets while the voice of God soundeth in the Churches as they passe by: therefore before every Sermon, ye had need to remember Christs lesson, *Take heed how ye hear.*

Now to the matter, *Satan from whence comest thou? I come from compassing the earth.* Here the diuel is called in like a Jay-lor, which keeps some in perpetual prison, and some are bayled, and some return to prison again, and some are executed. They which sin fearfully, stay as it were about the prison, but are not bound: they which sin wittingly, are under lock: they which sin greedily, are under lock and bolts: they which die in their sin, are like them which are condemned: this is the bondage which we have brought our selves unto for a fair Apple. When the tempter overcame us, we were removed out of paradise, where we were seated: when we have overcome the tempter we shall be translated into heaven, where he was seated. Heaven door was wide, and the way was broad, before the rebellion: but when we knockt at the cannell door, then the good door was shut: heaven is large, but the way to heaven must be narrow, therefore God hath set our enemies in the gate to fight with us before we enter, that this saying might be verified, *The Kingdom of heaven is caught by violence*: so soon as we rise in the morning, we go forth to fight with two mighty giants, the World and the Diuel, and whom do we take with us but a traitor? this brittle flesh which is ready to yield up to the enemy at every assault, onely he which suffereth Satan to compass us, doth stay him from destroying us. When God asked *Cain*, Where is thy brother? *Cain* lied, and said, I cannot tell: When God asked *Sarah* why she laughed? *Sarah* lied, and said, I laughed not: but when God asked the Diuel from whence he came, he answered truly, *I come from compassing the earth*: and yet he which speaketh truth himself, taught them to lie, as he is called the father of liars, because he teacheth all other to lie. How then? Was *Cain* worse than the Diuel, because he lied, and the other told truth? By this you may see, that carnal men do not know so much of God as the very diuel knoweth: for he knew that God could tell where he had been, but *Cain*

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doubted whether God could tell what he had done; and therefore he made a lie. Thus the diuel teacheth his scholars to do worse sometimes than he will do himself; even as he would bring them (if it were possible) into a worse plight than he is himself. The diuels faith cannot save us; no more than I can save him; the diuels knowledg cannot convert us; no more than it doth convert him; and yet he would not have men believe that which he believeth himself; nor have us understand so much as he understandeth himself: for if *Cain* had understood so much as he, that God knew whether he lied or no, he would have answered God truly, as *Sathan* did: but the diuel knew that there was no dissembling with God, who knows what he asks before he asks; therefore he told troth to God, though he lie to man: for to lie unto him which knoweth, is as if one should lie to himself: but *Cain* was not so well learned, he thought peradventure yet God might understand his murder, as a thief suspecteth in his heart that the Judge may know his theft; but he doubted whether God did know it, and therefore he denied it like one which is guiltie, but thinks that if he confesse, he shall be hanged, and therefore though evidence and witness accuse them; yet you see many will not accuse themselves.

From compassing the earth. He which was called *Satan* before, which signifieth an adversary, is here said to *compass the earth*, which is to say, being put together, *an adversary compasseth the earth*; and therefore let the earth beware like a Citie which is besieged with the adversarie. The Diuel hath more names than any Prince hath titles; Some God hath given to him, and some he hath given to himself: but this is to be noted in the Diuels names, that he never calleth himself a liar, nor a tempter, nor an accuser, nor a slanderer, nor a deceiver, nor a devourer, nor a murderer, nor a master, nor an adversary, nor a viper, nor a lion, nor a dragon, nor a wolf, nor a cockatrice, nor a serpent. But when Christ asked him his name, he called himself *Legion*, which imports a multitude, as if he should brag of his number, and here he calls himself in effect the *Compasser of the earth*, as if he should brag of his power. And in the 4 Chapter of Luke, and 6 verse, he calleth himself the possessor of the earth, as if he should

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should brag of his possessions, and in the same he calleth himself the quire of the earth, as if he should brag of his liberty. Thus he which is evill it self, doth shun the name, because he would not be hated: and therefore no marvell if men call evill good, and would be counted honest, though they be never so Jewell, for so will the devill: but as God never calleth the devill but by those names which the devill hated, so he never calleth sinners by those names which they call themselves: for if you observe the Scripture, there is no name of the devill, but in some place of Scripture or other, the wicked are called by the same name: he is called a lier, and they are called liers: he is called a tempter, and they are called tempters: he is called a murderer, and they are called murderers: he is called a slanderer, and they are called slanderers: he is called a viper, and they are called vipers: he is called a Lion, and they are called Lions: he is called a wolf, and they are called wolves: he is called a serpent, and they are called serpents. Thus God would they that shal be damned, should have the name of him which is damned to put him in mind. Now none of the devils names are in the book of life: and therefore liers, and tempters, and slanderers, and murderers, and defamers are not: therefore these are devils names. This I note to shew you how deadly God doth hate sin, that neither the devill nor his followers could never get a good name of him: for all this compassing, he could never compasse this, to thrust any praise of himself into this book of life: for he doth not compass heaven, but earth, though he would compass both. The devill himself doth tell us here, that he compasseth, and he telleth us not why he compasseth: but his name Satan that went before, which we take not of, doth tell us why he compasseth. Because he is our adversary, it gives us to understand that he compasseth the earth like an adversary. God doth compass the earth like a wall to defend it: the devill compasseth the earth like an enemy to budge it. For enemy is his name, he is envy even to the name.

Three things I note, wherefore the *devill* may be said to compass the earth. First, because he tempteth all men. Secondly, because he tempteth all to sin. Thirdly, because he tempteth by all meanes: So whosoever sinneth, wherela soever

Satan's compassing the Earth.

he offendeth, whereby soever he is allured, the sin, and sinner, and the bait, are compassed, and contrived by the Arch-politick, which calls himself a Compasser. Many have their names for nought, because they do nothing for them, like *Zabans* Images which were called gods, though they were but blocks: but the devill deserves his names: he is not called a tempter, a liar, a slanderer, and an accuser, and a deceiver, and a murderer, and a compasser in vain, like *Saint George*, which is always on horseback, and never rides: but he would do more than by his office he is bound to. Other are called officers, because they have an office; but he is called an enemy, because he shews his envy. Other are called Justicers, because they should do justice: but he is called a tempter, because he practiseth temptations. Other are called Pastors, because they should feed; but he is called a devourer, because he doth devour: and we call him a Compasser, because that he doth compass. Ever since he fell from heaven he hath lived like *Cain*, which cannot rest in a place, but is a runagate over the earth, from door to door, from man to man, begging for sins as the starved soul begs for bread. He should have dwelt in heaven, and not bee compassing the earth; he should have sung with the Angels, and not been quarreling with men: but he hath changed his calling, and is become a compasser, that is to lay fetters upon men; as God hath fettered him, lest they should ascend to the place from whence he is fallen. Therefore in this the *Lier* spake truth, when he said, *I come from compassing the earth*: as if he should say to God, *I come from the slaughter of thy servants, not to ask forgiveness for all the souls which he hath slain already, but to get a commission that God would make him Knight Marshall over the world, to slay and kill as many as he hated; like the Bramble which set it self on fire first, and then fired all the wood.* *Peter* describing the devils walk, saith, *that he goeth about*: The devill saith, *that he goeth a compassing*, *Peter* put in, *seeking whom he may devour*: The devill leaves out *devoure*, and saith no more, but that he compasseth. This circular walk is peculiar to the devill, and therefore may be called the devils circuit. All other creatures go forward, but the devill goeth about, which may well be applied to the craftie devill,

Satan's compassing the Earth.

vi. because to go about, is commonly taken to undermine: when he meaneth he will destroy you, then we say, he will compass you; so when the diuel compasseth, then beware lest he devour. For the diuel goeth about men, as the Fowler goeth about the Lark to snare her; as the thief goeth about the house to rob it; as the Ivir goeth about the Oak to kill it. The diuels walk is a siege, which goeth about but to finde an issue to go in: for he goeth about but until he can get in to be a possessor. He is content to be a compasser. The first name the diuel hath in Scripture, is a Serpent; he is a Serpent, and so are his waies like a Serpent, which windeth himself like a circle. As God is said to make an hedge about men, so here the diuel is said to make an hedge about men; but this is an hedge of temptations, and that is an hedge against temptations. As *Daniell* saith, the Angels compass us, so might he say, the diuels compass us: Satan compasseth, and man is compassed. Satan is like the circumference, and man is, as it were, the Centre: that is, temptations go round about him, and he dwelleth in the midst of them. Thus much of compassing: now what he doth compass.

I come from compassing the earth. This is the diuels pilgrimage, from one end of the earth to the other, and then to the other again; and then back again; like a wandring merchant, which seeketh his traffick where he can speed cheapest. I have heard of some travellers which have gone about the earth, but I never heard of any that had seen all parts of the earth, but this old pilgrim Satan, which hath been in heaven, and in paradise, and in the earth, and in the sea, and in hell, and yet hath not done his walk, but like the Sun which courseth about the earth every day; so there is no one day but Satan seeth every man upon earth: as a compasser hath no end, so he makes no end of compassing. Because he is such a compasser of the world, therefore *Paul* calleth him, *The God of this world*, not a piece of the world, as England, or Ireland, or France, or Germany, or Spain, but *of the world*, that is, of all the countreies, and cities, and towns, and villages, and houses. The Pope talks of his kingdom, how many provinces are under his dominion, but the diuels circuit is greater than the Popes: one would think that he could never tend half his flock, because he is vicar of so great a

Hh 4 Monarchy,

Satan's compassing the Earth.

Monarchy, and yet he is never Non-resident. You may see his
steps every where so plain and fresh, as though they were print-
ed in silver. If God make you see your country naked, your
Temples desolate, your Cities ruined, your houses spoiled,
you will say the Spaniards have been here: so when you see your
minds corrupted, your hearts hardened, your wills perverted,
your charity cooled, your Judges bribers, your rulers perver-
tors, your lawyers brablers, your merchants usurers, your land-
lords extortioners, your Patrons Simonists, your Pastors sloth-
ers, you may say the devil hath been here. Seeing then these
wrecks grow in every ground, you may hear the devil witness,
that he doth compass all the earth. If a man love his friend, he
will say, I will go an hundred miles to do him good: but if
the devil hate a man, he will go a thousand miles to do him
harm. The devil doth not go in progress like a King, onely for
delight; but all the way he goeth, *Peter saith, he seeketh whom
he may devour.* The devil goeth a visiting, he will teach the sick
how they shall recover their health, he will whisper the poor
how they shall come by riches, he will tell the captive how they
shall redeem their liberty, but to devour is the end of his visita-
tion. Therefore *Peter* called him a Lion; and said, that he went
about: and told us that he sought as he went: at last he saith, to
devour, and there he ends; shewing, that devouring is his end.
Now you shall hear whom he compasseth, and to what he com-
passeth, and how he compasseth. When it is said, that *the devil
compasseth the earth*, it is meant that he compasseth the men of
the earth: out of which I gather; first, of all creatures he com-
passeth men: secondly, that he compasseth all men, and by con-
sequence that he compasseth good men. The devil is like an
Archer, and man is his mark, and temptations are his arrows.
As *Peter* is called a *fisher of men*: so the devil may be called a
hunter of men: for of all creatures his envy is onely to men,
because man was made to serve God, and inherit the joys which
he hath lost: therefore he is called no *slayer*, but a *man-slayer*.
When there are no men upon earth, then the devil will compass
the earth no more.

Secondly, he assaulteth all men, like *Ismael*, which was against
all. It is said of *Ismael* and *David*, *Ismael hath slain his slayers*, and
David

Satan's tempting the Devil.

David his answer said: but if you put in Satan, you may set up the number, and say, Satan hath slain his hundred thousand. As there is a legion of men, so there is a legion of devils: as they say *Peters* angel, so they might say *Peter* the devil: For Christ would not have called *Peter* Satan, if Satan had not backed him: as death killeth all, so the devil tempteth all: when he hath Eve, he hunteth for *Adam*; when he hath *Adam*, he hunteth for *Cain*; as the father was tempted, so was the son: as the mother was tempted, so must her daughters. Every man but Christ may say, I have been overcome: but Christ himself cannot say, I have been tempted. In the Spanish Inquisition the Protestants are examined but the Papists slip by: but in the Devils Inquisition, Papist, and Protestant, and Atheist, and Puritan, and all are examined. He is not a Captain of forces, nor of fifties, nor of hundreds, nor of hundreds, but he is General over all which fight not under Christs banner: he possesseth the two Gergases, which were men; he possessed *Mary* which was a woman; he possessed the man's son, which was a child. *Nimrod* is called a mighty hunter which killed beasts; but this is a mighty hunter, which killed *Nimrod* himself; God keep us out of his chase.

Thirdly, he warreth against the righteous, even because they are righteous: as God makes the barren fruitful, and the fruitful to bear more fruit: so the devil would have them serve him, which serve him not; and they which serve him, to serve him more: and therefore as the Giant encountered with *David*, so the devil encountered with *David*, and with *David's* Lord. He which gave him leave here to tempt *Job*, was after tempted himself, although the net broke, and the bird escaped: Yet as he tempted Christ thrice together, and as he desired to sift *Peter* more than others, to they that follow Christ, and are like *Peter*, are sifted more than others: for this viper is like the viper which stung upon *Paul*. Among many which stood by the fire, the viper chose out *Paul*, and lighted upon him before all the rest: so if one be hotter than another, this viper will harrell with him: and there is great reason why the godly are tempted more then the wicked; because the wicked are his servants, and do tempt others. As he tempteth all men, so he tempteth us all times; for hell and the devil are able: therefore as hell is never filled with

monsters,

Satan's compassing the Earth.

Gubners, for the diuel is never filled with sine, and therefore when he had made Peter deny his Master once, he made him deny him twice, and when he had made him deny him twice, he made him deny him thrice. (For this cause our sine are counted amongst those things which are infinite, because the diuel and our flesh meet together every day to ingender new sinns. All the diuels riches are in baits; he hath a pack full of oaths for every one which will swear; a pack full of lies for every one which will deceive; a pack full of excuses for every one which will dissemble. As he doth go through the streets, into every shop he casts a short measure, or a false-balance; as he passeth by the Taverns, he sets dissention betwixt friends: as he passeth by every Inn, he casts a pair of Cards, and a pair of Dice, and a pair of Tables. As he passeth by the Courts, and findes the Lawyerr at the Barr, hee casts amongst them false evidences, forged writings, and counterfeited seals. Thus in every place where he come (like a foggie mist) he leaues an evil sauour behind him. The murmuring of Moses, the dissimulation of Abraham, the Idolatrie of Amon, the incest of Lot, the drunkennesse of Noah, the adulterie of David, the flight of Jonas, the denial of Peter; name Satan, and thou hast named the very spawn of all sins, which with his tail plucked down the stars from heaven. How many hate their enemies, and friends too, and yet embrace this enemy, because he kisseth when he betrayeth, as though he would not betray? Avarice saith, I will make thee available. Tyranny saith, I will make thee dreadful. Sloth saith, I will make thee beautiful. Vanity saith, I will make thee merrier. Prodigalitie saith, I will make thee beloved: So the poor sinner stands distracted, how he may follow all sins at once; seeking grapes of thistles, and roses of thorns. As he tempteth to all sins, so he tempteth by all means: for the name of a compasser doth import a cunning tempter. There is craft in compassing: the Hunter maketh a rail about the Deer, as though he would guard them, when he meaneth to take some of them: the Fowler goeth about the bird as if he did noe see her, when he comes to snare her. If men have so many sleights to compass their matters, how can the compasser himself hold his fingers? If the Serpents seed be so subtil, what do you think of the old Serpent,

Serpent, who hath been learning his trade ever since the creation? If mens trades may be called crafts, the devils trade may be called craft. Herod is called a fox, but this fox taught him his subtilty: this is he that prepared flatterers for *Herodians*, which prepared liers for *Ahab*, which prepared Concubines for *Saul*, which prepared sorcerers for *Pharaoh*, which prepared witches for *Saul*, which prepared wine for *Bethsada*, which prepared gold for *Achan*, which prepared a ship for *Jonas*, which prepared a rope for *Haman*, he goeth not about for nothing. But this is the first trick of his compassing, he marketh how every man is inclined, what he loves, what he hateth, what he fears, and what he wants: and when he hath the measure of his foot, then he fits him. Ask what you will, here is he which offered the whole world. What? shall *Judas* stay for want of a ship? nay here is a ship, go and flee from the Lord: shall *Esau* stay for want of broth? nay here is a masse of broth, go and sell thy birth-right: shall *Judas* stay for want of thirty pence? nay here is thirty pence, go and betray thy master: shall *Pilate* stay for want of an halter? nay here is a halter, go and hang thy self. The tyrant shall not want a flatterer, the wanton shall not want a maide, the usurer shall not want a broker, the thief shall not want a receiver: he is a factor between the Merchant and the Mercer, and the Gentleman and the tenant: he is a make-base between the man and his wife: he is a tale-bearer between neighbour and neighbour. Thus if you ask me what is the devils trade or occupation, all the day long he is making nets, and gins, and snares to catch thee and me, which gape for the worm.

If then the Devill be such a busie-body, which medleth in every mans matter, let us remember what the wiseman saith: *A busie body is hated*: the devill is to be hated, because he is a busie-body: the Jews could not abide the Publican because they were like Sumnery, and Takers, which cariedtote one of their counry into another: how then can we abide this great Publican, which taketh tole over all the world? nay not tole of men, but men themselves: he which compasseth the earth, compasseth us, even in that stand here. Therefore what shall I say, but as Christ said: When the thief compasseth the house, shall not the owner guard the house? If the City be compassed

Satan's compassing the Earth.

and not defended, how shall it stand? as the Devill runneth round about, so the armour shall go round about us, and then though he compass us, yet he shall not overcome us: but as the Israelites were safe though the water compassed about them, as the Children were safe though the flames compassed about them, as David was safe though the Lions compassed about him: so they which have Christs armour are safe, although the devill compass about them: *I will not fear* (saith David) *what mine eyes do see*: nay, I will not fear what the devill can do unto me: for he which is with me is greater than he which is against me. Thus much of the devill and his compassing.

As the Serpent compasseth, so doth his seed: and therefore Solomon calls the ways of the wicked, crooked ways. This is the great compasser: there be little compassers beside; like the Pharisees, of whom it is said, that they compassed Sea and Land to make one like themselves. In head of these compassers we have Seminarie Priests, which compass from Rome to Tyborne, to draw one from Christ to Antichrist, I will not name all compassers beside, lest I be compassed my self; but this I speak within compass, that there is a craft of compassing, and Satan is the crafts-master, and the rest are his prentises, or factors under him. When he compasseth some man, he sets them to compass other men, and so he hath his compassers and spies in every country, like continuallengers to follow his business for him, which will do it as faithfully as himself. If he appoint them to lie, they will lie as faithfully as he: if he appoint them to deceive, they will deceive as cunningly as he: if he appoint them to slander, they will slander as falsely as he: if he appoint them to flatter, they will flatter as smoothly as he: if he appoint them to mock, they will mock as scornfully as he: if he appoint them to revenge, they will revenge as spitefully as he: if he appoint them to persecute, they will persecute as fully as he. So if he do but say, let there be an oath, straight there is an oath: let there be a lie, straight there is a lie: let there be a flout, straight there is a flout: let there be a scibe, straight there is a scibe: let there be a quarrell, straight there is a quarrell: therefore in this the lier told us truth, for he hath compassed the earth indeed.

Thus

Thus you see what the diuel answered, when God asked him from whence he came. Now if God should ask you, as he asked the diuel, from whence you came before you came hither to him, or rather whither you will go when ye depart from him, I do verily think that some here did come from as bad exercises as the diuel himself: and that when they do depart from this place, they will return to as bad exercises again, as the devil did: some unto the Taverns, and some unto the Alehouses, and some unto stages, and some unto brothels, and some unto dicing, and some unto quarrelling, and some unto cozening. I would fain know this, If the diuel came from tempting, and you from sinning, who was better occupied; he in commanding you, or you in obeying him: they which come to the Church and return to their sins, come to the Lord as the diuel came, not to be reformed of his evil, but to have a passport to do more evil; if any such be here, he hath learned nothing, but goeth empty away: for they which come like Satan, go like Satan: a little water is sprinkled upon them, which falls off again to the ground so soon as they are out of the Church door; all which they learned is forgotten, like a perfume which savoureth no longer then they abide in the house where it burneth. Therefore as I warned you at first, *Take heed how ye hear*, so I warn you now, take heed lest this Compasser come and steal that which you have heard; for when Judas had received the Sacrament, the diuel entering into him, after that, could never be driven out again: so if the diuel enter into you, after you have received this warning, he will possess you like Judas, stronger than he did before, and every word shall condemne you. As he which eateth

the Sacrament unworthily, *eateth his own damnation*:

so he which heareth the Word unfruitfully, hear-

eth his own damnation, for, *the Word which*

I have spoken, saith Christ, *shall*

judge you in the last day.

FINIS.

A

Satan compassing the Earth.

and not defended, how shall it stand: as the Devill runneth round about in the armour shall go round about us, and then though he compass us, yet he shall not overcome us: but as the Israelites were safe though the water compassed about them, as the Children were safe though the flames compassed about them, as David was safe though the Lions compassed about him: so they which have Christs armour are safe, although the devill compass about them: *I will not fear* (saith David) *what man can do unto me*: nay, I will not fear what the devill can do unto me: for he which is with me is greater than he which is against me. Thus much of the devill and his compassing.

As the Serpent compasseth, so doth his seed: and therefore Solomon calls the ways of the wicked, crooked ways. This is the great compasser: there be little compassers beside; like the Pharisees, of whom it is said, that they compassed Sea and Land to make one like themselves. In head of these compassers we have Seminarie Priests, which compass from Rome to Tyborne, to draw one from Christ to Antichrist I will not name all compassers beside, lest I be compassed my self; but this I speak with- in compass, that there is a craft of compassing, and Satan is the crafts-master, and the rest are his prentises, or factors under him. When he compasseth some mee, he sets them to compass other men, and to he hath his compassers and spies in every country, like continual fragers so follow his business for him, which will do it as faithfully as himself. If he appoint them to lye, they will lye as fast as he: if he appoint them to deceive, they will deceive as cunningly as he: if he appoint them to slander, they will slander as falsely as he: if he appoint them to flatter, they will flatter as smoothly as he: if he appoint them to mock, they will mock as scornfully as he: if he appoint them to revenge, they will revenge as spitefully as he: if he appoint them to persecute, they will persecute as fully as he. So if he do but say, let there be an oath, straight there is an oath: let there be a lie, straight there is a lie: let there be a flout, straight there is a flout: let there be a bribe, straight there is a bribe: let there be a quarrell, straight there is a quarrell: therefore in this the lxx told us truth, for he hath compassed the earth indeed.

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FINIS.

A CAVEAT FOR CARISTIANS.

1 Cor 10. 12 Verse

Let him that thinketh he standeth, take heed lest he fall.



When you have examined your selves by the touch-stone which I gave you, *Whether you be in the faith or no*: if you find that you stand in the faith, *Let him which thinketh he standeth, take heed lest he fall.* Three sentences wee borrowed of *Paul*: In the first, he exhorted us to be Christians: in the second, he taught us to know whether we be Christians or no: in the last, he warneth us if we be, to persevere and take heed lest we fall. *Saint Paul* doth not teach us these phrases to doubt of our salvation, or of the mercie of God, as the Papists say; but of our constancie in his service: not lest we fall from our election, but lest we fall from our righteousness. This is a godly fear, and *blessed is he* (saith *Solomon*) not which standeth in fear of Gods mercie, but he which standeth in fear of his own frailtie, *Prov. 13. 14. as Job did, which feared all his works, Job 9. 28.* We must have confidence towards God, but diffidence towards our selves: for God will be true to us, if we be true to him. This fear is not contrary to faith, but cannot stand without it: therefore *take heed lest ye fall, ie, take heed lest ye sin, as the Israelites sinned; an admonition gathered from the fall of the Jews, to them which stand, or to them which think they stand, to take heed lest they fall.* As a Choniteler in a story gives a watch-word by the way, to admonish the reader of some special things to be marked: so the Apostle, teaching us to make use of all that we hear or read, after he had shewed how the Israelites stood sometime, and how they fell after again, which were the elect people of God, the beacon of the world, and glory of Nations, until they crucified him who would have saved them; ends with a sigh, as if he should say, it grieves me to record their folly, and to discover the nakednesse of my country-men; what should I rehearse any more? If they fell thus, take them for a warning, and *Let him that thinketh*
he

A Caveat for Christians.

45

be standeth, take heed lest he fall. Here we are let to the *flower* schools, to see what we can learn of the wicked, as the Bee doth gather hony of weeds: for *all which is written, is written for our instruction*, Rom. 15. 4. *These things* (saith Paul) *are written to admonish us, upon whom the end of the world is come:* as if he should say, we have need to take more heed than they under the law, because *we live in the last and worst days, when the Dragon is let loose, and hath great wrath, because his time is short*; Rev. 12, verse 12. Now if you would know how the Israelites fell, read but from the sixth verse, and you shall see how they slected from sin, to sin; like a flie which shifreth from sore to sore. They tempted the Lord (saith Paul) they murmured, they lusted; they committed idolatrie, they served the flesh, they sat down to eat, and rose up to play: Take heed (saith Paul) O ye Corinthians lest ye live so too: you shall not do evill because others do so, but these thing are written for your learning: therefore first you shall learn, that as they fell away, so you may, and then by their fall you may learn to stand.

Thus the Apostle warneth us, that we are all in a house ready to fall, and all in a ship ready to sink, all in a body ready to sin; who can say what he will do when he is tried? Therefore Paul saith not, let him that standeth take heed lest he fall, but *Let him that thinketh be standeth take heed lest he fall*: warning us, before that we take heed of falling, and to examine how we stand; whether we stand or no. For when he makes his speech of them which *think they stand*, not of them which stand, he intends that few stand in comparison of them which *think they stand*: many think themselves wise that are fools like other, as many think themselves pure, which are prophane like other, Solomon noteth, Prov. 30. 31. *There is a generation which are pure in their own conceits, and yet are not washed from their filthiness*: as though there were a generation or less of such men.

And again, Prov. 26. 6. *Many men will boast of their goodness, but who can find a faithfull man?* So, many seem to stand, which stand not: many think they belevr, which know not what faith meaneth: many look to be saved, which cannot tell who shall save them, no more than Nicodemus knew what it was to be born again. Thereason is, many are afraid to
found

found too deep, and examine their conscience, lest it should upbraid them with the dishonestie of their lives.

Therefore like a favourable Judge, which would save the malefactor, he will ask him so cunningly that he will answer for him too: and then he will say, I find no fault in this man; let him pay his tithes and be gone: so I find no fault in this faith; me thinks it is a sound faith, me thinks it is a good faith, me thinks it is religion enough, when I come to the Church, and love my neighbour, and obey my Prince, and give every man his own, and pay my tithes, and fast twice a week, as the Pharisee did; me thinks this is well, what would you have more? have I not kept *all the Commandments*? Luke 18. 18. No faith Christ there is one thing behind, examine thy self, and still thou shalt find something behind like a cob-web in the top of an house when the floor is swept. Therefore well doth *Paul* say, he which *thinketh* that he stands, not he which stands: for hee which stands in Christ falleth not, but he which thinketh he stands falleth suddenly, and may finally, unlesse he stand upon his watch; take heed is a good staffe to stay upon; and so often a mans sins as he casts it from him: all go astray.

But this is the difference between the sins of them which have faith, and them which have no faith: they which have no faith, fall like an Elephant, which when he is down riseth not again: they which have faith, do but trip and stumble, fall and rise again: their falls do teach them to stand, their weaknesse doth teach them strength, their sins do teach them repentance, their frailnesse teacheth them constancy, as *Peter* was better after his deniall than he was before. *Judas* did never stand, but seemed to stand; the Disciples knew not that he was a thief, and intended treason: for they asked, *It is I? It is I?* Christ knew, as it appeareth, when he gave him the sop, and said, That which thou dost, do quickly: if ever he had stood, he could not have bin termed the son of perdition. Many did seem to the world to go out of the Church, but *John* saith they were never of the Church: meaning, that if they had been of the Church, they could not have gone out of it; for the true vine could not leave her grapes, nor the olive her farnell, nor the fig-tree her sweetnesse, so they which stand in the faith, do not fall away, but seeme to fall, as

hypocrites seem to stand. The best men have had their sin,
but alwayes they rose again, as though they had sinned to
teach us repentance: therefore their sinnes are written, which
else should have been concealed for their honour: for they
were not registred in sight to disgrace them, but to admonish
us that when we see such a field of blood, like carcasses, which
the dragon hath slain, we may feare to set upon him warmed,
lest we be slain like other: as *Salomon* beheld the field of the
flock full which was full of thistles and weeds, *Prov. 24. 30.* so
we must behold the sins of others, to learne by them. *Teached by*
(saith Salomon) and considered it well, I looked upon it and recei-
ved instruction. This note is in the margin of your Bibles, that I
might learne by another mans fault: so *Salomon* sheweth how
we should look upon other mens faults. If we behold & con-
sider them, and looke upon them to receive instruction as *Sal-*
omon did, then do we behold and consider, and look upon
them well: or else as *Abraham* might see the smoke of Sodom,
but *Lot* might not see it, so they which can make use of sinne,
may heare, and see, & speak of errors of men, yet it is not law-
full for others, because they are as a Spider which gathereth
nothing but poison. Did not many pervert the sinnes of the
Patriarches, & apply them to themselves, as they should apply
their doctrines? But *these things* (saith *Paul*) are not written
for our imitation, but for our admonition, that is, for a caveat,
lest we doe the like: for they repented that which they did,
and shall we do that which they repented? *Christ* saith follow
me, without similitude: but *Paul* saith, be ye followers of me as
I follow *Christ*. So we must follow the Patriarches, and Pro-
phets, and Apostles, as they followed *Christ*, lest following
that which they repented, we sustaine or suffer that which
they escaped. This is the lesson for all but *Christ*. Let him which
thinketh he stand, take heed lest he fall. When *Paul* had distilled
the capitall sins of the Iudaics, this is the consequence, that
is, all the profit which he could wring out of them. Let them
that think they stand, take heed lest they fall.

Who would have said that *Jerusalem* would have become
an harlot: that the chosen people should become the curse, set
upon the earth: yet so it is saith *Paul*, thus and thus they have

done, & thus hath God forsaken them, that all the world may take heed how they stir up the Lion of Judah, which devours the wicked like bread. Who would have thought when *Lot* was grieved with the sins of *Sodom*, that he would have committed a worse sin himself, first to drink till he was drunken, then to lie with his own daughters? yet he did so. Who would have thought that *Noah*, when he builded the Ark, because he believed in God, and gave examples to all the world, how they should save themselves, when the flood was past, would have given the first example of sin to his own sonnes? who would have thought that *David*, when he was persecuted for his godliness in the desert, would have slain the husband for the lust of the wife, when the blessings of God did call him to thankfulness? Who would have thought that *Solomon*, when he prayed in the temple, and was tearmed by God the wisest man in the world, would have taken more Concubines unto him than any heathen in the world? How are the mighty overthrown, saith *David*? 2 Sam. 1. Like *Peter* which said, he would never forsake Christ, and forsook him first. The strong men are fallen, even *Solomon* himself, and *David*, and *Noah*, and *Lot*, and *Samson*, and *Peter*, the lights of the world, fell like stars of heaven: these tall Cedars, strong Oakes, faire pillars, lie in the dust, whose tops glittered in the ayre, that they which think they stand, may take heed lest they fall.

Can I look upon these ruines without compassion? or remember them without fear? unlesse I be a reprobate, and my heart offside? Who am I that I should stand like a shrub, when these Cedars are blown down to the ground, & shewed themselves but men? The best man is but a man, the worst are worse than beasts; no man is untainted but Christ; they which had greater gifts than we, they which had deeper roots than we, they which had stronger hearts than we, they which had more props than we, are fallen like a bird, which is weary of her flight, and turned back like the wind in the twinkling of an eye, 2 Kin. 8. 13. Who would have wotted him that should have said sometime as *Elisba* said to *Hazael*, what wickedness he should do in time to come, that he should slay and trample men women and children? *Hazael* blaste to hear thus of him, and said,

Am I a dog that I should do this? as if he would never do it while he were a man, but count him a dog when he comes to that: so they which are changed like *Hazael*, blush to hear thus of him, and would have scorned sometime at him which should *Now*. once have said, when they were zealous and audacious Preachers, and persecuted for their preaching, that the time would come when they should be loiterers, time-servers, lovers of the world, and greedy wolves, devourers of their flocks, and persecutors; they would have said, Am I a dog? Am I a beast? Am I a reprobate that I should do this? they would never believe this till it came to passe, and being fallen, they say they sinned like *Hazael*, which blushed before he sinned, and was impudent after. Therefore let no man say what he will be, before he have examined what he is, but run his course with a trembling fear, alwaies looking down to the rubs which lie before him, and the worthies which are slain already: and remember when any spectacle of frailty is in thine eye, this is my warning: for no man hath more priviledge than another. This is the profit we should make of other mens fautes, like a pearle which is taken out of the Serpent: when we see our brothers nakednes, it should move us to compassion of him, and a fear of our selves: for when we rejoyce at others fall, like *Uzziah*, as the leprosie went from *Naaman* to *Giezer*, so God turneth his wrath from them, & it lighteth upon us, *Pro. 24. 18.* & such as have despised others without remorse, have fallen in the like or more shamefully themselves, & never rose again. What shall we do then when we hear of other mens fautes? not talk as we do, but beware by them, and think, am I better than he? am I *Now*. stronger than *Sampson*? am I wiser than *Solomon*? am I chaster than *David*? am I soberer than *Noah*? am I firmer than *Peter*, If God should leave me to my self, If he should withdraw his hand which holds me? Inco how many gulfs have I been falling, when God hath prevented me of occasion, or delayed the temptation, or wonderfully kept me from it, know not how? for he delivereth me from evil, as he delivered *David* from the blood of *Nabal*, by *Abigail*, which came unlooked for: So he hath prevented many wonderfully, when they were assaulted

A Caueat for Christians.

so hardly, that they had thought to have yielded to the enemy. Sometimes I may say there wanted a tempter, sometime I may say there wanted time, so ntime I may say there wanted place, for alme the tempter was present, and there wanted neither time nor place, but God helpe me, that I should not content; to beare we haue glided by sin, like a ship which rides upon a rock, & slips a way, or a bird which escapes from the Fowler when the net is upon her. There is no salt but may lose his saltnesse, no wine but may lose his strength, no flower but may lose his scent, no light but may be eclipsed, no beauty but may be stained, no fruit but may be blasted, nor soule but may be corrupted, we stand all in a slippery place, where it is ease to slide, and hard to get up, like little children which overthrow themselves with their cloaths now up, now down as a straw, so soone we fall from God, and slide from his word, and forget our resolutions, as though we had never resolved. Man goeth forth in the morning weak, naked and unarmed, to fight with powers & principalities, the devil, the world, and all their adherents, and whom doth he take with him but his flesh, a traitour, ready to yield him up at every assault unto the enemy? Thus man is set upon the side of a hill, alwayes declining, and slipping; the flesh mustleth him to make him stumble, the world catcheth at him to make him fall, the devil undermineth him to make him sink, and cryeth still call thy selfe down, and when he faileth he goeth apace, as Peter, who denieth thrice together, and when he is fallen, is like a stumbling stone in the way for others, that they may fall too. Therefore Let him that thinketh he standeth, take heed lest he fall.

So earnestly must we call upon our scales, that we be not weary of well doing, for happier are the children that never began, than Jada, whose end was worse than his beginning. Wisdom and righteousness are angry with him that lea-
ueth his goodnesse to become worse: if thy spouse had committed fornication, thou mightest haue divorced her, but he which leaueh his righteousness to live in wickednesse, forsake his spouse to commit fornication, and is divorced from Christ himselfe. If thou wert like the vine, or the olive, or the fig-tree
they

they would not leave their grapes, or their fatnesse, or their sweetnesse, to get a Kingdome, but the bramble did. If thou be like the Bramble, what wilt thou doe when the fire comes? As this is a *Memorandum* to all, so especially let him that ruleth, and him that teacheth, take heed lest he fall: for if the pillars shrink, the Temple shakes: as when a great Tree is hewing downe, which is a shadow to the beasts, and a nest to the birds, many leaves and boughes, and twiggess fall with it: so many stand, and fall with them, whose lamps give light to others, even as *Jeroboams* sinne made Israel to sinne. Therefore *Paul*, hath given you a watch-word, which every one should write upon his table, upon his bed, and upon his nailes, lest he forget in one houre: for he which stands now, may fall before night. Sinne is not long in coming, nor quickly gone, unless God stop us, as *homer Balaam* in his way, and stay us, as he stayed the womans sonne, when he was a hearing to his grave. We runne over reason, and tread upon Conscience, and fling by Counsell, and go by the Word, and post to death, as though we ranne for a Kingdom, like a lark that falls to the ground sooner than she mounted up: at first she retires, as it were by steps, but when she is so neere neerer the ground, she falls down with a jump: so we decline at first, & waver lower and lower till we be almost at the worst, and then we run headlong, as though we were sent post to hell, from hot to luke-warm, from luke-warm to key-cold, from key-cold to stark-dead: so the languishing soule bleeds to death, and seeth not his life go, till he be at the very last gaspe. Woe be unto him that is guilty of this murder: if the blood of *Abe* cryed for vengeance against his brother *Cain*, which slew his body, shall not God be revenged for the death of his soule? Where is thy brother (saith God?) Nay, Where is thy soule? hast thou slain it, which was my Spouse, my Temple, mine own Image? If the Servant which hid his Talent, was cast into darknesse, what shall be done unto thee which hast hid thy Talent? For he which falls from his righteousness, doth not hide this Talent, but more, he doth lose it.

Thus, if you never knew what good to make of evil, this you may learn in the sinners school: Let them which stand,

stand, take heed lest they fall, and let them which are down care to rise, and the Lord so direct our steps, that we may rise again.

FINIS.

THE POORE MANS TEARES.

Matthew 10. 42.

He that shall give to one of the least of these a cup of cold water in my name, he shall not lose his reward.

THe argument I have to intreat of, is onely of giving alms to the poor; and when, and in what sort we ought to relieve the poor. Herein for your better instruction, I will shew what alms is: how, and to whom alms must be given, and wherefore we are to give alms. I know in these dayes and in this iron age, it is as hard a thing to perswade men to part with money, as to pull out their eyes and cast them away, or to cut off their hands, and give them away, or to cut off their legs and throw them away. Neverthelasse, I cannot but wonder that men are so slow in giving of alms, and so hard-hearted towards the relief of the poor, when the promises of God warrant them not to lose their reward. Saint John saith, *He that hath the substance of this world, and seeth his brother want, how can the love of God be in him?* This is a question which can hardly be answered of a great number; no, it will not be considered of a number, nor regarded of a number. And yet the Evangelist hereby saith open unto all persons; that he which hath wealth, seeing his brother in want, and will not relieve him, he loseth the love of God; which love is so great as is the love of a natural mother unto her own childe: nay, more than that, it is a love so firmly settled, that it is impossible to be removed.

There are many rich persons, that think scorn to relieve the poor, of whose hard dealing we have a president in Luke

16. The rich man in his life-time would not relieve *Lazarus*, but despised him; yea, he forgot God, and thought there was no God (but his gold) that could in justice punish him, for despising the poore. *Lazarus* died for want, and so did *Dives* for all his wealth; who soon after (being in hell) beheld *Lazarus* in heaven, triumphing in *Abrahams* bosome, while he was tormented in hell fire. This fire burneth, scaldeth, scorseth, and tormenteth; of which when the rich man felt the smart (though all too late) he sorrowed and repented, and would faine have sent word thereof unto his friends; but he could have no messenger for all his lordly livings, nor no releasement of his torments for all his bags of gold. Now to whom would he have sent word? For, ooth, to a number of his friends, that indeed think there is no God nor Devill; no Heaven, no Hell, nor torments in hell-fire after this life. This example of *Dives* may admonish such hard-hearted persons to be mollified with the teares of the poore; that they may (when *Dives* hath dined) let *Lazarus* have the crumbs.

We read in *Matthew*, that when Christ cometh to judgement, he will say to them on the left hand, *Go from me ye cursed, into hell-fire*, which was prepared from the beginning; by which appeareth, that hell-fire is not onely hot, but it is everlastingly hot, and never hath end. Let therefore hell-fire, and the eternal torments thereof, admonish you to be mercifull to the poor. To this also may be added, what he will say to the righteous, *Go ye into everlasting joyes*, which never shall have end: *When I came among you as a stranger, you received me: when I was naked, you clothed me: and when I was hungry, you fed and refreshed me: which proveth that the Kingdom of heaven belongs unto him that harboureth strangers, cloatheth the naked, feedeth the hungry, comforteth the sick, and doth perform such charitable acts of compassion: yet not as the Papist doth account it meritorious, but as a faithfull Christian, to do it in faith and true zeale of a Christian life, for every tree that bringeth not forth good fruit, is hewn down, and cast into the fire.* It is not enough for us onely to heare faire leaves, but we must also bring forth good fruit: otherwise

let us be sure our Saviour Christ will forsake us.

Esey. 58.7. The Prophet *Esey* saith, *If thou break thy bread unto the poore, thy dinnesse shall be as the noon-tide, and God shall still guide thee:* Whereby appeareth, that those deeds of charity are commonly performed by the righteous, that still seek to enjoy the pleasures of heaven, which are so far beyond the common imagination of men, that no heart can think, no ear can hear, no tongue can speak, no Pen can write the unspeakable pleasures thereof.

Christ saith, it is a deed more blessed to give them, than to take from them: for the excellency of Christians consisteth in leading a godly life, and giving of alms: as the excellency of all things is shewed in their giving. The Sun giveth his light, the Moon her light, the Stars their light, the clouds their water, the trees their fruit, the earth her herbs, the herbs their flowers, the flowers their seeds, and the seeds their encrease: yea, beasts and birds, fowls and fishes, give naturally in their kind, and are more carefull and loving one to another than we, which made *Job* say, go to the beasts of the field, and they will teach thee: for man is most unnaturall to man, and so far digressing from nature in his kind, that let some ungodly rich corniorants see a poor person beg, this is their present sentence of him: Whip the rogues, to Bridewell with these rogues, it is pittie these rogues be suffered to live: then if they fall sick, let them fastish, starve, and dye, all is one to them, for of them they shall receive no comfort.

Augustus Caesar, a heathenish Emperor, thought that day to be lost, when in he did not benefit some poor person, and with money relieve him from penury. And I doubt not but some godly men there be, that take delight in relieving the poor with their continuall almes, not superstitiously to be seen of men, but secretly to be seen of God. The Lord encrease the number of them, and make their example redound to the relief of thousands.

Alms is a charitable relief given by the godly, to the sick, to the lame, the blind, the impotent, the needy, the hungry, & poorest persons, even such as are daily vexed with continuall

want:

want: to whom even of duty, & not of compulsion we ought to impart some part of that which God hath mercifully bestowed upon us: for as we daily seek for benefits at Gods hand, which he doth continually give us: so ought we therewith to relieve the poor, sith God hath so commanded us: The performance whereof we ought not to drive off from time to time, but to do it when they desire to have it done. For the true obedience of God doth forbid us to prolong or drive off the doing of good things: as appeareth in *Noah*, who when he was commanded, did enter the Ark: *Abraham*, when he was commanded, did forthwith offer up his son *Isaac*, & did circumcise his house upon the same day he was appointed. A learned writer (called *Naxianzen*) saith of himself, that when in his youth he had once lost the tenor of good life, gray hairs were got about his head, ere he recovered it again. Whereby I gather, that when we are young, if we harden our hearts against the poor, if we do not willingly impart our bread to them, but drive their hungry stomachs stubbornly from our doors, that doubtless gray hairs will come upon our heads, before we can find the right way to pity and compassion. O let us take heed that our hearts be not hardened against the poor: nor that we give our alms to get glory of the world, but so let us give our alms that the one hand may not know what the other doth: yea, we ought to give with such equality that our poor neighbours may be relieved, to whom indeed we ought to become contributors, as *Job* did. All people have not one belly, for as one chimney may be hot, so another may be cold; one pot moist with liquor, when another may be dry: one purse empty, when anothers is full; and one poor mans belly full, and anothers is empty. That is a good Common-wealth that looketh to every member in the Common-wealth; and those men are worthy of riches, that look daily to the feeding of their poor neighbours. Let therefore the tears of the poor admonish you to charity, that when *Dives* hath dined, *Lazarus* may have the crumbs.

Now let us proceed and consider what we must give, & to whom we must give. In the text we are willed to give, though it be but a cup of cold water, or a piece of bread. This containeth

neeth matter both for the taker & the giver. Bread will serve beggers, and they must be no chusers: yet bread will not serve some beggers, that boldly upon Gads hill, Shooters bill, & such like places, take mens horses by the heads, and bid them deliver their purses: for these fellowes are of the opinion of the Anabaptists, that every mans goods must be common to them, or else they will force them to part it: but these are sawcy begers, which ought to be suppressed by godly policy. As for the other sort of beggers, and other poore persons, they must be content to take up their crosse, endeavour themselves patiently to suffer their ordinary grievances; and remember that mans nature may be satisfied with a little.

As touching how much we should give, we are taught, that if we have much, we should give accordingly: if we have but little, give what we can spare. Saint Luke counselleth us, if we have two coats, we must give one to him that hath not: and of meat likewise. But as touching this question, little need to be spoken, when our owne covetous hearts are ready enough to frame excuses.

Note.

Some will make a question of their almes, and say they know not what the party is that demandeth relief, or beggeth almes of them: O, say some, I susp. & he is an idle person, dishonest, or perhaps an unchrist, and therefore refuse to give any relief at all. To this I answer, they are needlesse doubts; for we ought to relieve them, if we know them not for such persons: and let their bad deeds fall on their owne necks; for if they perish for want, we are in danger of Gods wrath for them: but to give unto such as we know of lewd behaviour, thereby to continue them in their wickednes, were very offensive. We are not still tied to one place for giving our charity, but it stretcheth farre: for we are commanded not onely to relieve our owne countrymen, but also strangers, and such as dwell in forraine Nations.

Again, here the giver may learne to give freely; for the thing he giveth, is but bread or water. Bread is the fruit of the earth, & for that the earth gives it us, we may the better give it again. But bread in the place signifieth all things necessary: for the fare and cheer in old time was contained under

der the title of bread, and all manner of drink under the title of water. But in this as in all other things, the simplicity, of the old world is quite gone out, and new and corrupt things are lately crept in. In the old time *Joseph* desired he might have bread in his journey: but now the case is altered; for we must have sundry dishes of contrary devices, framed for the tast of the mouth, & pleasantnes of the stomach, which is used with great superfluity, & far more cost than needeth; better now to fill the belly than the eye; although to content the common multitude, the eye is the only thing which must be pleased. Yet when you are in the midst of all your jollity & costly fare, let the tears of the poor admonish you to relieve them, that when *Dirazhath* din'd, *Lazarus* may have the crumbs.

The teares of men, women, & children, are grievous & pitifull: and tears give cause of great compassion, especially the teares of such as therewith are constrained to beg for their relief. But if the teares of the rich for the loss of their goods, or the teares of parents for the death of their children, or the tears of kind natured persons for the losse of friends, or other wrongs sustained, ought generally to be regarded and pitied: then much more should the teares of those breed great compassion in the hearts of Christians, whom beggary, want, and extremes of miserable hunger constraineth to shed teares in most grievous and lamentable sort. O what shall a man say unto those pitifull faces, which are made moist through the extremity of hunger, wherein are most bitter and sharpe effects, a thing above all extremities?

To a hungry bodie every bitter thing is sweet, and every foule thing seems cleane: hunger made the Apostles glad to eat the eares of corne; *David* glad to eat the shew-bread; *Lazarus* desirous to eat crumbs; and *Elias* content with meal. In the destruction of Jerusalem, it made the mother eat her own child; and in the wallings of *Jeremy*, people to eat their own ordure: It made people cry to *Pharaoh* for bread: It made an Asses head, and the dung of Pigeons to be eaten in Samaria, and others to swoon & lie dead in the streets. The affliction of hunger causes bitter tears, & brought all these things to pass: *David* saith, that God numbred all his teares in a bottle: *David's*

teares

teares were worthy to be preserved: but if ever teares were worthy to be numbered the teares that are shed for famine, howsoever men neglect to regard them, they are undoubtedly gathered together into Gods bottl; and thence they raine as waters out of vials, in way of revenge of those that take no compassion of such a wofull spectacle.

Teares are the last thing, that man, woman, or child can move by, and where teares move not, nothing will move. I therefore exhort you by the lamentable teares, which the poore doe daily shed through hunger and extreme misery, to be good unto them, to be charitable and mercifull unto them, and to relieve those whom you see with misery distressed.

The Scripture saith, Give to every one that asketh: God gave herbs & other food unto every living thing: every Common-wealth that letteth any member in it to perish for hunger, is unnaturall, and an uncharitable Common wealth. But men are now a dayes so full of doubts, through a covetous desire to themselves, that they cannot abide to part with anything to the poor, notwithstanding that God hath promised he will not forget the work and love, which you have shewed in his name to the poore and distressed.

Some will say for their excuse, that they are overcharged by giving to a number of persons: and therefore they cannot give to so many beggers: for by so doing he might soon become a begger himself. *David* answered this objection very well, and saith thus: *I never saw the just man forsaken, nor his seed beg his bread*: whereby he meant, that in all the time that he had lived, or that any man living the years of *David*, shall scarcely see, that upon an upright heart in giving, a man should be brought to beggery.

There are a number that will deny a poor body a penny, and plead poverty to them, though they seem to stand in never so great extreames, when in a far worse sort they will not stick immediately to spend ten or twenty shillings. The rich worldling makes no conscience to have ten or twenty dishes of meat at his table, when in truth the one half might sufficiently satiate nature, the rest run to the relief of the poor, and yet in the end he might depart better refreshed with one dish than

than commonly he is with twenty. Some will not stick to have twenty cows, twenty houses, twenty farms, yet twenty Lordships, and yet go by a poore person, whom they see in great distress, and never relieve them with one penny, but say God help you: have not for you. There are Lawyers will not stick to undo twenty poor men, and Merchants that make it no conscience to eat out twenty other that have their husbands out at usury: their chests crammed full of crowns, and their coffers full of golden goods, or glistering jewels that will go by twenty poor, miserable, hungry, impotent, and distressed persons, and yet not bestow one penny on them: and though they do most shamefully ask it, yet can they most shamefully deny it, and refuse to performe it.

The people of this world can very easily find a staffe, but a dog they are never without excuses, but ready to bite. The laies and very pregnant to devise new shifts to keep in their almes. Now will I shew you reasons why we should give. God saith, who so giveth to the poor, lendeth to the Lord, and shall be sure to find it again, and receive for the same an hundred fold. And again, Blessed is he that considereth of the poor and needy: the Lord shall deliver him in the day of trouble. Hereby appeareth that we shall receive our almes again, except we doubt whether Gods word be true or no. For confirmation whereof the Prophet David saith, the testimonies of God are true and righteous. And God speaks by the mouth of the Prophet Esay, saying, the word is gone out of my mouth, and it shall not return. The promise which God made to Sara was found true: his promise made to the children of Israel, was found true: his promise to Joshua in the overthrowing of his enemies was found true, God promiseth David his Kingdom, to Solomon he promised wisdom, to Pharaoh he threatened destruction by water, to Saul the losse of his kingdom, and to Solomon the dividing of his Kingdom: all which & far more proved true. Then let us not doubt in Gods promises, but fear his judgements: for from time to time they have been found true and just. Let us consider that we must die and leave our goods, we know not to whom: then while we are here, let us distribute thereof unto the poor, that we may receive our reward in the king-

Prov. 19.

17.

Psal. 41.1.

Psal. 12.1.

Gen. 21.1.

Gen. 22.1.

Gen. 23.1.

Gen. 24.1.

the kingdome of heaven. God saith by *S. Luke*, *O foole, this night will I seise away thy scile, & then that which thou hast got who shall possesse it?* Here is a question worth the noting, and meet for rich men to consider: especially such as hoard up wealth, and have no regard to the releefe of the poore. Do they think that the wealth, which they have gathered together will come to good after their de cease? No, it will mellek & consume away like butter in the Sun. The reason is, because they would not do as God hath commanded them, in distributing part of that to the poore which was lent them by the Lord.

The children of God in the first of the Apocalypse cry out: *Apoc. 6. 10. How long, O Lord, then that art holy and true, dost thou not judge and avenge our blood upon those that dwell on the earth?* Whereby appeareth that God exerciseth good men, and those whom he loveth, in the troubles of this world, which we account long; yet their time but short, although their trouble makes it seeme long. But these I say ought to be content, and all those that do trust in God must be content to relieve one another for a time, since after a short time, we shall doubtlesse find the fruits of our almes again. Short is mans life while we are in this world, *David* compareth it to a vapour, to a bubble, to wind to grasse, to a shadow, to smoke, & every fading thing that consumeth in a moment. *Esey* compareth it to the removing of a Tabernacle; and *Job* to an Eagles wing, or a weavers shuttle, so th t our life is but short; & after a few days, though you think them many; whatsoever you mercifully bestow upon the poor here on earth, you shall certainly find the same again both in heaven and on earth. *Salomon* in the 12. of the Proverbs saith, *He that stoppeth his ear at the cry of the poor, shall cry himself and not be heard.* The bread of the poore is the wayes of the rich, he that keepeth it from them, is a man of blood. *S. Paul* saith, No man giveth but he that hath received. And an ancient Father of the Church, doth charge the rich with wast, for which they shall surely answer. Art thou not (saith he) a robber in keeping another mans substance, & to reckon it as thine own? It is the bread of the hungry which thou dost detain; the coat due to the naked, thou lookest in thy house: the shoes that appertaine to the barefoot, lye drying in thy house: and the

Prov. 12.
Eccles. 24.

1 Cor. 9.
Eccles. 7.

the gold which should relieve the poore, lies cankering in thy coffers. Which saying, as it teacheth the liberality due unto the poor: so it blameth the careless rich that account all to be their own; and will part with nothing, keeping to themselves more than is sufficient. But to such Saint *James* saith, that at the latter day, the mite in the crums, the moaths in the garments, and the rust in the gold, shall fret them like cankers, *Ambrose* saith, It is no lesse sin to take from him that rightly possesseth, than being able not to give him that wanteth. Jam. 4. 2. 3.

The right rich man that duly deserveth that name, is not known by his possession, by his costly fare, and costly building, by his sumptuous palace, by his plate, jewels, and substance, but by considering the poor and needy. Whereof *Austine* saith thus: The rich are proved by the poverty of others: so that still the scriptures and Fathers prescribe not an indifferency, but a necessity: not pleasure, but upon duty, that the poore and needy shall be considered and relieved.

Where is the large liberality become, that in times past was rooted in our forefathers? They were content to be liberrall, though they applied it to evil purposes. The successors of those which in times past gave liberally to maintain Abbots, Friars, Monks, Nuns, Masses, Dirges, Trentals and all Idolatry, seeing the abuses thereof, may now bestow it to a better use: namely to foster and feed the poore members of Christ.

The world is as great as it hath been, the people now are more rich than they have been, and more covetous than they have been: yea, they have more knowledge than ever they had, yet they want the desire they have had to become liberal, and seem therein most wilfully ignorant.

The extortioner can spare nought unto the poore, for joyning house to house, and land to land, though he have the poore mans curse for it: The Prophet *Esaie* saith, the extortioner doth no good to the poor, but daily seeketh to root them forth of doors: the pride of apparel maketh us forget the patches of the poore: our costly fare, their extreame hunger: and our soft lodging, their miserable lying.

Oh how liberal were people in times past, to maintain superstition: and now, how hard-hearted are they grown not to keep

keep the poor from famishing? Will we make a scorn of the poor and needy? the poor now persecuted by the rich men, and no man considereth it. This is not the right duty of faithful Christians: this ought not to be the fruit of our profession; neither is this the mercy which we learn by the Word.

Therefore towards the relief of the poor, I say, give, and give gladly: for the bread that is given with a stony heart, is called stony bread, though necessary to be taken by the poor, to stave hunger; yea, it is but so wretched bread. Such a giver in my opinion, is next kinsman unto Satan for he gave Christ stones instead of bread: but this man giveth Christians stony bread. The wise man saith, lay open thy alms in the hands of the poor, and know that in the end, what thou heapest thou shalt lose: but that thou givest to the poor shall be as a perfume about thy neck. For as this life waxeth old, and our days passe away, so shall this vain possession pass away from us, neither shall riches help in the day of vengeance, but the corruption abideth, which fretteth like a canker. Then what shall it profit to get all the world, and when the world forsaketh us, that shall be most against us, that best we loved while we were in the world. Let every man therefore persuade himself, that his soul is better than those fittill riches: the possession whereof is variable and uncertain, for they pass from us much more swiftly than they came unto us. And albeit we have the use of them, even till the last day, yet at length we must leave them to others. Therefore you dye, lay them forth for the profit of your poor brethren: learn to forsake the covetous world, before it forsake you; and learn counsel of our Saviour Christ, who adviseth you to *make friends of the wicked Mammon*.

Luke. 16. 9.

We see daily that every one is good to the poor: as we commonly say, but they will give them nought but words: then I say, great boast and small boast makes unfavourable mouths: yet if words will do any good, the poor shall not want them: for it doth cost nothing to say, Alas good soul, God help thee, God comfort thee, I would I were able to help thee, and such compassions will say so, that have store of wealth lying by them. Such fill with well unto themselves, in wishing themselves able: but of such wishing, & such wishing, I say

as a leper said to a Bishop, who made the like answer, what
 if such wilkes were worth but one half penny to the poore, I
 doubt they would not be sold here: I wish you (good bre-
 thren) leave wilking, and sell in some thing you lack, or
 will not lose: you gather together, as the devil saith, and
 why? because you would faine have the Cockatrice egg; you
 nurse up a canker for your selves; ye keep the pack that shall
 trouble your voyage unto Golias Christ saith, *Observe that*
it is for a rich mans sake that I shall be crucified here Mat. 19. 23
there will I die. This he saith not to make rich men
 be preserved, but to make the mercie rich men shall be dan-
 ned. We are admonished to liberality by sundry natural ex-
 amples: the clouds if they be full, do yeeld forth their rain;
 much rain is a burthen to clouds, and much riches are a bur-
 then to men. It is said of *Abraham* in Gen. 12. that he was
 burthened with gold; yet *Abraham* was a good man, but he
 burthened his head to be buried with the cares of gold, saying
 to himselfe to drink much, and rest much, as a burthen to the
 soule, though it be pleasant to the body. And in Luke 12. it
 appeareth, that abundance of riches maketh one to eat much,
 drink much, and rest much: then were it not for the con-
 stant minds of those that have much, they might impart to the
 poor one part of that which they daily spend in superfluity.
 If this be not amended, I pray you to understand, that the poor
 must cry, and their voice shall be heard, their distresse con-
 sidered, and your vengeance shall be wrought: I tell you truly,
 even in Iesus Christ, that the poor have cryed unto the Lord,
 and he hath heard them. With speed therefore open your ears,
 if not to man, yet to Christ, who continually commandeth
 us to give and bestow upon the poor and needy. *Give, and it*
shall be given you, saith he by Saint Luke, and setteth before
 our eyes the example of the poor widows mite, as also the ex-
 ample of a covetous rich man, who demanding how he might
 obtain eternall life, was answered thus by him, *Give all thou*
hast and give to the poore: not that it is necessary for every man
 so to do, or that a man cannot be saved without he do so, but
 thereby teaching him particularly to loath the world, and
 generally seek means for the daily cherishing and the restrain-
 ing

Math. 5. 7.

ing of the poor. Do not continually feed your equals, for that is offensive: but when you may spare to spend and banquet your selves, then call the poor and impotent, and refresh your poor distressed neighbours and bretheren. And when *Dinner* hath dined, let *Lazarus* have the crumbs, and still remember the saying of Saint Matthew, *Blessed are the mercifull for they shall obtain mercy.*

To conclude, (beloved in the Lord) let me intreat you rich men, to consider it is your duty to remember the poor, and their continuall want: you that eat till you blow, and feed till your eyes swell with fumes: that cast first your course meats, and then fall to interfare: that have your severall drinks for your stomachs, and your sorts of wine for your appetite, impart some of your superfluity unto the poorer, who being comforted by you, will doubtlesse pray for you, that God would bless you & yours, & increase your store a thousand fold: which if they shall forget, yet the promises of God remaine inviolable towards you for the same. If the proud would leave their superfluity in apparel, their excelsse in imbrodery, their vanity in cuts, gards, and pounces, their excelsse in spangling, their fantastick feather, and needlesse bravery, the greater part would suffice towards the relief of the poor, and yet have sufficient to suffice nature.

Let the glutton seek onely to suffice nature, and leave his daily surfeiting in belly cheere: then might the poor be fed with that which he oftentimes either loth, or vomits forth, or worketh as an instrument to shorten his own life.

Let the whor, monger leave off his dalliance, and his inordinate expences for maintaining of his wickedness, and it shall be good for his body, and better for his soule, yea, his purse shall be the heavier, and he thereby better able to relieve the poor.

Let every Artificer and Trade-man live orderly, avoiding superfluous expences, nor spending his money vainly at dice, tables, cards, bowling, kitting and such like: but live as becometh civill Christians, in the feare of God: they may have sufficient for the maintenance of themselves and their family, and yet the poore may be by them sufficiently relieved.

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22

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Let us consider that we, who have our beginning from God, ought generally to bend our affections towards the pleasing of God: and doing as he commandeth us, we please him: for if we help the poor, we help him, and doing all charitable actions to the poor, he accounteth it as done unto himself.

Let us generally learn, not to contemn or despise the poor, but according to our abilities help them, and consider of their extreame, and at any hand not to disdain and upscalde them with the titles of base rogues, or such like; but in all godly Christian means to cherish and comfort them with such charitable relief, as we may in reason afford unto them, yea, and to consider of their cases, as if it were our own.

Let us take example of good *Cornelius* the Captain, of whom mention is made in the *Acts* of the Apostles, to whom the Angel of God appearing in a vision, said thus: *Cornelius, thy prayer and thine alms are come up before God.* Loe here the reward, and also of whom thou shalt be rewarded: Act. 10.

Let us consider of their misery, that with hungry chaps and lank bellies, would willingly feed on that which you wastefully consume; the poor, I say, would find good comfort of that, which commonly you fling to your dogs, and on your dunghills: and let us have regard to their coldness, their nakedness, their misery and grievous necessity: think of this and comfort them. And let us be mindfull that poverty and want compelleth many an honest person to take in hand the performance of much vile & base business: and that therefore they deserve to be succoured with mercy & pity, rather than to be despised for their poor estate. Or think some hard-hearted persons were in this miserable estate, how gladly would they be refreshed, that now scarcely yield one penny to their relief.

Lastly, let us call to mind the example of the widow of *Sarepta*, who though her provision & store was little, when the Prophet of the Lord came to her to ask her bread, answered, I have nothing but a little flower in a barrel, & a little oyle in a cruse: which notwithstanding she willingly bestowed upon him; for which, a thing worthy memory followed: for her barrel was again filled with flower, and her pot with oyle. This was the Lords doing for suffering the poor Prophet of the

Mark. 10.

Lord. Suppose plenty that cometh by the poor French is for the feed of the poor in that full or furnished again the state to them that give you. It is but a cup of faith want, to find our Saviour Christ. To whom be all honours, power and dominion, now and for ever. Amen.

P P N T S.

An Alarm from Heaven ; Summoning all men unto the hearing of the Truth.

March 28. 14.

See I send all Nations, baptizing them in the name, &c.

17th. 1. 4.

TH E Apostle Paul writing to Timothy, telleth him, that God would have men come to the knowledge of the Truth, and he saith, In which words the Apostle giveth him to understand that there is another way, either for priest or people to come to God, but by this ordinary means, which is the hearing of the word, the which the Apostle calleth by such, because it is not another way of it self, but also doth witness of his truth, yea his truth is self. By the very same name doth our Saviour Christ call Gods word, when making his prayer to his heavenly Father (for the elect) he saith, Father, I desire that they that be baptized immediately, and doth, they may be saved.

Feb. 17. 17.

The next thing that the Apostle advertiseth Timothy, is that this truth being rightly known, bringing salvation to them that seek it, and that the Apostle confirmeth by an argument, which he himself owneth, when he saith, I am not ashamed of the Gospel of Christ; for it is the power of God, able to save every that believeth: And last of all, the Apostle hath set down the generality of his truth, both in saying to Timothy, that God would have all men to be acquainted with it: and so the Saints at Rome that is trouble to save every believer. Hereof it cometh, that he writing to the Corinthians, exhorteth them

ROM. 1. 16.

L. 10.

not

not so much to the hearing of this truth as to the hearing of the word of
 inward entertainment of the same: when he saith, *Let the word of* Coloss. 3. 16
Christ dwell in you plentifully, in all wisdom, teaching & admonishing
your own selves. Teaching themselves because many of the Colos-
 sians seemed to be ignorant of that which they should know;
 and admonish themselves, because a number of them did know
 much, but practised little. So that such is the entertainment
 that Gods Word ought to find amongst us, as David promised
 thereunto, when he said, *O Lord, teach me the way of thy Statutes,* Psal. 119.
and I shall keep it even unto the end. And we are taught to en-
 tertain Gods Word, by the example of John, who receiving the
 little book at the hand of the Angell, was commanded to eat
 that book, partly to teach us, that Gods Word must abide Apoc. 10. 10.
 within us, and partly to signifie that our bodily bread serveth
 not our souls necessity. Esay said, that he had carefully carried
 Gods message: for *I was found (saith he) of those that sought me*
not, and have been made manifest to them that knew not my name. Esay. 65. 1.
 For notwithstanding he was not so carefull in speaking, but the
 people were as carelesse in hearing: for the which cause he ut-
 tereth this complaint: *Lord, who hath believed our report? or to*
whom is the arme of the Lord revealed? When Jeremy had faith-
 fully delivered the message of the Lord his God, in rebuking Esay. 53. 1.
 those Jewes which burned incense to the Idols of Egypt, he
 saith, that all the men that knew that their wives had burned
 incense to strange gods, & a great many women which stood
 by, gave him this answer: *The word which thou speakest unto us*
is in the name of the Lord, we will not heare it of thee; but what we
think good, that will we do. Such was the wickednesse of the
 people so many years past, as appears in many places of Gods
 Word: among the which, that of the Babylonians was not the
 least, which moved Jeremy to send Seraiah unto them with the
 book, and with a straighe charge, & when he had read it un-
 to them, he should bind a stone unto it, and cast it into the ri-
 ver Euphrates; to teach the Babylonians and all men, that as Jer. 51. 63.
 the hard stone can ed the good book to sink in the waters, so
 hardness of our stony hearts is not only the depriving of us of
 many good blessings, but also a violent sinking of our souls in
 sin.

Rom. 2. 4. 5. The just consideration whereof, moved the Apostle Paul to expostulate the matter with every hard-hearted sinner in this sort: *Dost thou not know that the benignity of God leadeth thee to repentance? But thou, after thy hard heart that cannot repent, dost heap up to thy self wrath against the day of wrath, and of the declaration of the just judgement of God: and yet to see what small preparation there is unto repentance! Every godly man wisheth like zealous Jeremy: Oh that mine head were a fountain, and that mine eyes were rivers of tears, that I might weep day & night for the slain of my people! So, grievous is the way of the ungodly unto the child of God, that he cannot account it any better thing, than a race wherein they run, striving who shall come first to the devil; when they lead a life as void of repentance, as if sin were feared and allowed, & hell-fire but an old wives fable. What made Jeremy so weary of his people, but that he saw them weary of well doing? for sighing and sorrowing, thus he saith: O that I had a cottage in the wilderness of wayfaring men, that I might leave my people & go from them! for they are all adulterers & an assembly of rebels.*

Jer. 9. 1. So long as Steven the Martyr talked to the Jewes of their pedigree, they hearkened unto him diligently; but when he rebuked their sins, saying that they were stiff-necked people, & of a hard heart, resisting the holy Ghost, in persecuting the Prophets, & putting to death the Lord of life; then they stoppt their ears, & gnashing their teeth, ran upon him, & stoned him to death. So saith it at this day amongst men; that many are as well contented to heare pleasant things, as the Jewes were to hearken to Steven, repeating their parentage. But if a man shall hit all sorts of ill manners, as well as speak to all sorts of men, they hold it as a principle, that he forgetteth his text, who remembereth their sins: notwithstanding they know, that it is the ministers duty to tell the house of Jacob their sins, and to let Israel heare of their transgressions; & the peoples part, not onely to be content, but also desirous to know their duties, & to shew their desire in the forwardnes of their coming before him that ought to teach. Otherwise we might imagine that God spake in sport, when he said by his Prophet, *The Priests lips shall preserve knowledge, and the people shall seek it at*

his mouth. For so thought the evill disposed people in *Exechiels* time, who used to heare him preach with the like affections: that many bring now a dayes. Concerning whose fruitlesse hearing, God informeth *Exechiel*, by saying unto him, *Son of man, the children of my people take of thee by the walls & in the dore of houses, and speak one to another, every one to his brother saying, Come, I pray you, and heare what is the word that cometh from the Lord. They come unto thee as the people used to come, and my people sit before thee, and heare thy word; but they will not doe them: for with their mouthes they make jets, and their hearts goe after their covetousnesse, and lo, thou art unto them as a jesting song of one that hath a pleasant voice, and can sing well: for they heare thy word, but they doe them not.* *Exech. 33. 30, 31, 35.*

These people, and the people which were in the time of *Hosea* the Prophet, may meetely be matched with the men of our age, who were as ready to raile on the priest, as he was prest to reprove their sins; For saith *Hosea*, *These people are as those that rebuke the priest.* It is most true, that the want of salvation proceedeth both of the lack of teaching, or of the want of faith to beleive rightly that which is taught. The first of these is approved by the words which the holy Ghost spak by the mouth of this Prophet last named, thus, *my people are destroyed for lack of knowledge, &c.* *Hosea. 4. 6.* The other by the testimony of our Saviour Christ himselfe, who sending his Eleven to preach & baptize, saith, *He that beleiveth, and is baptized, shall be saved, he that beleiveth not, shall be damned.* *Mark 16. 16.* Why went the rich man to hell; but either for one of these causes aforenamed, or for them both? (that isto say) because he never frequented the word of God whereby faith is begotten in the hearts of the hearers; or if he heard the same word, yet it was heard so carelessly, that it took no root at all: And indeed that answer which *Abraham* made to his request, seemeth to avert the truth of that which I say: for when request was made by that hel-hound, that a messenger might go from the dead to his five bretheren, which were yet at his fathershouse. &c. *Abraham* replied thus, *They have Moses and the Prophets, let them hear them:* for as *Abraham* saith, *If that which Moses hath set down in Gods justice, cannot batter our brazen faces, and hearts of Adamant,*

nor the unavailing and most assured promises made by Christ to his elect, & recorded by his Prophets, cannot drive us from sin, and draw us to himself, then there is no more hope of us in hearing the word of God, than was of *Simon & Judas*, though they heard the Word, & received the Sacraments: for our life is no other way reformed by a careless kind of hearing, than *Jeroboam* redressed the religion in Israel, when he set up two golden calves, the one in Dan, and the other in Bethel, that the Israelites might worship them: or *Nabuchadnezzar* in his kingdom, when he destroyed Idols, that he might be worshipped as God. It is a matter for true, that no man can so much as imagine, much less speak the contrary, without great offence, that God hath done so much for his Vine, as by any means might be, inasmuch that *David* the King of Israel never had greater cause than the Prince and people of England have, to say of the goodness of God; *He hath made us so lovingly with any nation as with us*, in giving to us so long use of his laws, and yet, he that compareth the Pastors painfull preaching with the peoples little profiting, in most places of this land, shall find just occasion to think that the Son of God hath pronounced that same curse upon this English Vine, which he uttered against that fruitless fig-tree mentioned by *Mark* in these words, *never fruit good on thee henceforth*. God grant that there be not some men who measure the wheat by the man: like those proud citizens which said, *we will not have this man reign over us*: & loath the message, because they like not the messenger; like those scornful Jews, that told *Jeremy* to his face, *the word which thou speakest to us in the name of the Lord we will not hear it of thee*, but whatsoever we think good, that will we do: but that they may know this *man* is *Michab* among them, and have the oversight of them in the land, and not barely know them, but also love them for their good works sake. Thus having finished the former circumstances as compendiously as I professed, I proceed to the next words, the which contain in them the second part of a Christian Ministers duty, which is, to minister the sacraments rightly, whereof one is set down in his due order by the institutor Christ himself, when he saith, *Baptizing them in the name of the Father, and the Son, and the Holy Ghost*. Now because

case the word *Baptism* hath divers significations in the Scripture, I will here set down as many of them as my memory can record. First the word *Baptism*, according to the true meaning of the Greek text, *Baptizo*, doth not signifie only a dipping, but such a dipping in the water, as doth cleane the party dipped: & for that the Primitive Church did use to put the partie baptized quite under the water: Therefore *Paul* writing both to the *Romans* and *Colossians* useth these words, *We are buried with him in baptism into his death: that like as Christ was raised up from the dead by the glory of the Father, so we also should walk in newness of life.* In the which words, the Apostle sheweth what resemblance their baptism hath with Christ his death & resurrection. Secondly, *Baptism* is used for a bare washing, in which sense our Saviour spake when he said to the Pharisees, *You lay apart the commandments of God, and observe the traditions of men, as the washing of pots & cups & many such things ye do.* And in the same sense we read in the Epistle to the Hebrew, when the Author saith, that the old Tabernacle consisted of many washings & ceremonial rites, until the day of reformation come. Thirdly, by *Baptism* we may understand affliction, as our Saviour Christ did in saying to *Jehoiada* & *John*, the sons of *Zebedee*, *can you be baptized with the baptism which I must be baptized with?* And to his disciples, *I must be baptized with a baptism: how can I paired until it be ended?* Fourthly, *Baptism* is a libera l distribution of the graces of God, as appeareth in these words: *John baptized with water, but you shall be baptized with the holy ghost within these few days.* Fifthly the word, *Baptism* is taken for doctrine only, as in that place wherein the holy Ghost having occasion to speak of *Apollus*, a Jew of *Alexandria*, saith, that he was mighty in the Scriptures, and did know, but the baptism of *John* only. And last of all, *Baptism* is taken for a reverent order, of ministring that Sacrament in the Church, & the whole sanctification of the parties baptized, as in the words of this present part of Scripture, baptizing &c. But to speak of the Sacrament it self, it hath been usall with Almighty God from time to time to confirme his covenants with Seals set to the same: for example we see that there is a Rainbow in the clouds: the reason whereof is that God

1. Cor. 12.
2. Cor. 12.
3. Cor. 12.

Rom. 6. 1.
Coloss. 2. 12.

1. Cor. 12.
2. Cor. 12.
3. Cor. 12.

Mark. 7. 3.

Heb. 9. 10.

Mark. 9. 38.

Luk. 12. 50.

1. Cor. 12. 13.

2. Cor. 12. 13.

49.

Sacraments
used of God
for Seales
of his cove-
nants.

having in his justice destroyed the old world for sin (onely Noah & his family being excepted) the same God in his mercy made a covenant with Noah, that he would never destroy it so again: for confirmation thereof, he set the Rainbow in the clouds as a seal to that covenant betwixt himself & Noah. So was Circumcision given to Abraham as a seal of confirmation in that promise: *that in his seed all nations of the earth should be blessed*: so that as many as were circumcised, were within compass of that covenant, instead whereof we have Baptism; the which whosoever shall refuse, we account him as cut off from Gods Church. Christ Jesus gave invisible grace, by visible laying his hands upon children & other sick people. So he gave the gift of his holy Spirit unto his disciples: when *driving bread upon them, he said, Receive you the holy Ghost*. The Sacraments were ordained in the Church of God for three uses: first, that we should acknowledge all those to be our fellow-servants whom we see to have put on the same livery with our selves: and in this sense said the Apostle Paul, *All those that are baptized into Christ, have put on Christ*. Secondly, the Sacraments do put a manifest difference betwixt the true Church and the false, as Peter hath taught us in saying, *Repent and be baptized every one of you in the name of Jesus Christ; for to you is the promise made, and unto your children, and all that are yet far off, even so many as God shall call; and our Saviour saith, To such belongs the kingdom of God, that is, to such as lead an innocent life*. The third use of the Sacraments, is, to seal up in the hearts of the Elect all those promises which God hath made unto them in Jesus Christ his Son, and their Saviour: in the which sense Paul spake, when he said, that *Abraham received the signe of Circumcision, as a seal of that righteousness which he had by faith*: and in the very same sense our Saviour saith, *He that believeth, and is baptized shall be saved*. But it is to be considered, that the Institutor setteth down the form of administering the Sacraments, when he saith, *Baptizing them in the name of the Father, and of the Son, and of the holy Ghost*. He commandeth to baptize in the name of the Father, & of the Sonne: because the holy Ghost proceedeth from the Father and the Sonne; and in the name of the holy Ghost; for except a man be born of water

water & the Spirit, he cannot see the Kingdome of God. When *John 3. 5*
 our Saviour offered to wash *Peters* feet, he imagined it to be
 a needlesse work, for *thou shalt never wash my feet*, saith he, but
 when Christ answered, that *such as are not washed by him, have* *John 13. 8*
no part with him: that is, neither part of his Spirit, nor of his
 Kingdome: *Peter* bethinking himself e better, would not have
 his feet only, but also his hands and his head washed. Howbeit it is
 not necessary to wash any more than is unclean: as *Peters* feet
 defiled with dirt and mire, so our souls spotted with sins must
 be cleansed by Christ his blood only. And after this manner it
 is necessary, that every one of us should be washed: whereof
 the outward putting of water upon the party baptized, is a
 lively figure. *John Baptist* was sanctified in his mothers womb,
 as the Angel had foreshewed: But when our Saviour Christ
 came to him to be baptized, *John* put him back, and said, *I have* *Luke 1. 19.*
need to be baptized of thee, and comest thou to me? That kingly *Matth. 3.*
 Prophet *David*, was a man after Gods own heart: yet he saith of *13.*
 himself, *I was born in iniquity, and in sin bath my mother conceived* *Psa. 51. 9.*
me. *Job* was called by God himself a just and upright man, fear- *Isa. 1. 3 & c.*
 ing God, and eschewing evill, whose peere was not found upon
 the face of the earth: notwithstanding all this, he saith of him-
 self, *Who can bring a clean thing out of filthinesse?* The which
 question is all one with *Pauls* affirmation, who saith, *Such as*
the root is, such are the branches: as if he had said, If *Adam*, the
 father of us all, was undefiled, then are we his sons clean also: *Iob. 1. 4. 4.*
 but if he were once dead in sinne, being our roote, then how *Rom. 5. 12.*
 could we his Imps have life of our selves? And this was spoken
 of original sinne: as for actuall sins, namely, those sins which
 we continually commit, they are as palpable as the darknes
 of *Egypt*, the which (as *Moses* saith) was so grosse, that it might
 be felt: in so much that *David* saith, When God looked down
 from heaven upon the children of men (that is, when he con-
 sidered mans conversation,) they were all so far gone out of *Exod. 101.*
 the way, that there was none that did good, in so much that *21. 23.*
 the Prophet repeateth it with an Emphasis, & saith, *No not one.* *Psal. 14. 3*
 And the man of God, *Moses* saith, When God beheld the bold-
 nesse of the old world in sinning it repented him that he
 made man: that is, he was sorry, that man, whom he had made

Gen. 19. 24. to live well, should live so. *HE* The continuall sinne of Sodom brought fire and brimstone from heaven to consume them in the same. *David* seeking the burthen of his sins, began to sink under them: for (saith he) My sins are got over mine head, & are like a sore burthen, too heavy for me to bear. *Paul* having by the vertue of the law, let ried his sins, (for he had not known sin, except the law had said, Thou shalt not sin) fell to lamenting of them thus, *O wretched man that I am, who shall deliver me from this body of death* where it is to be noted, that he calleth his body a body of death in respect of sin, which giveth power to death over our bodies. And to conclude, of such force is sin in us, that if the goodnesse of God had not so pre-ordained that the unbelieving husband is sanctified by the believing wife, and the unbelieving wife by the believing husband, our children should be very unclean.

Again, being washed or baptised in the name of the Father, Son and holy Ghost, we are advertised, that we must give goodly, Christian, and holy names unto our children, in token of their sacred profession: for holy is he that hath called us. And that we may be the more forward so to doe, it will be worth our labour to consider of a few examples tending to the same purpose: as of *Zachary* the father of *John Baptist*, who being dumb when that his son was borne, his friends made signes unto him how he would have him called, and asking for a paire of writing tables, wrote, saying, *His name is John*: which word *John* is as much as to say, *Grace*: and thus was *Zachary* commanded by the Angel to name him. The Scripture affordeth plentifull examples of those that have given names to their children, according to such occasions as have been offered in the time of their travell: as when *Rachel* went with her husband *Jacob* toward *Bethel*, to build an Altar unto God, she travailed in child birth & in travailing died: but before she departed, she called his name *Benoni*, that is, the son of her sorrow: but his father *Jacob* calleth him *Benjamin*, that is, the son of his right hand. So *Leah* having borne to *Jacob* foure sons she said, *Now will I praise God, &c.* And that she might the better bear in mind her promise, she named her last son, *Judah*. When the man of *Benjamin* came from the *Israelites* with his cloaths rent,

and

and partly joying that so soe a woman as she should conceive a son by so good a man as Abraham was. The same Angel that certified *Zachary*, that *Elizabeth* his wife should bear *John* the Baptist, said, not only that it should be a son; but such a son as should bring joy unto him, and many more. And that Angel *Gabriel* that was sent of God to *Mary*, the mother of our Saviour, according to his humanity, saith, that instead of fear she had found favour with God: and his reason is this, for thou shalt bear a Son, and shalt call his name *Jesus*. As if he had said, it is a great blessing of God to bear a child, and a greater to bear a man-child; but to be so far in Gods favour as to bear such a Son, as shall be the Saviour of the world, it is the greatest grace which hath been heard of: in the which God make his Church joyfull, and for the which in special and for all the rest of his blessings in generall, God make us thankfull. Amen.

FINIS.

A Memento for Magistrates.

Psalm 45.

The Scepter of thy Kingdom is a right Scepter, thou lovest righteousness, and dost abhor iniquity. Therefore the Lord hath anointed thee with the oyle of gladness above thy fellows.

THe Author of this 45. Psalm, speaking of the government of *Solomon*, avoucheth; that he cannot rule rightly, that loveth not to judge justly, and that he usurpeth authority, thus dealeth partially: for we must remember, that he measureth *Solomon* worthiness to reign, by his well swaying of the Scepter: the which *Solomon* could not have handled so commendably as he did, if he had not been carried away with an earnest desire to deal indifferently a strong passion in cases of controversies: but most plainly appeareth his great desire of godly government,

ment, in that hearty prayer which he uttered unto almighty God, when he saith, Give unto thy servant, O Lord, an understanding and a wise heart, to judge thy people, that I may discern between good and evil. In this prayer it is plain, that although he was a King, yet he called himselfe the servant of God, for promotion cometh neither from the East, nor from the West, nor from the South, but from God, who plucketh downe one, and setteth up another. And Salomon having prayed for wisdom and understanding, he sheweth wherunto he would apply those good gifts of God, even unto the glory of him that gave them. To judge thy people, that I may discern between good and evil (saith he) for by him Kings reign, and by him Princes decree justice. When Jethro the father in law of Moses, came out of the land of Midian to see Moses, being at the mount of God, which was mount Sinai, and beheld how the people flocked unto Moses their magistrate for judgement and justice, by due consideration thereof, Jethro found these three inconveniences: First, that Moses wearied himselfe with sitting in judgement from the morning untill night. Secondly, that he was too tedious unto the people, which attended upon him in all that time. And thirdly, that notwithstanding his carefulness in judgement, and their earnest expectation of justice, he was not able to dispatch so many matters as were brought before him, but with a light hearing, & a little regarding of many mens causes. Wherefore Jethro being a man very desirous that justice might proceed, that no mans matters should slightly be slip't over, counselleth Moses to make more Magistrates in Israel; & to the end that this might be performed the better, Jethro doth point at the disposition of those men which should bear rule, for (saith he) Thou shalt chuse out amongst all the people, men of courage, dealing truly, fearing God, & hating covetousness, & these shall thou make governors over the people.

By this you may perceive, how Jethro in counselling, and Moses in practising, did both aim at justice, and true judgement. For it is not a meane matter, or light labour, for men of years to sit from morning to night in judgement: no their years, antiquity, and consequently their bodys imbecillity cannot easily indure it; besides, the care of common causes

heard

heard at home, and that which is the biggest burthen of all, the continuall good for the Common-wealth, which they meditate carefully, when we sleep securely, is not to be forgotten. But herein are many Magistrates greatly to be blamed, in that they cause the people to attend upon them from morning untill night, with expences great and continuall, whilst they find no end of poor mens matters, because they with no cost of spending money.

Are their minds set upon righteousness, which deal thus? No,
Psal. 51. 1. no: they are the same that the Prophet spake of, when he said,
31. 30. *The ungodly seek occasions against the righteous, and shall be caught in his teeth.* For the crafty Counsellor taketh occasion to hinder his clients just cause, that he might fill feed upon the poor mans purse. The Lawyer, who careth not to deal unfaithfully, is like the Chrysal glasse, which haecredingly sheweth unto every man a fair face, how evill favoured forever he be. So can he perswade the simple foolish, that his cause will bear a strong action, he it never so weak.

Deut. 19. *Oh remember what God said unto Israel, Thou shalt not doe what seemeth good in your own eyes, but what I command you.* Then know, that you do not that which he hath commanded: because you deal not with mercy and truth: for if ever the time required, and occasion was offered to move that question to Magistrates, which David did in his days: namely, *How long will they proceed to give unjust judgment, and to accept the person of the ungodly?* Now it is the time and occasion present: for I doe not doubt but it is too true that the Prophet hath spoken, who saith, that *the ungodly are more ferby than the righteous:* and this is the cause that wrong judgement doth proceed: How can justice sit when there is no seat appointed for her? you may be sure she will not have to do with the steele of wickednesse, where mischief flourish in stead of justice. It was a worthy commendation that David uttered in the praise of Jerusalem, when he said, *There is the seat for judgement;* the which appointing of that seat for judgement, was an argument that they loved justice: and first the place wherein it was set, assureth us hereof, for it was set in the gate, where through men might have passage to and from the judgment seat. Secondly, the manner of

framing the seat in the gate: namely, that the Judges of force must sit with their faces towards the rising of the Sun, in token that their judgement should be as pure from corruption, as the Sun was clear in his chiefest brightness. Oh happy house of David, whose seat was set so conveniently, whose causes were heard so carefully, and matters judged so justly! The Israelites thought themselves well apaid, when they had the government of Deborah, that vertuous woman, for all was laid abed, untill she came up a *midder in Israel*: and as she was a good governess in her time, so she loved those that were like unto her self: for (saith he) *my breast is set upon the governors of Israel*. David was a good King while he lived, as it did appear by the testimony of God himself, who said of him, *I have found David my servant, with my belly will have I anointed him*. Secondly, by his appealing to God for judgement in this case, when he saith, *Be thou my Judge, O Lord, for I have marked iniquity*, &c. And last of all, by that good counsell which he gave upon his death-bed unto Solomon his sonne, who was to succeed him in that kingdome: For (saith he) *thou shalt prosper and come to great honour, if thou keepst the commandments which God commanded Moses*.

Psalm 89.
10.

Psalm 141.

3 King. 2. 3

When Philip the King of Macedon, did call off the earneest suit of a poor widow, with this slender answer, *Go thy way, for I have no leisure to heare thee now*. She replied thus: *And why hast thou leisure to be a King?* As if she should have said, God hath given thee time to reign, and power to govern, that thou mightest apply them both unto the end, wherefore they are given thee: for mercy and truth preserveth a King, and with living godnesse his seat is upholden. When Solomon prayed to God for an understanding heart, that he might do justice among Gods people: it is said, that his prayer pleased God passing well, because Solomon asked wisdom rather than wealth, and knowledge rather than honour: for thereby he gave evidence that his heart was set upon righteousness: for out of the abundance of the heart the mouth speaketh. It is a most excellent prayer which the prophet maketh, when he saith, *Give thy judgement unto the King, O Lord, and thy righteousness unto the kings*, &c. then shalt he judge the people according unto right, and defend

Psalm 72.

defend the poor: wherein the Prophet prayed for himself, while he governed the kingdom of Israel, and for his successors in the same, having relation unto that promise spoken of in the *Psal. 132. 9.* *132. Psalm, The Lord hath made a faithful oath unto David, and he will not shrink from it, saying: Of the fruit of thy body shall I set upon thy seat: if thy children keep my testimonies which I shall learn them. And the Prophet proceedeth to say, then shall he judge the people according unto right, and defend the poor.* By this word (then) he insinuateth that when God giveth grace to the Magistrate, then he cannot chuse but do right, and defend those which do sustain wrong. But when the Prophet saith, *And defend the poor*, some man would think that he had said enough before, and therefore might have cut off this speech. But it is to be remembred, that a sick man needeth not the Physician, or the wayfaring man his weapon at one time onely: but as often as the patient is sick, so often he must have the Physicians counsel, and as often as the traveller is assaulted, so often he useth his weapon: In like sort the poor man oppressed often, doth as often need the defence of the Magistrate: and therefore hath the Magistrate the sword alwayes carried before him, and this sword is alwayes carried before rather than behinde the Magistrate, that he might rather remember justice, than cast the care thereof behind his back. The last, but not the least thing to be marked of the Magistrate, is, that justice is set forth with a pair of ballances in the one hand, which admonisheth him to weigh those matters justly which are brought before him: and within the other hand a two edged sword, to the intent that justice may return to judgement, that is, that things justly judged, may be rightly rewarded on both sides: whereof King Solomon hath given a good president. First, in finding out the true mother of the smothered child, which is a point of judgement. Secondly, in restoring the living child to his own mother, which was a point of justice. And these parts of a Christian Magistrates duty are so necessary linked together, that so often as one of the is wanting, the law receiveth a maim at the hand of the Magistrate. As when Pilate judged Christ guiltlesse, but yet put him to death: & when Pauls cause was heard

Note.

Psal. 94.

15.

1 King. 3.

*Jehn. 19.**Act. 14.*

heard & approved, yet he was left in prison: therefore It is good counsel, & worthy to be hearkned unto, which *David* gave unto all Kings & Magistrates, that they be learned & wise: *Psal. 2. 10.* for if the Magistrate be not wise, words may carry the matter away. As when *Daniel*, when he was accused of despising the decree of *Nrbuchadnezzar* the King of Babylon: *Jeremy* to be an enemy to the Commonwealth of Israel: *Elias* to be a troubler of the State: *Paul* to be a factious & seditious fellow: *Abiathar* to have blasphemed God & King *Ahab*: & as at the importunate cry of the Jews, Christ was put to death, & *Barabbas* the murderer set at liberty. The special wisdom of God, matched *Moses* the Magistrate, with *Aaron* the Minister, thereby giving us to understand, that when the Word and the Sword go together, there can be none other but good Government. As for example, so long as the good Priest *Jehoiada*, & the godly King *Josias* lived together, God was worshipped, & his people guided according to his words: for the man of God counselled virtuously, & the King practised carefully: whereto the saying of *Solon* doth very well agree, who being askt when the Commonwealth did best flourish? he answered, *When the people obey the Magistrate, and the Magistrate obeyeth the law*: for laws are better unmade than unkept. No doubt there want not such as will say with those head strong people in *David's* daies: *Let us break their bands in sunder, and cast away their cords from us*. And our laws have been a long time like to Spiders webs, so that the great buzzing Bees break through, and the little feeble flies hang fast in them. *Psal. 2. 3.*

But admit that you reply and say, they are made stronger than in the dayes of our forefathers: yet are they like to walled cities in the time of war, at the worst time, be your walls never so strong, they are beaten down, if they want men and munition: so if your laws be well made, do want Patrons to defend them, they will soon be little worth: therefore it was not the worst warning *Jethro* gave to *Moses*, that he should make such Magistrates as were men of courage. It is good therefore, not only for those men that have the election of Magistrates, to make such choice of officers as *Jethro* enjoyneth *Moses*: & as God himself commanded Israel, when he said,

- Psal. 81. 6.* You shall make him King, whom the Lord your God shall choose: he is also very meet for those Magistrates being so elected, to have a care, that as they are in place above other men, so in good life they go before the people. For this was it that the Israelites desired God to grant unto Joshua being newly made their governor: namely a faithfull heart to go in & out before them. For (said they) *Yea as we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as he was with Moses.* And it was a necessary prayer: for how foul a fault were it, that the man which is appointed to punish adultery, should be more worthy of correction for the same kind of sin, than the party punished: like unto the whore-hunting Judges of Samaria, mentioned by the Prophet *Jeremy chap. 9* or that he which is appointed to judge according to law, should doe any thing contrary to the law: as angry *Ananias* commanded that *Paul* should be smitten contrary to law: in this point doth the Lord schoole the king of *Juda* by this prophet *Jeremy*, who saith, *Hear ye the word of the Lord: thou king of Juda, that sittest in the kingly seat of David: thou and thy servants, & thy people that go in & out at this gate, thus the Lord commandeth: keep equity & righteousness, deliver the oppressed from the power of the violent, do not give us oppression the stranger, the fatherlesse, nor the widow, and shed no innocent blood in this place: and if you keep these things faithfully, thou shalt there come in at this doore of this house Kings to sit upon Davids seat &c. But if you will not be obedient unto these commandments, I swear by my owne selfe (saith the Lord) this house shall be waste.* For example, the same Prophet speaking there of the wicked Government of *Sballu*, the son of King *Josias*, who governed *Juda*, saith: *Did not thy Father eat and drink, and prosper well so long as he dealt with righteousness, from whence came this, but because he had me before his eyes, saith the Lord?* Now when *Jeremy* saith that *Josias* had God before his eyes, his meaning is all one with *Dauids* intent, when he saith, *God standeth in the Parliament of Princes, he is a Judge among Gods, to give all magistrates a Memento, that God is present in all their assemblies, & judgeth them that judge under him, where of they had need to be put in mind: for oftentimes* *Micheas* saith too true a Prophet in saying, that the great man

man will speak what his heart desires, & the hearers must allow it well; of the worst sort of men, the very best is but a thistle, yet a man can hardly touch unpricked; & the most just like a bramble, whereto the silly sheep seeking to be shrowed from sharp thowres, is often forced to leave his fleece behind, whose unworthy coming to their places, *Isaiah* hath well described in the person of *Abimelech*, when he said (Judg. 9. 8.) *The trees of the wood went to anoint a King over them, & said unto the Olive tree, Raigne thou over us: but the Olive tree answered, Shall I leave my sameness, which both God and men praise in me, and go to be promoted over the trees? Then they came to the Fig-tree, and said, Come thou and raigne over us, the Fig-tree answered, Shall I leave my sweetness and good fruit, and go to be promoted over the trees? They said unto the Vine, Raigne thou over us: but the Vine answered, Should I leave my wine wherewith I cheer God and men, to be promoted over the trees? Then they said unto the Bramble, Wilt thou raigne over us? Then said the Bramble, If it be true indeed that you will submit your selves to my authority, then put your trust under my shadow; or let fire proceed from the Bramble and consume you.* By this parable we are taught generally, that every man is to be content with that estate wherein God hath placed him, and that for the most part the very best worthy do refuse proffered promotion, and on their part well deserved: whereas on the contrary, the most unfiley furnished with justice and true judgement, & the least deserving in a Common-wealth, are of all other most ambitious: Such an one was *Absalom*, who stole away the hearts of *Israel* with this flattering speech; (1 Sam. 15.) *Oh that I were made Judge in the land, that every man which hath any plea or matter in law, might come to me, that I might do him justice!* But this is the just reward of such as before convenient time, & apt occasion be offered, do ambitiously seek the seat of judgement, even untimely and unnaturall death: for *Absalom* was hanged by the hair of his head, and a woman with a piece of millstone dashed out *Abimelech's* braines. Though *Absalom* be absent, & *Abimelech* brained long since, yet it is to be suspected that many men get preferment by their practices, coming in such sheep-skins, as are false words and flattering speeches. but

Note.

1 Sam. 18.

Judg 9.

God grant that they prove not like unto those Judges, whom
chap. 3. 2, 3 Zepharias feared not to liken unto *Lions & Wolves*, who find-
 ing their prey in the evening, chop up all, not leaving so much
 as the bones untill the morning. *Salomon* saith well, that ma-
 ny would be accounted good doers: but *where shall we find a*
Prou. 30. 6. *faithfull man?* Some men have said well with *Absolom*, before
 they came to preferment: but they can now be content to see
 many men to sue seven years for their right, & yet suffer them
 to sustain wrong, because necessity hath no law forsooth. Go
 to, go to, some body will answer for that one day. A man
 would think, that necessity should have the most law, because
 she hath least money & fewest freinds, *Are your minds set upon*
righteousness, O ye congregation? & do you judge the thing that is
Psal. 58. 2. *right, O ye sons of men?* Saith the Prophet, in all his troubles de-
 siring God to stand on his side against his oppressors; who
 thought it as convenient to crave of God the consideration
 of his cause, as to ask his aid against his adversaries, & there-
 fore prayeth thus, *Ponder my words, O Lord, considering my meditati-*
Psal. 5. 1. *ons &c.* So Magistrats have not only authority to make & esta-
 blish good laws, but also to determine betwixt men, accord-
 to the same; unto whose censure the subject must submit him-
 selfe, as the Apostle proveth to the Romans, when he saith: Let
Rom. 13. 1. every soul submit it self unto the authority of the higher powers, for
 all power is of God: wherefore whosoever resisteth that power, resist-
 eth the ordinance of God, & purchaseth unto himselfe damnation:
 For Magistrates are not to be feared of them that do well, but of
 them that do evill. Will thou not feare? do well then, so shalt thou
 have praise, for he is the minister of God for thy wealib: but if thou
 dost evill, then feare, for he beareth not the sword for nought, but is
 the minister of God to take vengeance upon them that do evil. Where
 it is to be remembred, that the civill Magistrates, who bea-
 reth the sword, is called the minister of God, as well as the
 spirituall Magistrate that preacheth the word: and that no
 doubt, to the intent he might take care as well to maintain
 true Religion, as to minister deserved discipline. For it standeth
 with all divine & humane reason, that if all masters &
 fathers ought to have a more than ordinary care to instruct &
 help forward their families in Christian religion, so much as

in them lieth: much more ought the magistrate to meditate by all meanes possible to performe his duty therein, who is a father over all families. I cannot set this forth in any plainer speech, than *David* hath done in this short saying, *Kiss the Son, lest he be angry, and so you perish in the right way.* By which speech the Prophet teacheth, that God cannot be honoured by any other means, than by that which Christ his Son hath taught; who saith himself in the fifth of *John*, *He that honour- eth the Son, honoureth the Father; he that dishonoureth the Son, dishonoureth the Father.* so that he meaneth in this place, that if you worship not the Son as he hath commanded, then you dishonour him; if you dishonour him, then you anger him; if you anger him, he casteth you off; if he casteth you off, then you erre from the right way; and if you erre from the right way then you perish. For the avoiding whereof, all godly Magistrates have had a speciall care to meditate in the Law of the Lord: such were *Moses, Joshua, David, Solomon, Asa, Josaphat, Ezechias, &c.* Of whose good example, God grant all godly Magistrates, to make good use, Amen.

F I N I S.

Jacobs Ladder, or the way to H E A V E N.

1 Corinth. 9. 24.

So run that ye may obtain.

Because I have but one hour to teach you all, that you must learn of me, I have chosen a Text which is like *Jacobs Ladder*, that shews you the way to heaven. This is all that you would know: and it may please God to open your eyes, that you may know it before ye depart. Heare to practise, hinder not the Spirit, but let it work without resistance: record when you are gone, and you shall see the great power of God, what he is able to doe for you by one sentence of this Booke, if ye digest it well. *So run that ye may obtain.* Then we must see first how we should run. Secondly, what we shall obtain.

L I 4

Thirdly,

O that

Three
things in
this text.

Thirdly, what will hinder us: that is we must see the way, the lets, and the end. Four things mark in the way: first, being betime: secondly, make hast: thirdly, keep the way: fourthly, continue to the end, and thou shalt obtain heaven, whither Christ by these steps is gon before thee. When I have set you in the way, I will point at all the lets, stops, rubs, and blocks which are before you, behind you, beside you, the tentations of prosperity, the tentations of adversity, the tentations of heresie which stand in the streets, like the fiery sword to stop the way to Paradise. Then I will lead you to the Mount, as God did *Moses*, and shew you afar off the blessed Land, the countrey above, that you may see where heaven is, what is the way to it, and what glory and happines is there, when I have shewed you the way, the lets, and the end, I will commit you to the race, and as I began: *So run that ye may obtain.*

So often as I have read or considered these words which you heare, they seem (me thinks) to put us in mind that we are out of the way, & that there is another way, (if we seek it) nearer yet to the Kingdome of heaven, than that which we take: therefore the holy Apostle doth warne every man to ponder his steps, that (runing) we may obtain that which we run for, which is the worthiest prize that ever was given; and never was given, but to him which kept this way that I will shew you. The Apostle saith, that you must *run*. It is not an easie, nor a short journey, which a drone, a dreamer, a snail or any carelesse man may performe, and take his ease, set forth when he will, stay at his pleasure, go again at his leisure, but he must alwaies run, from the first day he setteth forth, till he come to his journeyes end: for the glorious heaven is farr from the dark earth, and much ado to aspire the top of Mount Zion, but much more ado to aspire the top of Mount Heaven. The violent take it from the slothfull, and the wicked run to hell; much more are the paines which they take to do evill than the righteous need to take for heaven. The Apostle putteth the word, *so before, run*, to teach us to look to our way before we run too far: *So run &c.* as if he should say, *Mo run than come home*, as *mo shoot than hit the marke*. The heathen Philosophers, *Plato*, *Socrates*, *Aristides*, *Phocion*,

Phoenix, Pericles, Selen, in their way did run faster than we : constancy, temperance, patience, justice, humility, simplicity, integrity, contempt of death, contempt of the world seem to be buried with them, & hid in the grave, before this iron age was born : yet because they ran without Christ, they did not obtain, but lost their labour : like a man which making haste out of his way, takes more pains than if he kept the way, & yet never comes whither he would. The blind Generations which know not God, in their way run faster than we. Ask the Merchants w^h have seen their life and our lives, or look in histories, & they will tell you that our religion is not like their superstition ; our knowledge not like their ignorance, our faith not like their fear : our worship not like their service, our Christianity not like their Idolatry : yet because they run to the creature for the creator, & follow uncertain dross before the word, w^h came from heaven, they run in vain : for their religion, devotion, & service is to them that cannot requite it : many of our adversaries, papists, anabaptists, donatists & the grossest hereticks, in their way, run faster than we. They watch, they pray, they fast, & distribute more than we : yet because they run to traditions, to Angels, to S^r, to crosses, to images, to relicks, instead of Christ, & challenge merit of all that they do, & would be rancous to abide, that all posterity might honour them as they do S^rs. therefore as the Pharisees had their reward when men praised them, so have they when one doth worship another. If many run and do not obtain, how easy is it to run in vain ? and how happy is he which obtaineth that, that all men wish, when so many miss it for nothing but for this, because they run out of the way : you have heard, read & done much, and more would do, to obtain eternal life with the Angels in heaven : for this you pray & fast, and watch, and obey the laws of God, and come together every Sabbath to hear, to pray, to praise and serve him, which giveth. How many prayers, how many fasts, how many watches, how many works, how many hours in reading the word, in hearing the Word, in receiving the Sacrament, in examining your heart, in chastising your flesh, were spent and lost, if you should run in vain ? as Esau hunted for a blessing, and

went

went without it. Therefore the holy Ghost doth say nothing; but it is like a mark in our way, to shew us when we are in, & when we are out: for God would not have us lose our labor like *Laban*, who could find in his heart, after *Jacob* had served him 20. years, to send him away empty: but he would have you to seek & find, to ask & receive, to run & obtain: therefore he saith: *So run that ye may obtain.* As there is a heaven, so there is a way to heaven: one way *Adam* came from Paradise, & by another he must return to Paradise: the passage is not so stopt, but there is a way; though a *strait way*; and a door, though it be a *narrow door*; and therefore few do find it; onely they which are like *Jacob*; do see a ladder before them; as *Jacob* did. He had many dreams before, and did no see it: at last he dreamed, and behold a Ladder which reached from earth to heaven, and all the Angels descended and ascended by it: to shew that no man ascended to heaven, but by that Ladder: this Ladder is Christ, which saith, *I am the way*; and therefore he bids us to follow him. If we must follow Christ his steps, let us see how he went to heaven; he begun betime, for at twelve years of age he said, *I must go about my fathers busi-*

Joh. 1. 1. 25. nasse: he made speed, for *John* saith, That He spake and did no good things in three and thirty years than could be written: He kept the right way, for when he said, *who can accuse me of sinne*? None could accuse him of any, though they watched him for that purpose. He continued well, for he dyed like a Lamb, and prayed to his Father, and forgave his enemies.

Begin betime; the first step.

Therefore we will call the steps of this Ladder, *Mature, proper, right, constant*: that is, *Begin betime, make haste, keep the way, and hold to the end*, and thou shalt go after thy Master. Touching the first, *Begin betime*; God requiring the first born for his offering, and the first fruits for his service; requireth the first labours of his servants, and (as I may say) the maiden-head of every man, because the best season to seek God is to seek him early. And therefore *Wisdom* saith, *They which seek me early, shall find me*: but to them which defer, she saith, *Ye shall seek me, but ye shall not find me.* We have long purposed to serve God, and every man thinks that he should be served, but we cannot accord of the time when to begin.

begin. One saies, when I am rich: another saies, when I am free: another saith, when I am sett'ed: another saith, when I am old, then I shall be fit to fast & pray. Thus because we are given to set the best last, that we may have a longer time of our sins & pleasure, like the Jews in 1. Agee which said alway, *The time was not yet come, when they should build the Temple;* therefore the holy Ghost cryeth so often, *This is the acceptable time, this is the day of salvation; to day hear his voice,* like Rebbecca, which taught her son the nearest way to get the blessing. So soon as man was created, a law was given him, to shew that he should live under obedience from the day that he is born: so soon as he is born, he is baptized in the name of God, to shew that when we cannot run to Christ, we should creep unto him, & serve him as we can in youth and age: so soon as he beginneth to pray, he saith, *Thy name be hallowed thy kingdom come, thy will be done,* before he ask his daily bread; to shew that we should seek the will of God before the food that we live by, much more before the sins & pleasures which we perish by. So soon as the Lord distributed the talents, he in-
 joined his servants to use them: who is so young that has not
 received some talent or other: therefore youth cannot excuse
 him, because the talent requires to be used of every one that
 hath it. So soon as God created the man and the woman, he
 commanded them to *increase & multiply:* shall we increase and
 multiply in the flesh, before we increase and multiply in the
 Spirit: the first thing that God did after he created heaven &
 earth, *he did separate light from darknesse,* shewing us how we
 should separate our good from evil, before our good become
 evil. The first lesson that John taught, was, *Repent for the King-*
dome of heaven is at hand. The first lesson that the Disciples
 taught, was *Repent too, for the Kingdom of heaven is at hand.*
 And the first lesson that Christ taught, was, *Repent, for the*
Kingdom of heaven is at hand. To teach what we should do first.
 Repent, was the first lesson to young and old. Therefore David
 prayed, *Teach me, O Lord, to number my daies:* not my years,
 nor my months, nor my weeks, but *my daies;* shewing that we
 shall answer for daies as well as for years, for to day as well as
 to morrow, and for our youth, as straitly, as for our age,
 even

Matth. 29.

19.

Luk. 19. 13.

Gen. 1. 28.

Gen. 1. 14.

Matth. 3. 2.

Matth. 10. 7.

Mat. 4. 17.

Psal. 90.

12.

2 K^{ing}. 2.

23.

Psal. 25. 7.

Deut. 6. 7.

Matth. 29.

14.

Mark 10.

21.

Eccle. 3.

John. 21. 15

Act. 24. 25

even as the little children were devoured with Beasts, for mocking the Prophet: ^{which} made David to cry, *remember me the sins of my youth*: which he would not have spoken, if God did not mark the sins of youth as well as age. Therefore the Fathers were charged to teach their children the same law which they had themselves. Therefore Christ rebuked the disciples ^{which} forbade the little children to be brought to him. For, should children honor their father, & not honor God? It was a sweet consort when the children went before Christ to the Temple, & sang their *Hosanna*, to make their fathers ashamed: which did not know the Messiah when he came, when their little children knew him. It is written, when Christ heard a young man answer that *he had kept the commandments from his youth*, Christ began to love him: ^{which} shews how Christ loves these timely beginnings, when we make him our nurse, & draw our first milk from his breasts. There is not one confession for old men, & another for young men: In the Creed the old man saith not, I did believe in God, & the young man saith not, I will believe in God; but both say, I do believe in God: for he which is called *I am*, loveth I am, & careth not for I was, nor I will be. When Christ asked Peter, *lovest thou me?* he lookt that he should answer him, *Yea Lord*, *I love thee*, & not drive off as Felix did Paul, *I will hear thee*, I will love thee when I have time convenient: nay, when thou hast not convenient time; for if this be he convenient time, after this the convenient time is past. Manna was gathered in the morning; because when the Sun arose, it did melt away: so vertue must be gathered betime, for if we stay til busines & pleasures come upon us, they will melt it faster than we can gather it: therefore in 4. *Prov.* Wisdome is called *the beginning*, to teach us to seek the wisdome in the beginning as a man taketh the best first. If *Elijah* would be served before the widow, when she had not enough to serve her self, will God be served after thee? nay, after the flesh, and after the devil? what canst thou owe him to morrow, which thou art not indebted to day? Yea, doth not God require morning sacrifice as well as evening sacrifice? It is an old saying, *Repentance is never too late*: but it is a true saying,

ing repentance is never too late: for so long as we live, we had need to aske for ivaness: Besides repentance is a gift, and therefore it must be taken when it is offered: for if Judas could have repented when he liked, he would never have hanged himselfe. The time past is gone, & thou canst not call that to repent in: the time to come is uncertaine, and thou canst not assure that to repent in: the present time is onely thing, and thou must repent in that, but anon that will be gone to. Therefore when Christ wept over Ierusalem, he said, *As thou dost know in this thy day*: calling none therein, but this day: if none can be called thy day but this day, then this is thy day of repentance, or else thou hast none at all. Therefore one resembleth the mercy of God to the pool in Ierusalem, where the sick & leprous lay for at one time of the day. *in August* John 5.2. *came & stirred the water, & then he which slept in first was healed of his disease*: he which slept in first was healed, none but he which slept in first: so he which taketh time is sure, but he which foretelleth times oftener falleth than speedeth: for when golden opportunity is past, no time will be for it. Yet, as when Christ went about to cast out devils, they said that he *tempted them before the time*: so whensoever thou goest about to dismiss thy sine & pleasures, though thou say, *as I thou be sick & old, & ready to dye*, yet they will say still that thou dost missest them before the time: but then is the time when the devill saith the time is not yet, for the devill is a lyer, & knoweth that what licour our vessels be seasoned with at the first, they will taste of the same ever after. Therefore linger not with *Lot*, for if the Angell had not snatched him away, he had perished with Sodom for his delay. They were not wise Virgins but foolish Virgins, which sought not for oyle before the Bridegroom came: *Sauus* began to serve God in his minority. *Timothy* read the Scripture in his child-hood, *John* grew in spirit as he ripened in yeares: so whether thou be old or young, thy repentance cannot be too soon, because thy sin is gone before. If thou lackest a spur to make thee run, see how every day runneth away with thy life: youth cometh upon child-hood, age cometh upon youth, death cometh upon age with such a swift fall, that if our minutes were

only, 20.2
only, 20.2
only, 20.2

John 5.2

John 5.2

Mat. 2.19

1 Sam. 1

2 Tim. 3.15

Open

spent in mortifying our selves: yet our glasse would be run out, before we had purged halfe our corruptions: Thus much of the first step.

Keep the
way, the
second step

The second step in your journey, is to keep the way. As God taught the Israelites a way to Canaan, sending a fiery pillar before them, which they did follow wheresoever it went; so when he ordained a heaven for men, he appointed a way to come unto it, which way he that misseth shall never come to the end: as *Herod* sought Christ over all Iurie, but none found him, but those which followed the star: so there is something still that leadeth men to Christ, which we must follow, or else we cannot come where he is. There be many wrong ways, as there be many errors; there is but one right way, as there is but one truth. And therefore *Jacob* did not see many, but one ladder, which reacht to heaven: & *John Baptist* is said, not to prepare the wayes of the Lord, but the way, shewing that there is but one right way in this life, which *Salomon* understandeth for the meane, & therefore he said, *turne not to the right hand, nor to the left*, implying, that we may erre as well of the right hand as of the left: as if he should say, some are too hot, as others are too cold, some are too superstitious, as others are too careless; some are too fearfull, as others are too confident: there is a zeal without knowledge, a love without singleness, a prayer without faith, and a faith without fruits. Therefore the Apostle doth warne us to examine whether we be in the faith, not whether we have a kinde of faith, but whether we be in the faith, i. the true faith. Therefore *Paul* saith, *Run so*: It is not enough to run, but we must know how we run: it is not enough to hear, but we must care how to hear: it is not enough to believe, but we must care how we believe: it is not enough to pray, but we must care how we pray: it is not enough to worke, but we must care how we worke: for wee cannot do good, unless we doe it well, as we may see in this example. *Cain* offered, and God abhorred; because he cared not for the manner, God cared not for his offering: *Simon Magus* believed, *Herod* listened, *Pellex* feared, *Saul* obeyed, *Jezabel* fasted, the *Pharises* prayed: but because they did not believe so, hear so, fear so, obey so, fast so, and pray so, as he which faith,

Learn

Learn of me; when they say that they have sinned, and prayed Math. 7.
 & obeyed Christ, he will answer them as he doth in Mathew Math. 11.
Thou knowest not. Therefore if ye ask like the Scribe, how ye shall
 come to heaven, the right way to heaven is the word, which
 came from heaven. But here some will say, the word indeed
 doth contain the right way, but many cannot find that way
 without a guide. Therefore I have picked out of the word
 that way which God calleth the right way. The way by which
 the word doth set thee into heaven, is to do to other as thou
 wouldst have other do to thee; to exercise good works, and
 yet believe that Christs works shall save thee: to pray without
 doubting, and yet be content that thy prayer be not granted:
 to keep within thy calling, and do nothing by contention: to
 bring thy will unto Gods will, & suffer for Christ, because he
 hath suffered for thee: to repent not only for thine open and
 gross faults, but for to count every sin great, to aply all things
 to the glory of God: and of every thing to make some use.

Thus the word goeth before us like the fiery pillar, and
 shews us when we are in and when we are out, or else the
 broad way would seem the best way, and therefore all which
 care not for the word, go like blind men to hell for heaven.
 look but to the Papists, which have the word in an unknown
 tongue, some clamber to heaven by merits, some by Angels,
 some by penance, and some by pardons, and every man hath a
 way by himself, and all out of the way. As Naaman answered
 Elisha, when he was commanded to wash himself in Jordan,
*Are not Abanah and Pharpar rivers of Damascus better than
 Jordan? May I not wash there, and be healed?* So they say, are
 not pardons as good as works? are not pilgrimages as good
 prayers? is not sacrifice as good as obedience? is not read-
 ing as good as preaching? may I not go to heaven this way
 and that way, as well as by the word? No, no way, but Jordan
 could cleanse Naamans leprosie, so no way, but the word
 can bring to heaven. For which cause the King of God is cal-
 led *the way of God*; and the word of God, is called *the word of
 life*, to shew that there is no way to life, but the word which
 is called the way and the life. Therefore now ye see the
 way, I conclude with *Isaiah*, *This is the way, walk in it.* Thus
 much

Make haste
the third
step.

much of your second step to heaven, which is keep the way. Now when you are in the way, its good to make speed, therefore the next step in your journey is, *Make haste*. For this cause Paul saith, *Run*, which is the swiftest pace of man, as though he should go faster to heaven than to any place else in the world. His meaning is this, that as a man doth watch, and run, and labor to be rich quickly, so he should hear and pray, and study, and use all means so be wise quickly. Thus the Apostle understandeth when he biddeth us to *haste*: as if he should say, when thou art in the way, & knowest good from evil, every day kill some vice, and every week sow some virtue, and make thy two talents five talents, thy five talents ten talents, and ever be doing; and at last it shall be opened, because thou hast knocked. Christ saith, *The kingdom of heaven is*

Mat. 11. 12

Note.

Rev. 3. 15,
16.

Be zealous
of Religion

got by violence: therefore a man must be earnest & zealous in the religion that he professes, or else it makes no matter of what religion he is: for if he be but luke-warm, God threateneth to spue him out of his mouth: every man hath a kind of religion, and the religion of most is so be like one another, as mercifull as other, as humble as other, as devout as other: but God saith, *Be holy as I am*, not as other are: for Christ saith, *Enter ye in at the strait gate*, *because the gates of hell shall not prevail against it*, *ye shall not enter into heaven*. This is except ye be more than statute Protestants, which go to the Church, & hear an hourly, and receive once a year, but will not offend any person, nor leave any custom, nor bear any charge, nor suffer any trouble for the glory of God, ye shall come to heaven, when the Pharisees come out of hell. As love delighteth much, so zeal pleaseth God: for zeal is the love of God. Therefore every sacrifice was offered with fire, to shew with what zeal they should burn, which come to offer prayer or praise, or thanks unto the Lord. Therefore the holy Ghost descends in fire, to shew the fervency of them upon whom the holy Ghost resteth. Therefore the Cherubins were portrayed with wings before the people, to shew that they should be as earnest and quick about the Lords business, as the Cherubins. Therefore God would not take a lame nor halting sacrifice, to shew how he abhorreth slacknes in all our duties. Therefore

Saint

St. James saith, *Be swift to hear: we must be swift to pray, swift to obey, swift to do good, for he is not cursed onely which doth not the Lords business, but he which doth it negligently: i. Jer. 48. 10* he which doth any thing before it, like him that would bid his friends farewell, and follow Christ after. The hound which runs but for the flare, runs as fast as possibly he can: the Hawke, which flyeth but for the Partridge, flyeth as fast as possibly she can: and shall he which runs for heaven, creep more slowly than the dlell? Who hath so much faith as the Apostles? yet how oft doth Christ say, *O ye of little faith*? complaining that their faith was too little, and therefore when Peter answered him that he loved him; as though he loved him not enough, Christ asked him again, whether he loved him; & as though he loved him not enough yet, he asked him again, *Lovest thou me?* For he would have us love him as he loved us, when his heart blood was shed for us: therefore when he demanded his love, he measured it by the heart, saying, *Thou shalt love God with all thy heart with all thy strength, with all thy mind*. Thrice he repeated all, lest we should keep any thing from him. Our Saviour saith not, that his Father is glorified, in that we bring forth fruit, but in that we bring forth much fruit. Is it not better to be vessels of gold, than vessels of brasse? Do ye not see how Christ rejected him which said, he kept many Commandments, because he would not do one Commandment? For one work which he would not do, our Saviour made no reckoning of all that he did. It was good for the Apostles that they left all and followed Christ presently: but this should not be written, but to teach us with what speed we should follow Christ, watching the star so soon as it riseth, and the pillar so soon as it removeth. In this strive and go one before another, as Peter and John strove who should come first to the sepulchre. For if Agrippa could be saved when he was almost a Christian, Paul would not have laboured to make him altogether a Christian. Therefore though purity be counted blessed, yet remember that Christ saith, *None can see God but the pure in heart*: and know, that there is no dealing with those mockers, but to answer them as David answered Michal: when she scorned him for his humbleness, he said, *I will be more humble*.

Mm

humble

humble yet: so when they mock thee for thy zeal, spight them with more zeal; for evil is not overcome but with good. Thus we have passed the third step to heaven.

Hold on to
the end, the
fourth step.

Note.

The fourth step in this happy journey is, *Persevere to the end*. For if you begin beimes, and go aright, and make halt, and continue not to the end, your reward is with them of whom *Paul* saith, *Their end is worse than their beginning*. There is nothing in our life which suffers so many eclipses & changes as our devotions hot and cold, in & out, off and on, not in one mood so long as the sparrow sits on the ground, but looking like the Chamellion to the colour of it which we see: If we see good, it puts us in a good thought; if we see or hear evil, it turns us from good to evil again: thus man is roll'd upon a wheel that never stands still, but turns continually about, as though he were giddy and treading the maze. He is upon the side of a hill, where its easie to slide, & hard to get up the Hill; therefore the Apostle moved with pity, seeing man stand on such a slippery ground, as it were in a ship ready to sink, or a house bending to fall, he cries to them that stand sure, *Take heed lest you fall*, i.e. when thou hast put on thy *armour of light*, and art in the spiritual field to fight the Lords battels against the world, the flesh, and the devil, turn not back like *Demas*, but remember the comfort of *Elisba*, that there be *more with thee, than against thee*, & that the Tempter can overcome none but them which yield: Other servants change their masters for better masters: but all that serve God, are like the servant which received a print in his ear after the manner of the Jews; in token that he would serve his master for ever; like the vestures which bare their own mark. Therefore the holy Ghost cries so often, *Be faithful even unto the death: be not weary of well doing*; take heed lest you fall: for when thou art weary of thy godliness, God doth not count thee good, but weary of goodness: & when thou declinest from righteousness, God doth not count thee righteous, but revolted from righteousness: therefore *Paul* saith, *Pray continually*; as though prayer were nothing without continuance. *Jacob* did not overcome God so soon as he began to wrestle with him, but when he had wrestled with him all night. And its said that Christ took

took pity of them that staid with him. I will not leave thee, saith *Eliza* to *Eliah*: so we should not leave God. Some came into the vineyard in the morning, and some at noon, but none received any reward but they which staid till night. As Gods mercy endureth for ever, so our righteousness should endure for ever. Every thought, and word, & deed, of a faithful man is a step toward heaven: In every place he meeteth Christ, every thing puts him in mind of God: he seeks him to find him, and when he hath found him, he seeks him still, he is not satisfied, because at every touch there comes some vertue from him. *Jacob* served seven years for *Rachel*, and after that he served seven more, and yet he was content to serve seven more, & when he had served so many years, *They served unto him as nothing, because he loved her*: he which serves so long for *Rachel*, served all his life for heaven: & if he had lived till this day, he would have served God still, and thought it nothing, because he loved him. To have the Ark but awhile, doth more hurt to the Philistines than benefit them: so to serve God but awhile, doth more damage us than help us: for happier is the child, which never began, than *Judas* whose end was worse than his beginning. What a lamentable thing tis to hear this plaint of him, which was once the strongest in the world, *Sampson* hath lost his strength for *Dalilah*, for the love of *Dalilah*, that doth not love him? To shew what a shame it is to end worse than we begin: Christ shews what a reproach it was to him, which began to build & could not set up the roof, the passengers pointed with their fingers and said, This man began a foundation, but he could not cover it: so they will say, This man thought to be holy, but he could not keep promise. What shall I say (saith *Isaiah*) when Israel turns the back? When Israel turns the back, this astonished him: and this makes the whole Temple shake, when the pillars tremble. What an offence is it to the Church to see *Peter* to deny Christ, which said even now, that he would never forsake him? To see *Lot* to commit incest with his daughters in the Mount, which strived so to preserve their chaste in Sodom? To see *Solomon* worship Idols, which erected the Temple for the worship of God? To see *Noah* mock of his Son for drunkenness, for whose righteousness his son escaped,

Judg. 3.9.

as if the stars should fall from heaven, & light go from the Sun. Wisdome is angry with him w^{ch} leaveth his righteousness to become worse: the Vine would not forsake her grapes, the Olive would not forsake her fatness, the Fig-tree would not leave his sweetness, but the bramble did: he is not the Vine, nor the Olive, nor the Fig-tree, but he is a bramble made for the fire, which leaveth the joyes. Let the dog turn to the vomit, and the swine to the wallow: but thou, like *Abraham*, hold on thy sacrifice unto the evening, even the evening of thy life, and a full measure shall be measured unto thee. This is a long step, and man is like a horse which loveth short journeys, therefore how can he hold out so far? When one told *Socrates*, that he would very faine go to Olympus, but he feared that he should not be able to endure the pains: *Socrates* answered him, I know that thou usest to walk every day between thy meals, which walk continue forward in thy way to Olympus, & within 5. or 6. daies thou shalt come thither. How easy was this? & yet he saw it not. So is the way to heaven: if men did bend themselves a smuch to do good, as they bent their brains to do evil, they might go to heaven w^{ch} less trouble than they go to hell. Our idle hours are enough to get wisdome, and knowledge, and faith, till we are like Saints among men: if thou look only to the stops, and tell all the thorns which lie in the way, thou shalt go fearfully, wearily, and unwillingly, every thing shall turn thee aside, and every snail shall step before thee, and take thy crown from thee: but then lift up thine eyes from the earth, and look to Christ calling, the Spirit assisting, the Father blessing, the Angels comforting, the Word directing, the Crown inviting, and thy fetters shall fall from thee, and thou shalt rise like the Sun, and marvell how the thing could seem so hard, and be so easy: when ye do well remember that ye change not for the worse, and do, as ye do then, and ye shall continue to the end.

Now I have encouraged you like souldiers, and taken away your fear, I will bring you to the sight of your enemies, & will let them before your face: not to weaken you, for that were want of charity, but to make you wary, which is true love indeed. To number them surely I cannot, they are so many, and exactly

exactly to describe them, it is beyond my skill, they are so subtil: howbeit to give you a little taste, I may say as *Elise* said to his servant, and you shall see it, if you have your eyes open. Fear not, for they that be with us, are more than they that be with them, and he that is on our side is stronger than all. But if you will heare what the holy Apostle saith touching them. I can tell you. He affirmeth, & that by the very Spirit of God; We wrestle not against flesh and blood only, but against principalities, powers, worldly governors, the Princes of the darkness of this world, even spiritual wickedness in the high places. And *S. Job* saith, they are the lusts of the flesh, the lust of the eyes, and the pride of life. Let other men think of them what they list: they that hear them thus described, and have felt the force of them in their owne soules, could not chuse but confess, that they have been many in number, mighty in power, subtil in practice, and what noe? Who knoweth not this, that the more enemies we have, the more need we have, both of force outwardly, and of care inwardly? as againe, the more powerfull they are, and the more weak we are, the more we should seek for helpe elsewhere. In outwardly and bodily foes and forces, we confesse the truth of this, and do all that we can, to show our selves wise, circumspect, and courageous: how much more need we need here, to expresse all these things, where the conflict is more hard, though the conquest obtained be more glorious? and where against our foes and their forces be more mighty and many; though their overthrow once performed, gives them the fools foile. But whom shall we look to herein? Other men are as weak as our selves, if not worse; for all men, lay them upon a ballance, they are altogether lighter than vanity it selfe. And if we feare and distrust our selves, how dare we, or how can we put confidence in others? specially sith God saith, *Curset is every one that maketh flesh and blood his arm.* To look up to the holy and elect Angels, will do us little good: because they go not but being sent, and alwayes wait for a word and warrant from the Lords own mouth for all their actions: besides that, their own oyl and force is little enough for their own supportation. To God therefore that is the God of our strength, we must needs come, yea, and to him alone, or else we are utterly

overthrown & cast away. And if we cannot say & doe too, as David did, *Lord, whom have I in heaven but thee? and I beseech desired none in earth with thee;* we are in a wofull taking, & utterly lost. For fear without, & fire within, Satans malice also, mens mischief, & our corruption will carry & hurry us, as it were a violent tempest or whirl-wind. Amongst the heathen they had many odd conceits to chase away bodily & spiritual enemies; as those that have written their histories & actions have plainly set forth: sometimes fire, sometimes water, sometimes blood, & sometimes one thing, & sometimes another; as mans brain is a bountifull shop to forge such devices in. The Papists differ not much from them who think that whippings & scourgings will tame & subdue the corrupt affections of the heart, & that the casting of a little holy-water (as they call it) or the making of a cross in the face, forehead, brest, or any other place, will chase away Satan and all his hellish powers. Of all which actions & ceremonies, either heathenish or popish, were they better than they be (but indeed they are dark nought as they use them) we may say as the Apostle saith *Bodily exercise profiteth little, but godliness is profitable in all things.* And had Satans malice & mans presumption staid here & gone no further in grosse imaginations, concerning this & other matters, it had bin the lesse evil; but in our light & liberty of the Gospell, some suppose, that the very saying of *Lord, have mercy upon us,* & that without faith or feeling many times is all in all: & the pronouncing of this petition, *Lead us not into temptation,* & that without sense or understanding of it, is sufficient to sunder Satan & our own corruption as far from us; as the East is from the West. Upon them their spiritual enemies prevailed by grosse ignorance, & superstitious conceits: upon us by careless presumption, and presumtuons carelesness; neither the one of us, nor the other understanding rightly, as we should, either our foes, forces, or our own weakness. And that is the cause why they & we, in former times & of late, joyn'd with them & sundered from them, have received very fearfull falls & overthrowes: for all is one with Satan, so he catch & snare men, & have them in possession, he cares not by what means. But wilt thou not escape danger only, but come

Note.

c. m. li.

come

come also? I will shew thee, O man, what thou shalt doe: any hand go out of thy self and other creatures whatsoever. For if thou stick to them, though never so little, thou dost disadvantage thy self at the least, if not overthrow thy self. The wicked spirits are as strong to effect evil, as the elect are to do good: & so much the more powerfull that way, by how much they attempt it with commission from God, & find fit matter in men to work upon. And what then? fix the eye of thy faith fast upon God in Christ; & thou shalt never miscarry. For he that cannot ly have said it, *I will not fail thee, nor forsake thee for ever.* Heb. 13.
 & in the New Testament Christ hath told us, which is also a Matth. 16.
word of as sure a promise, The gates of hell shall not prevail against 13.
thy faith. Nay, I will say more; in the strength & power of this
persuasion, thou shalt be made more than a conqueror, through
him that hath loved thee, & washed thee in his own heart blood.
 I know & confesse there are many lets & hinderances to the
 persuasion & practice of this truth: but hear & believe only,
 and I will shew you yet a more perfect and assured way, by
 which you shall be made to walk safe, either in the day of death,
 or in the time of tentation, or in any other course or crosse,
 that may betide you in this life. See that you have not only
 the two side postes, and the upper door postes of your houses Heb. 9. 14.
 stricken over with the blood of the Lamb, but your hearts purged
 through faith in his blood, from the power of dead works; & then
 the destroyer that overthroweth others, shall pass over thee;
 and bring thee in good time to the full fruition of the heavenly
 Canaan. But thou wilt say as the foolish person doeth in
 the Proverbs, *There is a Lyon, yea, many Lyons in the way:* I answer;
 reckon them up & bring them forth, they shall fall by
 Gods grace becausly removed. All sorts of afflictions are blither
 I confesse it, and so are many things in meat, drink & phyack;
 & yet we refuse them not, but use them rather; because of the
 good we know or hope, they will effect in us. And why say Heb. 11. 34.
 we nor, as the Apostle by the spirit doth; *Notwithstanding for*
the present seemeth to be joyous, but grievous: howbeit, afterward it
bringeth forth the quiet fruit of righteousness, unto them which are
thereby exercised. Death also is dreadful; what then? but to
 whom, I pray thee? even to the man that hath his trust in his
 riches,

alchet, or hath no hope of a better life, but to him that believeth in Christ, it is become, through the power of the death & resurrection of Christ, a speedy passage to eternal life. We indeed many dreadful & dangerous things, & run thorow fire and water, and all for a corruptible crown; and why should we not with patience and prayer passe thorow this, which is the very high way to heaven besides, hell is horrible. Neither will I deny this: but still I demand to whom it is so? surely to the devill & his angels, & all manner of wicked ones, for whom it hath been prepared of old: but as for the godly and elect, it cannot come nigh him. For Christ, the very man, truth and life it self, hath told us, & therefore we ought to creech it. *He that heareth my words, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.* Lastly, is not sinne a shrowd and sore enemy to incounter with? I confesse it: but to whom, tell me, I beseech you? even to them in whose mortal bodies it raigoeth, to fulfill the concupiscences thereof. To other, in whom the root of it is dead, it is not so, whether we respect this life, or that which is to come, for here the reliques of sin are but as pricks in our sides, to provoke us to better things, and to stir us up to hunger and thirst after righteousness; and for the life to come, we shall be utterly freed from the same, and have all tears wiped from our eyes. To bring all into a summe: I say let all objected be as true, as any thing may be; yet all these, & a thousand more such like, are nothing to him that is in Christ. For the Apostle saith, *There is no condemnation to them that are in Christ Jesus*; and it is he alone that hath destroyed death, and became sinne for us, that we in him might be made the righteousness of God. And surely such a onemay in some good measure of comfort, joyfully say to the defiance, even of death it self, and all other ghostly enemies whatsoever: *O death, where is thy sting? O grave, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law: but thanks be unto God, which hath given us victory, through our Lord Jesus Christ.* Yea, he may say, as the Saints and Martyrs have said in the midst of very flames. *I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers,*

not things present, nor things to come, nor height, nor depth, nor any
 other creature shall be able to separate us from the love of God, which
 is in Christ Jesus our Lord. Oh, but death is terrible still. I an-
 swer, In such a cloud of witnesses and evidence of truth, may I
 not in some sort and sense say, O faithful generation, nothing
 shall be with you *How long are you shall suffer your heart* fearfull to
 any hurt to a natural man, & to him that hath his felicity here,
 and in the things of this life? Surely it is nothing terrible to him
 that is made a comfortable partaker of the fruits of the death
 of Christ, who died *and suffering death for you* he might deliver them
 and live in it with the *peace of it*, even the death of his life. But
 hell is horrible. True, but yet to those for whom it is pre-
 pared, but thou art in Christ exempted from it. For why did he
 himself suffer hell's torments both in body and soul to leave
 thee merciful death, be terrible or horrible to thee, no, but to
 free thee, and all his, from the fear of hell, and the feeling of
 everlasting condemnation. Oh, but what shall I say counselling
 my finite that is great and grievous, & the peculiar wages of it
 being death eternall? That is true in the nature of sin, & the
 justice of God, but with the Lord there is mercy, that he may be
 feared, and still a while, as you shall behold the great works
 of God, & be not faithless, but faithfull, and believe the truth
 of the Word. What is more clear than this? *It were sin* last a
 bound, their grace had abounded much more. And though it be
 in a Prophet, yet where have we a more plain, plentifully, or
 evangelicall promise than this? *Though you sin were as crimson,*
they shall be made white as snow, though they were red as scarlet,
they shall be as wool. If we have the hand or writing of an honest
 man, wee think our selves bound to give credit thereto: how
 much more should we believe the most true & unchangeable
 Word of the eternall? To which, not for any want in himself,
 but by reason of the weakness of our faith, he hath been win-
 ning, the more abundantly to keep unto the butt of promise, the less
 blessed of his council, to advise (and bind himself with an oath say-
 ing) As I live, I will not be the death of a sinner, yea, I will be successful
 to their unrighteousness, & I will remember their sin and iniquities
 no more: that (such was his immutable love), that is, his inviolable
 oath, & assured promise, (wherein it is impossible that God should

Psal. 130. 4
 Rom 5. 20.
 Esay 1.
 Heb. 6. 17.
 Exod. 32.
 Heb. 6. 18,
 1ye)

19e) we might have strong consolation. And as for these objections,
 or any the like, what are they else, but in truth & substance, the
 very evill reports y^e the spies brought upon the promised Land.
 And yet there was a very true testimony given by *Joshua &*
Caleb yes, the palpable proofs they had by the cluster of grapes
 & other things which they brought from thence, were hereira-
 gate witness. Will you believe them because they are many
 that is fit Property & besides, God forbiddeeth us to cleave to a
 multitude to do evill. Will you feare them because they are
 mighty? That is to distrust God, who is greater than all, and
 to make them omnipotent, w^{ch} is blasphemy. Will you doubt
 because they double their assaults? That is no end of tentati-
 on, but this rather, to adde an edge unto our prayers, that so
 through them we may hear in our hearts that comfortable
 speech, *My grace is sufficient for thee, and my strength shall be per-
 fectled through weaknesse.* And when we shall have all our sen-
 ses satisfied in the contrary truth, yea, so far forth, as that our
 eyes may see, our eares may hear, our hands may handle the
 good things of God, (over and besides the faith we have in him
 concerning them) it is not gross folly, but impious, not to
 believe. But here in this life we many pleasures, and certain
 delights lawfull: as houses, friends, wives, children, goods, ho-
 nour, & almost infinite such like. That is very true, but with
 this hony God intermingleth some gall, lest the foules of his
 servants might run riot to sin. And who is he that can be Igno-
 rant of the uncertaine estate of all and every one of them? Our
 friends fall away, as a fruit that is ripe before his time, or as
 the morning dew. Our houses are overthrowen, & are like the
 ruines of a defaced hold, not one stone of them left upon ano-
 ther. Our wives may be lewd in their lips, loose in their lives,
 and wicked as was *Jehi*, and wish us to curse God and dye.
 Our children not riotous onely and disobedient, but unnatu-
 ral also, & rising up against us, as *Abshai*. The goods we pos-
 sess, are not untruly by *Salomon* resembled to the Eagle, that
 taketh her to her wings, & flieeth aloft into the aire, as for our
 honour, which we make as it were some Delity upon earth, it is
 turned into shame in the twinkling of an eye, or else forgotten
 as if had never been: and we, that in our own imaginations
 are

are Lords of all, as the dust or chaffe of the earth, are carried from all. And what reason is there then, that these or any such like, should hinder us in our race towards Heaven? He that hath an inheritance or land in the world, will not be hindered from taking the possession or enjoying of it, when it falleth unto him, by the teares of his wife, the intreaty of his children, the heap of his riches, or any such like things: and why should we suffer these simple conceits to steal away our hearts from the hope and having of Heaven? Besides, who knoweth not, that as in respect of the life to come, all the ^{is} heaped up in the greatest measure that possibly can be in this world, are not so much as a shadow of the good things that shall be revealed? Hath the Spirit said in vain, *That which the eye seeth not* ^{1 Cor. 2.} *neither the eare heareth, neither ever yet entered into mans heart, hath God prepared for them that love him?* Or shall we think it a lye? Or that God meant to dissemble and dally with us? Oh be it farre from us to think or speak so! Is that glorious description of that holy and heavenly Jerusalem, mentioned in the Revelation, but a fiction or forgery? It were blasphemy for any mans heart to imagine so: we are rather to think, that God, by that which is known, and can be comprehended, expresseth that which yet is hidden from us, and shall in good measure be comprehended of us also; we knowing then, even as we are known now. Wherefore, let us not fear all or any of our adversaries, or poll-backs, for true love expellith feare: neither let us be faint-hearted in our selves, but labour rather to lift up our hands, which hang down, and to strengthen our weak knees: for faithfull is he that hath promised: who will also perform it. Be faithfull unto death, and I will give thee the Crown of life. He that so runneth, shall be sure to obtain, and have his portion with the Saints in the heavenly inheritance, of a Crown that never fadeth nor falleth away. But he that careth not for this course, must have his portion with hypocrites in the Lake of fire and brimstone, that burneth for evermore, and to shut out of the Kingdome with the fearfull, unbelieving, abominable, murderers, whore-mongers, sorcerers, idolaters, and such like. Wherefore as you love life, and loath death, run well,

well, I beseech you yet, even as our Text was at the beginning, for say I at the ending: So run that ye may obtain which I doe not onely propound unto you by exhortation, but command and commaund by supplication to God for my selfe, and much for every one of us; and I my self especially, may in feeling and faith say, I am now ready to be offered, and the time of my departing is at hand, I have fought a good fight, and have finished my course, I have kept the faith: from hence is laid up for me the Crowne of righteousness, which the Lord the righteous Judge, shall give me at that day, and not to me onely, but unto all them that love his appearing.

FINIS

The Lawyers Question.

Luke. 10. 25.

And behold, a certain Lawyer stood up, and tempted him saying Master, what shall I do to inherit eternall life?

IT is a wighty question and hath been long discoursed, by what meane a man may come to heaven: and who is not desirous to be resolved in it? Here the question is propounded by a Lawyer, and answered by the Law-giver, whose judgement in this case is worth the hearing. He propounds the question as one desirous to learn, when indeed he meaneth nothing lesse. But as Abah, when he asked Michah in the first book of Kings, & second chapter, if he should go up to fight against Remoth, in Gilead meant not to follow the prophets direction, but onely desired to hear his opinion: so the Lawyer propounds this question, now with a mind to learn of Christ, but with a mind to tempt Christ, & to try his learning: as the devil came to tempt Christ in the wilderness, so the Lawyer comes to tempt Christ in the City: & therefore whereas the Evangelist saith, Behold a certain Lawyer stood up, he might have said, Behold, a certain

devil hood up, because for the time he took upon him the devils office, to be a Tempter. When the devil tempted Christ, *Mat. 4.* he bad him *avoid Satan.* And when *Peter* tempted Christ *Mat. 16.* he said unto him, *depart Satan:* so when this Lawyer tempted Christ, he might have said, *evant Satan,* because in his action he was the instrument of Satan. But though the Lawyer was worthy to be repulced, because he was so importunate, yet was this question worth the answering, because it was of such importance. We see then with what mind the Lawyer came to Christ: now let us see how he saluteth Christ. Though he came with a bad mind, yet doth he use good words, that he might deceive with less suspicion, he salutes him by the name of *Master*, as if he did profess himself to be his Disciple. So did *Judas* salute him when he meant to betray him, *Mat. 26. 49.* And so did the Pharisees salute him, when they meant to bring him within the compass of treason, *Mat. 22. 15.* And this hath been alwaies the guise of the wicked, to use the smoothest speech when they intend most mischief, & under colour of friendship to practise their treachery. When *Abshur* meant to be revenged of his brother *Amnon*, for defiling his sister *Tamar*, he made a great feast, and caused him to be murdered in the midst of the banquet, *2 Sam. 13.* When *Joab* meant to murder *Achis*, he saluted him carceously, saying, *Art thou in health my brother?* *2 Sam. 20.* and with his right hand took him by the beard to kisse him, and with his left hand sheathed a sword into his belly.

These are such as the Psalmist speaks of, *Psal. 28. 2.* which have glosing tongues, and bloudy minds: which speak friendly to their neighbours, and imagine mischief, in their hearts. As the Scorpion hath an amiable face, and a poisoned tail: for these men have fair looks, and murdering hands: *Their words are as soft as butter, and as smooth as oyl;* but their deeds are cruell as the deeds of war, and deadly as the dint of swords. The Prophet *David* was sore troubled with such dissemblers, as he complained every where in his Book of Psalmes, *Psal. 41.* That even his own familiar friend whom he trusted, and which did eat at his table, had laid great wait for him. And *Psal. 55.* that it was not an open enemy which had done him dishonour, for then he could

Psal. 55. 13.

could have borne it: nor it was not his adversary which had lift up himself against him, for then peradventure he would have bid himself from him: but it was even his companion, his guide, and his own familiar friend, which took sweet counsell with him, and walked in the house of God as friends. At this day the world is full of such fained friends, which will flatter thee to thy face, & bite thee behind thy back: They will give out hard speeches of some man that is absent, in thy hearing, to see if thou wilt speak as hardly of him; which if thou doest, thy words shall presently be told unto him. *Woe unto him* (saith the Wise man Eccles. 2. 13.) *that hath a double heart, wicked lips, and mischievous hands, and to the sinner that goeth two manner of waies.* The Lord hath given but one heart, and one tongue, and one face to one man: therefore we should not carry a double heart in our breast, nor two tongues in our head, nor two faces under a hood. It was not lawfull for the Israelites to wear any garments made of *linen and woollen*, Deut. 22. to signifie, that it should not be lawfull for Christians to be dissemblers, to carry fire in one hand, and water in the other; to carry honey in their mouth, and gall in their heart; or (as David speaks, Psalm, 12.) *To flatter with their lips, and to dissemble with their double heart.*

Of all kinde of cattell these are the worst, because they do most hurt, where they are least mistrusted. Therefore they are compared to the wily Fox, for their crafty fetches, Eccles. 13. And Herod is termed a Fox for his dissembling, Luke 13. For as the Fox faineth himself dead that he may catch the birds to deuoure them: so the flatterer faineth himself to be harmles, and honest, and conſcionable, and religious, and holy, that he may deceive the hearts of the simple, Rom. 16. 18. He is like your shadow, which doth imitate the action and gesture of your body, which stands when you stand; and walks when you walk; and sits when you sit; and riseth when you rise: So the flatterer doth praise, when you praise; and findes fault, when you find fault; and smiles, when you smile and frowns, when you frown; and applauds you in your doings; and sooths you in your sayings; and in all things seeks to please your humour, till he hath sounded the depth of your devices,
that

that he may betray you to your greatest enemies. As the Sycen-
sing most sweetly when they intend your destruction: so flatter-
ers speak most fair, when they practice more treachery. There-
fore every false look is not to be trusted, every smooth tale is
not to be believed, and every glossing tongue is not to be trust-
ed: but as we must try the spirits whether they be of God or no,
1 Joh: 4. 1. So we must try the words, whether they come from
the heart or no; and we must try the deeds whether they be
answerable to the words or no.

Now we are come to the question, which is by what means
a man may inherit eternal life. A weighty question worthy to
be known, not onely of Lawyers and learned men, but also of
all both men and women, which be perswaded in their hearts,
as with their mouth they do confess, that after death their bod-
ies shall rise again. Therefore though this Lawyer were to
be blamed, because he came with so bad a mind: yet is he to
be commended, because he moved so good a question. Many
now a daies are very curious in idle and unprofitable ques-
tions, As what God did before he made the world: How long
Adam stood in the state of innocency: Whether Salomon were
saved or no: With many such vain and unnecessary ques-
tions: But few there are which will ask (as this Lawyer did)
what they must do to inherit eternall life. You shall see ma-
ny very careful & inquisitive how they may get riches; where
they may purchase Lands and Lordships; how they may come
to advancement and honor; & by what means they may pro-
cure the Princes favour: But we shall see few or none inqui-
sitive concerning the means of their salvation, you shall sel-
dome hear any ask their Pastour what they must do to be sa-
ved, or which way they may come to heaven. It is not now
as it was in John Baptists time, when the Publicans, the soul-
diers, and all sorts of people came unto him, with Master,
what shall we do? Luke chap. 3. verse 10. &c. Nor is it not
now as it was in the time of Christ, when the people came and
asked him, *What shall we do that we may work the works of God?*
John chap. 6. verse 28. Nor is it now as it was in Peters time,
when upon the hearing of Peters Sermon, the people came
to Peter and to the other Apostles, crying and saying,
Men

Men and Brethren what shall we doe? Acts 2. 37. But now every mans mind is of his worldly profit, or pleasure, or preferment. This is the drift of all their devices, the end of all their practises, how they may live here in delight & ease, and leave behind them a rich posterity. As for that heavenly Country whereunto they were born, that new Jerusalem wherein they should dwell, it is the furthest end of their thoughts, & the least part of their care, how to inherit it, how to inhabit it. The question is, *how he may inherit eternal life*: wherein he seems to confess that there is an eternal life, for thereof he makes no doubt; only the question is how he may attain to it. Here therefore it appeared, that this Lawyer was not a Sadduce which denied the resurrection of the dead: Nor was he an Epicure, which is of this opinion, that after death there is nor joy to be looked for, nor pains to be feared, and therefore are wont to say, *Ede, bibe, lude, &c.* or as it is said, *Let us eat and drink, for to morrow we shall die*: But this man was a Pharisee, such a one as Paul was before his conversion, one that expounded the Law of God to the people, and lived after the strictest law of their religion: In a word, he was such a one, as both for his life & learning, was admired & honoured of the Jews. Though this Lawyer were learned, yet it was boldly done of him to tempt the Lord. But what is it that Learning dare not attempt, if it be not tempered with the fear of God? Christ Jesus found no greater adversaries than the high Priests, the Scribes & Pharisees, which were all learned men: & the Church of Christ at this day is by none so much afflicted, as by those that carry the opinion of singular learning. For look how many heresies are extant in the Church, or how many controversies in religion, they have been devised and are maintained by learned men. Let learned men therefore learn to fear the Lord: let them learn to know nothing so much as Christ Jesus & him crucified, without which knowledge, all knowledge is ignorance, all wisdom is foolishness, all learning is madness, & all religion is error, or hypocrisy or superstition. God hath not chosen many wise men, nor many mighty men, nor many noble men, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak

Matth. 23.

1 Cor. 15.

Acts 26. 7.

1 Cor. 2. 2.

1 Cor. 1.

The Lawyers Question.

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weak things of the world, to confound the things that are mighty: and vile things of the world, and things which are despised: both God hasen, yea, and things which are not, to bring to nought things that are: 1 Corin. 1. 28. Our Saviour Christ, in the choice of his Apostles, called not one that was learned; yet hath he not rejected all that are learned: for from heaven he called his Apostle Paul, a learned Lawyer, Acts 21. 3. to be the Apostle and Preacher of the Gentiles, Rom. 11. 13. and there is no doubt, but that in all Ages, and even at this day, he calleth some in every place, and endueth them with excellent learning, that they may serve to the gathering together of the Saints, and to the exercising of the Ministry, and to the edifying of the Church of God, Ephesians 4. v. 12. The Lord Jesus so moderate our learning with his holy fear: that we may direct all our studies to the enlarging of his glory and Kingdome here on earth, that when the chief shepheard shall appear, 1 Pet. 5. 4. we (that have instructed others, and turned many to righteousness) may shine as the brightness of the firmament; and as the stars of heaven for ever 3 Dan. 12. 3.

Good Master, what shall I do to inherit eternall life? Mark here the discretion of the Lawyer, in asking this question. As the man was a Lawyer, so there is no doubt but that he had read the Law and the Prophets. If you look into the Law, you shall not finde, Cursed is he that continueth not in all things, that are written in the Book of the Law, to know them. If you peruse the Prophets, you shall not finde, Cease from doing evill, and learn to speak well. But the Law saith, Cursed is he which continueth not in all things that are written in the Book of the Law, to do them; Deut. 27. 26. Gal. 3. 10. And the Prophets say, Cease from doing evill, and learn to do well: Esay 1. 16. Psalm. 34. 14. And therefore the Lawyer saith not, How much must I know, nor what shall I believe, but, what shall I do to inherit eternall life? We have been taught too long, that we are saved by faith, without the works of the Law: which doctrine, though it be most true, and most soundly proved, and flatly concluded, Rom. 3. vers. 28. yet being understood amisse, as Pauls writings sometimes are, 2 Per. 3. 16. it hath been the decay of all good deeds, and brought in Epicurisme & all ungodlines. Its true indeed,

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that

that eternall life is the gift of God through Iesus Christ, Rom. 6. verse 23. But yet this gift is bestowed onely upon those for whom it is prepared, Math. 20. 23. which have exercised themselves in the workes of mercy, Math. 23. 35. In respect of God, our election standeth certain from all eternitie: for it hath this seal, The Lord knoweth them that are his, 2 Tim. 2. 19. And I know whom I have chosen; John 13. 18. But in respect of our selves, it is uncertain, and therefore we must strive to make the same sure by good works, 2 Pet. 1. 10. These are the wayes to come to heaven, though they be not the cause why we should come to heaven: therefore we must keep the way, if even we mean to come to heaven. For as we are ordained to the end; so are we ordained to the meanes which bring us to that end. If God have predestinate any to eternal life, he hath also predestinated them to the meanes wherety they must attain eternal life; that is, faith and a good conscience, 1. Tim. 5. 19. Therefore it is certain that whosoever is to be saved, shall at one time or other before they depart out of this life, be called truly to believe, & shall endeavour by all meanes, as, Paul did, to keep a good conscience both toward God and toward men, Acts 14. 16. For that which is spoken of Christ in speciall, Psalm. 44. (thou hast loved righteousness, and hated iniquity) must be verified, and in some measure accomplished in all the members of Christ; They must love righteousness and hate iniquity. And this is the difference that the Apostle putteth between the children of God and the children of the devill; that the children of God both love and do righteousness; and the children of the devill love sinne and do it; 1 John, 3. 7. Let no man therefore think that he is predestinate to salvation, unless he find and seele in himself the effects and fruits of predestination. For those whom God hath predestinate, them also in his good time he calleth, Rom. 8. vers. 29, 30. (not to uncleannesse, but unto holinesse, 1. Thessal. 4. vers. 7) and whom, he calleth, them also he justifieth, (and endueth with the grace of sanctification, Rom. 6. 2. &c.) & whom he justifieth them also he glorifieth, Rom. 8. If any be ingrafted into Christ by a lively faith, he cannot but bring forth the fruit of good life, John 15. and whosoever doth not bring forth such fruit, it is certain that he is not yet ingrafted into Iesus Christ, Let us

not therefore, I say, flatter nor deceive our selves, as though we had true faith, when we have not the true fruits of faith. For as the Sun cannot be without light, nor the fire without heat, no more can a saving faith be without good works, which are the fruits and effects thereof. The penitent thief had but a short time of repentance: yet in that short time he wanted not good works to declare his faith; Luke 23. 40, 41, 42. For no sooner was it given him to believe in Christ, but that presently he maketh answer on the behalf of Christ, and cleareth him of all anisfe: he rebuketh his fellow for his incredulity, he confesseth the greatnesse of their sinne, and their just punishment for the same; he acknowledgeth Christ to be the Lord, and calleth upon him. Therefore it is not enough for to say, *We have faith*, for the devils have a kind of faith, Jam 2. 19. nor is it enough for us to come to Church to call upon the Lord; for to say, *Lord, Lord*, will not serve the turn, Mat 7. 21. nor it is not enough for us to preach unto you; for unto some that have preached in the name of Christ, it shall be said at the last day, *Depart; I know you not*, Math. 7. 22. nor is it not enough for you to be only bearers of the word; for then you deceive your selves, James 1. 22. But you that say you have faith, must show it by your deeds, James 2. 17. And you that come to call upon the Lord, must depart from iniquity, 2 Timoth. 2. 19. And we that preach unto you, must practice that our selves, which we preach unto you, and be an example of holy life for you to follow, 1 Pet. 5. 3. And you that are hearers of the word, must be doers of the word, and then you shall be justified, Rom. 2. 13. *What shall I do?* The Papists will have other men do good works for them. For some of the holier sort (for sooth) have works of supererogation, that is, more good works than they need themselves, which they can spare and bestow upon those that pay least for them. And we that are Protestants; because we will not disable Christ, nor derogate from his merits, will have Christ do all for us, and we will do nothing for our selves.

Carnall
Protestants
do so.

But this Lawyer was of another mind: He asketh *what he shall do to gain eternall life*, because he knew that another man could not deserve it for him. *The soul that sinneth, that*

just shall live, and the just that doth righteousness shall surely live, saith the Lord, *Ezech. 14. 23.* And though *Moses* and *Samuel* stood before the Lord to make intercession for the wicked, it shall not help them, *Jer. 15. 1.* For though *Noah*, *Daniel*, and *Job* were in the land, when the Lord brought his plagues upon it for some, they shall save neither sonnes nor daughters, but each deliver their own souls by their righteousness, *Ezech. 14. 20.* Therefore it behoveth every man to know what we must do to inherit eternal life: and not onely to know (for he hath known his own will, and doth it not) shall be beaten with many stripes, *Luke. 13. ver. 48.*) but he must do it, and so shall he have cause of rejoycing in himself, and not in another. For as another mans sinne shall not be laid to my charge, so another mans righteousness shall not be reckoned to mine; but every man shall bear his own burden, *Gal. 6. 4. 5.*

What shall I do to inherit eternal life? There is a life which is short and temporal, which *Job* compareth to a wind that soon bloweth over, *Job 7. 7.* James to a vapour that soon vanisheth away, *James 4. 14.* This Lawyer asks not after his temporal life, for this is common to beasts with men: but here he enquireth concerning that life which is eternal, and shall never have an end. It is strange to see how every man almost desireth to be eternal; and yet how few do use the means to be eternal. As the fowles by a naturall inclination delight to flye, the fish to swim, and the beasts to go; so men are naturally carried with an earnest desire to live for ever.

And albeit men know themselves to be mortal, yet every man according to his severall disposition, devises some means to be immortal. Some like *Lycurgus*, do publish wholesome laws; some *Plato*-like, pen learned books; and some like *Solomon*, build goodly houses, and call the Lands after their own names, thinking by this means that their names at least shall continue for ever, *Psal. 49.*

Thus every man almost, either for some valiant enterprise, like *David*'s worthies that killed the Giants, *2 Sam. 21.* or for some desperate attempt, like *Saul* that killed himself, *1 Sam. 31.* or for their famous and stately buildings, as the builders of both the Babels, in the 11. Chapter of *Genesis*, and 4. Chap. of

of Daniel, will be eternized. But howsoever men by such means may be remembered after death, yet this is not the way to get eternall life. For this is life eternal to know the only true God, John 17.13. And to believe in the Son of God, John 3.16. But these knowers must be doers: for he that saith I know him, and keepeth not his commandments, is a lyar, and the truth is not in him, the first of John, the third chapter, and fourth verse. And these believers must be good liuers: For this is a true saying, and these things I will that shouldest affirm, that they that have believed God should be carefull to shew forth good works, Titus 2. 7.8. Therefore to the obtaining of eternal life, two things are necessary. The first is, to believe well: the second is, to live well. By the first we are justified in the sight of God, for he respects our faith. By the second, we are justified in the sight of men, for they regard our works. And thus are the Apostles Paul and James reconciled: for when Paul maketh faith the cause of justification, Rom. 3. vers. 28. he meaneth such a faith, as worketh by love, Gal. 5. vers. 6. whereby we are justified in the sight of God. And when James maketh works the cause of justification, James 2. vers. 24. he meaneth such works as proceed from faith, James 2. vers. 18. whereby we are declared to be righteous before men.

The Scripture describeth this eternall life by divers excellent names: to shew the worthiness and excellency thereof. It is called a Kingdom, Luk. 12. vers. 32 but yet such a kingdom as cannot be shaken, not like the kingdoms of this world, Heb. 12. vers. 28. for it is an heavenly kingdom, Math. 8. vers. 11. It is called Paradise, Luk. 23. verse. 43. for it is more pleasant than the garden of Eden. And Abraham's bosom, Luk. 16. for it is a place of rest and comfort. It is called the house of the Father, wherein there be many Mansions, John 14. The joy of the Lord, whereinto every faithfull servant must enter in, Matth. 22. and all to expresse and declare unto us the beauty, excellency, and glory of that life, which is eternall. And yet as glorious and excellent as it is, such is the love and favour of God unto us that he hath appointed it to be our inheritance, as here the Lawyer termeth it. Inheritance is a kind of tenure, whereby a man in his own right holdeth or possesseth any thing, as his

own; as when a lawfull heir doth inherit his fathers lands; even so the Kingdome of God belongeth unto us, as our lawfull inheritance, because we are the sonns of God.

It is a great prerogative to be the *son of God*, John 1.3. But to be *heirs*, and *heirs with Christ* (Romans the eight chapter) of that heavenly inheritance, is a wonderfull priviledge. How are we bound unto Almighty God? that whereas he might have made us stones, or trees, or beasts, or such insensible and unreasonable creatures; it pleased his divine Majesty to make us men, the undoubted heirs of eternal happines. Behold (dear brother) and consider, that *heaven is thine inheritance*, *eternal glory is thy patrimony*; thou art born to a Kingdome, thou hast a title to it; and when thou dost depart this life, thou shalt be sure to find it: if before thou depart this life thou do not lose thy right and title by thy sinfull life.

Let every one therefore, as he tendereth the salvation of his own soul, forsake his wicked waies, and now begin to walk in the waies of the Lord: If heretofore thou hast prophaned the Lords Sabbath, remember that henceforth thou sanctifie it: if thou hast been a blasphemers of the name of God, see that henceforth thou use it with all reverence: if thou hast bin malicious, from henceforth be charitable: if thou hast been contentious, now learn to be peaceable: if thou hast been incontinent, now begin to be chaste: if thou hast been a Drunkard, from henceforth be sober: & in a word, if thou hast been inclined to any sin, be sorry for it; and forsake it: if thou hast neglected any good work, now begin to do it: that in so doing, thou maist inherit that eternal life, which is promised and prepared for them that know the will of God and do it, Luke 8:21.

The Lord in mercy grant that ye be not forgetfull hearers; but doers of the word.

Here endeth the first Sermon.

THE

The Law-givers Answer to the Lawyers Question.

Luke 10. vers. 26.

And he said unto him, what is written in the Law, how readest thou? &c.

NOW you have heard the question propounded: you shall heare the question answered. *And he said unto him, What is written in the Law, how readest thou?* As if he should have said: I marvell that thou being a Doctor of the Law, w^{ch} should be able to instruct others in matters of Religion, art ignorant of that which it becometh every man to know, by *what means he may inherit eternall life.* Wherein hast thou bestowed thy study? wherein hast thou employed thy wit? and how hast thou spent thy time? Thou seemest to be a Lawyer; tell me, what doth the Law require of thee? Thou seemest to have read the Scriptures, let me see how thou hast profited by thy reading? Thus doth our Saviour send this Lawyer to the Law to learne his duty, and setteth him to schoole, that thought himself to good to learne. He came to tempt Christ by asking the question; but now himself must make the answer, unlesse he will bewray his own ignorance. If he be a Lawyer, let him look what the Law saith concerning this question, because the Law is able to resolve every doubt, 2 Tim. 3. vers. 16, 17. Therefore the Prophet *Esay* sendeth us to the Law and to the testimony, *Esay* 8. 20. And our Saviour Christ bideth us *search the Scripture*, Joh 5. And telleth us that the ignorance of them is the cause of all error, Matt 23. If then thou wouldest know the will of God, study the Scriptures, there he hath revealed his will unto thee: If thou desire to please the Lord, look in his word, there he hath shewed thee what his pleasure is. Finally, if thou wouldest have thy works to prosper, consider what is written in the Law, ask counsell at the mouth of the Lord: examin all thine actions by the touchstone of the word, & be sure to do nothing for the w^{ch} thou hast not

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the word for thy warrant. If harlots entice thee to lecheries, as *Potiphar's wife* enticed *Joseph*, Get thee away from them as *Joseph* did from her, and remember what the Law saith, *Thou shalt not commit adultery*: If sinners, *as* have no feare of God before their eyes, entice thee saying; *Come with us, we will lay wait for blood, and watch to slay the simple men*: consent thou not, but consider what is written in the Law: *Thou shalt do no murder*. If they say; *Cast in thy lot among us, we will have all one purse, we shall get great riches, and fill our houses with spoyle*, Prov. 1. ver. 14. Walk not thou in the way with them, reaine thy foot from their path, and look what the Law requires of thee, *Thou shalt not steal*. If *Papists* would perswade thee to change thy religion, because thy fathers were of another religion, look in the Scriptures, examine thy religion by the word of God, and then as *Elias* said unto the people, *If the Lord be God, thou follow him*: *But if Baal be he, then go after him*, Kin. 18. 21. So answer thou them, if this religion be agreeable to the word, as in truth it is, then will I be of this religion, though my forefathers have been of your religion. And to conclude, if thy father that begat thee, thy mother that bare thee, thy wife that lieth in thy bosome, thy friend that is as thine own self, or thy childe which is the fruit of thy body (Deut. 13. 6.) shall require thee to do any thing which the Lord hath forbidden in his Law, or shall forbid thee to do any thing which the Lord hath commanded in his word: then thou mayest answer them as *Job* answered his wife, *Thou speakest like a foolish woman*, Job 2. 10. Or as *Christ* answered his mother, *Woman, what have I to doe with thee?* John 2. ver. 4. Or as he answered his friend *Peter*; *Go after me Satan, for thou savourest not the things that be of God, &c.* Matthew, 16. ver. 23. Yea, if it come to this, that thy Prince, which hath power over thy life, command one thing, and the Lord command thee contrary, thou must answer as *Peter* and *Job* answered the Rulers, *Acts* 4. 19. *Whether it be right in the sight of God, to obey you rather than God, judge you.* Yea, thou must be content with *Sydrach*, *Misach*, and *Abdenago*, *Daniel* 3. to undergo any punishment even unto the death, rather than thou wouldest dishonour him, or disobey his word, that hath power to cast both

They will first into hell together, *Matth. 23. 33.*

It followeth ver. 37. *And he answered and said, Thou shalt love thy Lord God with all thy heart, and with all thy soul, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.* Before the Lawyer moved the question: Now it is the Lawyers turne to answer, and in his answer he sheweth himselfe a learned Lawyer: for whereas the Law of God consisteth often precepts, he reduceth the same unto two. The one taken (as it seemeth) out of *Deut. 10.* containing our duty towards God: the other taken out of *Levit. 19.* containing our duty to our neighbour. Here is the abridgement of *Moses Law*, which as it was delivered in two Tables, so it is reduced to two duties; and both these require but one thing, and that is love, *Deut. 10.* So doth our Saviour Christ divide the Law, *Matth. 22.* where being asked which is the great commandment, he answered as here this Lawyer doth; *Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, This is the first Commandment; And the second is like unto this: Thou shalt love thy neighbour as thy selfe.* Here is nothing but love (my brethren); and yet here is the fulfilling of the Law *Rom. 13.* For all the benefits that God had bestowed upon, the Israelites his people, he requireth nothing but love. And for all favours which he hath done unto us, he asketh no more but love again.

If we were not unkind, God need not to crave our love, having so well deserved our love, in loving us before we loved him, *1 Joh. 4.* But now he is faine to become a suitor for our love which he hath dearly bought: for he sheweth his love to us, before he craves our love to him. By his almighty power he created us of nothing, and made us the most excellent of all his creatures: if that be little worth, because it cost him little, for he spake the word and we were made, *Psalms 33. 9.* yet this is such a love as cannot be exprest; that when we were fallen from that excellent estate wherein we were created, and became heirs of hell and condemnation; so did he love this sinfull world; that he gave his only begotten Sonne to die for the sinners thereof. That he might bring us to heaven, he came downe from heaven: that he might deliver us from hell, he came down

to hell for us: Not gold nor silver, but his dearest blood was the price of our redemption, 1 Pet. 1 *What can a man do more than to give his life for his friends?* Rom. 5, 6, 7. And what can God do more, than to die for sinfull men? And for all this, what doth this loving Lord require of thee, but *that thou love the Lord thy God?* Blessed be such a Lord that requireth nothing of his servants but *love*. If any Prince were so gracious unto his subjects, that he would require no other subsidies, nor tribute, nor custome of them but *love*: how were the subjects bound to love and honour such a Prince? And such an one is our most gracious Lord and King, who for all the blessings and benefits that we enjoy under his most happy government, craveth no more but *love* at our hands for recompence. Once he required burnt offerings, that was a dear kind of service: but now he asketh *love*, a kind of service, which every man may well afford. He asketh not learning, nor strength, nor riches, nor nobility, but he asketh *love*: a thing that the simplest, the weakest, the poorest, the basest may performe, as well as he that is most learned, most strong, most rich, or most nobly borne. If God had required this of thee, that thou shouldest be able to dissolve doubts like *Daniel*, and to dispute subtil questions: what should then become of thee that art unlearned? If the Lord should accept of none but such as were strong and valiant, what should then become of women, old men & children, which are weak and feeble? If God should regard none but the rich and wealthy, what should then become of the poore and needy? To conclude, if God should make choyce of none but such as were of noble parentage, what should we do that are the common people? But now he requireth such a thing of us, as the poorest and simplest may performe as well as the wealthiest or wisest man in all the world: for if we cannot love, we can do nothing; especially, if we cannot love God that hath so loved us, we go not so farr as the wicked do, for *sinners also love their lovers*, Luke 6. 32. And therefore blessed be God, that for the performance of so small a worke, hath proposed such a great reward; and for the obtaining of such a happie state, hath imposed such an easie taske, *The eye hath not seene, the ear hath not heard, neither can the*

the heart conceive, what God hath prepared for them that love him, *Esa. 64. 4.* and *1 Cor. 2. 9.* And for all these unspeakable joyes which God hath prepared, he requires no more of us but love. How is God enamoured of our love, and how unkinde shall we be to withhold it from him? He hath an innumerable company of Angels, which are inflamed with his love; and not content therewith, he sues to have the love of men. God hath no need of our love, no more than *Elisba* had need of *Naaman's* cleansing; but as *Elisba* bad *Naaman* wash, that he might become clean, *2 Kings. 5.* so God bids us love, that we might be saved. It is for our good altogether, that God requires our love in earth, because he means to set his love on us in heaven. If the man of God had willed *Naaman* to do some great thing, ought he not to have done it? So if God had willed us to do some great thing, ought we not to have done it? How much more when he saith unto us, Love, and you shall live forever?

Now, if you would know whether you have this love of God in you, examine your actions, whether they be done with delight and comfort. *In amore nihil amari*; In love there is no dislike. It is like the waters of Jordan, wherein *Naaman* washed for as his flesh, which before was leprous, became fair and tender after his washing, so all our actions, and labours, and afflictions, which before were tedious and irksome, become joyous, and pleasant, and comfortable, after we are once bathed in the love of God. It is like the salt that *Elisba* cast into the noysome waters, to make them wholesome, *2 Kings. 2.* or like the meal, that *Elisba* put into the bitter pottage to make them sweet, as in *2 Kings. 4.* So the love of God being shed in our hearts by the holy Ghost, doth make all anguish, and sickness, and poverty, and labours, and watchings, and losses, and injuries, and famishment, and banishment, and persecutions, and imprisonment; yea, and death it self, to be welcome unto us. Such was the love of that chosen vessel, who for the love that he bare unto God, waded thorow all these afflictions, *2 Cor. 12.* and could not for all these and many more, be separated from the love of God, as he protesteth, *Rom. 8.*

Wherefore (Beloved) seeing God that hath done so much
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for us, requires no more but love of us, which every one may easily afford: let him be our love, our joy and whole delight, and then our life will seem delightful. As Jacob served seven years for Rachel, Genes. 29. 20. and they seemed to him but a few dayes, for the love that he bare unto her: so when we have once set our love upon God, our pain wilbe pleasure, our sorrow will be joy, our mourning wilbe mirth, our service wilbe freedome, and all our crosses will be counted so many comforts, for his sake whom we love a great deal more than Jacob loved Rachel, because his love to us is like Jonathan's love to David, passing the love of women, 2 Sam. 1. 26.

How we must love God.

Thus we have heard what it is that the Lord requires of us, namely love. Now let us see what manner of love he requireth. Thou shalt love the Lord thy God with all thine heart, with all thy soul, with all thy strength, and with all thy thought. Here the Lord setteth down the measure of that love which he requireth of us, that first it must be true and unfained, as proceeding from the heart and minde: secondly, that it must be sound and perfect with all the heart, with all the minde.

Love truly.

The Lord which is a spirit and truth, Joh. 4. will be served in spirit and in the truth. He cannot away with hypocrites, which draw near unto him with their lips, but their hearts are far from him, Mat. 5. He cannot abide dissemblers, which flatter with their lips, and dissemble with their double hearts, Psal. 12. and therefore though he required all the heart, yet he requires not a double heart: to signify, that a single heart is pleasing unto him, and that he detesteth a double heart. As there is a glossing tongue, a wanton eye, an idle ear, a wicked hand, and a wandering foot: so there is a false & dissembling heart, which mairs all the rest. As is the eye, such is the light; if the eye be single, the body is full of light: if the eye be wicked, the body is full of darkness, Mat. 6. 23. So as is the heart, such are the actions of the body which proceed from the heart. A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure of the heart, bringeth forth evil things, Mat. 12. 35. Therefore as Christ saith; Make clean within, and all will be clean, Luke 11. So I say to you, look that your heart be sincere and single, and then your tongue, your eye, your ear, your hand, your foot, that

that is, all our actions will be holy to the Lord.

The heart of man is the store-house wherein his treasure lies: and therefore God seeking to have the treasure, requires the heart: *For where the treasure is, there will the heart be also:* Math. 6. 21. But he will have it freely, not by constraint: and therefore he requires the heart, because whatsoever is done with the heart, is done willingly; and that which is done against the heart, is done (as it were) against the hair. Therefore in requiring the heart, God sheweth that he delighteth in voluntary service. Among all the offerings that the Lord in his Law required of his people, he liketh none so well as the free-will offerings of their hand. Princes require help of their subjects, because they stand in need of help, not regarding whether they do it willingly, or against their wills: but God requireth the heart, because he needeth not our help. *As God gives to all men indifferently, and casteth no man by the teeth,* Jam. 1. 5. so he would have us to give that which we give unto him, *Willingly, without grudging.* If we give him love, we must give it lovingly: If we give him our heart, we must do it heartily: If we give him our alms, we must do it cheerfully; for as he loveth a chearfull giver, 1 Cor. 9. 7. so he loves a chearfull lover: but he that loves not with the heart, loves not cheerfully. *For out of the abundance of the heart the mouth speaketh,* Matth. 12. 34. the head deviseth, the eye seeth, the ear heareth, the hand worketh the foot walketh. If the heart be inditing of a good matter, the tongue will be as the pen of a ready writer: Psal. 45. 2. but if the heart be unwilling, every thing will be irksome; like the gift of *Ananias*, that was loath to part from the price of his Land, because *Satan* had filled his heart with covetousnesse, Acts 5. 2. Such are the gifts of many now adays, which either give not so much as their abilities might afford, or if they do, then presently they begin to repent that they gave so much: and as *Judas* murmured that the oyl was not sold, and given to the poor, John 12. so they grieve that their almes was not spared and put to some other use. Thus though they give sometimes, as *Ananias* did for fashion sake, because they see others give, yet is their gift nothing worth, because it comes not with a willing mind. God more regarded the Shepherds sacrifice

crifice of the first fruits of his sheep, *Genes. 4. 4.* than the husbandmans oblation of the first fruits of his ground; because *Nabal* offered sincerely with all his heart, and *Gain* offered like an hypocrite for an outward shew. The widows mite, *Luke. 21.* was more esteemed than the rich mans mite; because she offered of her penury with a willing mind; they of their superfluity for ostentation. A cup of cold water, or a morsel of bread that is given with chearfulness, is better than a fat Oxe with hatred and ill will. *When we give to the poor, we lend unto the Lord; and the Lord to whom we lend, measures the gift by the mind of the giver, and not by the worth of the gift. A small thing* (saith *David Psal. 37. 16.*) *that the righteous hath, is better than riches of the ungodly: so a small thing that the righteous give, is better than great riches of the ungodly: because they give for the love of God with all their heart: but the ungodly give for other respects, either for the love of man to whom they give; or (like the Pharises, Mat. 6. 1.) for the praise of men before whom they give.*

Some will not give at all: wherein they declare that they have no love at all. When a poor man comes to their door, or to their pue, then (as *Nabal* answered *David*, when he desired relief for himself and his company, *1 Sam. 3. 10.*) *Who is David? or who is the Son of Jesse? There be many servants now adaies, that break every man away from his master: shall I then take my bread, and my water, and my flesh that I have killed for my sheaers, and give it unto men whom I know not whence they are? So they answer the poor man: Who art thou, and whence comest thou? There are too many such as you are in every place, we have poor enow of our own to help: I must bestow mine almes on them, and have not for you. Thus do they excuse their nigardise and unmercifulnesse, by the poor that dwell among them; upon whom God knowes they bestow no more than that which law compels them to bestow, and that for the most part against their will. Where is the love of God, my brethren? If you say you love God, and shew not your love to your brethren, you lie: or if you love not your brother whom you see, you cannot love God whom you have not seen, *1 John 4. 20.* As we must love God with the heart; that is, sincerely: so we must love*

love him with *all the heart*; that is, with a perfect love. God is like a jealous husband, loth to have a partner in his love. *Exod.* 20. He will not have halfe the heart, nor a piece of the heart, but *all the heart*. When the heart is divided, it dieth: therefore God will not have the heart divided, lest it die, because he desireth a living, & not a dying heart. He is not like the unkind mother that would have the child divided, *1 Kings* 26. but like the naturall mother, who rather than it should be divided would forgoe the childe. So God will have all or none: if he may not have *all the heart*, and *all the soul*, and *all the strength*, and *all the thought*, he will have none at all. The devill, or the world, or the flesh will play small game, as we use to say, before they will fit out. If they cannot get full possession of our hearts, then they are content to have some part of our love, as it were a little room in our hearts, a wicked thought, or a consent to sin, like *Pharao* the King of *Egypt*, who when he could not keep the *Israelites* still in bondage, would keep their wives and children back: and when this would not be granted, then he was content to let them go and do sacrifice; but their sheep and their cattell must stay behind: and when this might not be obtained, then he desired them onely to blesse him before they went, *Exod.* 10. But God is of another minde: he that made all the hearts of men, and trieth them, and knoweth them, and reneweth, and mollifieth them, and lighteneth them, and resteth them, and turneth them which way it pleaseth him, will have all the heart, because he hath best right to all. Therefore as *Moses* answered *Pharao*, *There shall not a hoof be left behind us*: so whensoever the world, the devil or the flesh, are suiters unto us for any part of our heart (as commonly they are, when we have any sacrifice or service to perform unto the Lord our God) then we must answer them as *Moses* answered *Pharao*, thou shalt have neither hand nor hoofe in this action. *Exod.* 10. 26. or as *Peter* answered *Simon Magnus*, when he offered money for the holy Ghost? *Thou hast neither part nor fellowship in this businesse*, *Acts* 8. 20, 21. I must not yeild one jot to your suggestions: for I must love the Lord my God with *all my heart*, with *all my soule*, &c. That God may be our God, he will have the greatest love, because whatsoever we love best,

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we make our God: we love our parents, or our wives, or our children, or our friends, or our neighbours, as well as we love our selves, with a true and unfaigned love: But we must love God better than our parents, or our wives, or our children, or our friends, or our neighbours, or our selves, *with all our hearts, and with all our soul*; that is, with a sound and perfect love. As we love a ring or a jewell for his sake that gave it; so we must love all things of this life for his sake that gave them, and him for his own sake above all the rest. This perfect love we can bestow but once, and but one can have it, and who so hath it, must be our God: if we set our heart upon riches, we make riches our God, therefore *David* saith, *Psal. 62. If riches increase, set not your heart upon them.* If our whole delight be in eating and drinking, then we make a god of our belly: and the Apostle tels us, *Phillip. 3. that our end is damnation.* If we be given to wantonness & fleshly pleasure, then *Venus* is our goddesse: and *Salomon* tels us, *Prov. 6. 26. that our end will be beggery.* But if we have set our love of God, the eye hath not seen, the ear hath not heard, neither hath it entred into the heart of man, what God hath prepared for them that love him: *1 Cor. 2. 9.* Now, if you would know how you must love God with all your heart, thus you must do it: When the devill, or the world, or the flesh, shall set any thing before thee to love, wherewith thou shalt offend thy God, thou must be content to lose and forgo the same, be it never so precious, be it never so lovely. He loveth God above all, which not for the love of any thing that is created, can be brought to sinne against his Creator. So *Joseph* lov'd God above all, who, though he might have had the love of his Lady and Mistresse, without suspicion of man, yet he would not consent, and so to lose the love of God: *Gen. 39.* Such was *David's* love to God, *1 King. 24.* who, when he had gotten *Saul* (his greatest enemy that sought his life) into a Cave, where he might at once have been revenged on him for all his injuries, was content only to cut off the lap of his garment, and so let him go unhurt, rather than he would sin against the Lord, in laying his hands upon the Lords anointed. Such also was the love of chaste *Susanna*, *Daniel 13.* who when she might have gained the love and favour of the Elders

Elders without any note of infamy, chose rather to undergo the danger of her life, than to sinne in the sight of the Lord. Therefore thou mayest love the things of this life, thy parents, thy wife, thy children, and the rest; the Lord gives thee good leave to love them, so long as thou mayest love them without offence to God. But if once they be unto thee an occasion to sinne, thou must leave to love them, and rather chuse to sustain any losse, though it be to the cutting off of thy hand, or thy foot, or to the plucking out of thine eye, *Matth. 5. 29* or to the hazzard of thy life, than thou wouldest offend so divine a Majesty.

Now thou seest (if thou be not wilfully blind) how far thou art from this perfect love which God requireth of thee. Thou hast not alwayes preferred God before all thy worldly profits; thou hast not alwaies preferred God before all thy fleshly pleasure: when thou hast gotten opportunity to be revenged of thine enemy, thou hast not spared him; when thou hast gotten opportunity to commit wickednesse, thy love to God hath not restrained thee; where God required *all thy heart*, thou hast given him no part of thy heart. Sometime all thy heart runneth after thy covetousnesse, *Ezech. 33. 31*. Sometime thy soul is wholly set upon delight and ease: sometime thy mind is all upon thy corn, *Luke 12*. or thy cattell, or thy pasture: and sometime thy thoughts are all upon thy merchandize, seldome thou thinkest upon God: but when thou comest into the Church of God, then thy mind is so distracted with divers thoughts, and cares, and affairs of this life, that thou canst not think upon God one houre together. Therefore what remaineth in this case for thee to do, but confesse thine own imperfection, and flie to Christ to supply thy wants, and earnestly to desire the Lord to change thy heart, to take from thee thy old heart, thy vain, thy wandring heart, which hath loved other things more than God; and in stead thereof, to give thee a new heart, and create a right spirit within thee, *Psal. 51*. wherewith thou maist love God above all things in this life, that in the life to come thou mayst finde the reward of thy love, such joyes and comforts as cannot be exprest.

Thus we have heard what duty we owe unto God himselfe:

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now we shall hear what duty we owe unto our neighbour. That which we owe unto them both, is *love*; but yet the love which we owe unto them is not alike. For albeit the second commandment be like unto the first, *Matb. 22.* for the necessity thereof, and in respect of the subject or quality which is required, namely, *love*; yet in respect of the object, which is God, and the measure of our love, which must be perfect, there is great oddes between them. In that they both require but love, they are both alike; but in that the first requires love to God, the second love to men; the first requireth a greater love than the second, there is the difference. But here a doubt arises: seeing God requires the love of all the heart, soul, &c. what love remaineth for our neighbour? If God must have all our love, what love is left for any other? Whereunto I answer, that the love of our neighbour doth not derogate nor detract from the love of God: as the light of a candle doth not dazle, but rather commend the light of the Sun; so our love to our neighbour doth not diminish, but rather accomplish our love to God. He that loves the fruit, will love the tree whereon it growes: and he that loveth the stream, will love the fountain from whence it floweth: even so, he that loveth man, which is a creature, will much more love God that hath created him. But let us examine the words: *Thou shalt love thy neighbour as thy self.* Here are four things to be observed. First, what is required, namely, *love*. Secondly, who must love, *thou*: that is, every man. Thirdly, whom we must love, namely, our *neighbour*. And lastly, how, and in what manner we must love him, As we love our selves. Concerning the first, as in the former precept, so in this also the Lord requireth *love*: wherein he dealeth as a kind father with his children, who is desirous to have them so to resemble him, as by their conditions every man may know whose they are. Therefore our loving father desirous to have us like himself, requireth us to be kind and loving one to another, as he is kind to the unkind, to the evill, to the just, and to the unjust, *Matb. 5.* He will have us perfect, as he is perfect; he will have us holy, as he is holy; he will have us merciful as he's merciful; he will have us loving, as he is love it self. Again it is the nature of a loving father, by all means to procure the welfare of

of his children: so our heavenly Father desirous of our continual hapinesse, commandeth us love, that so we may lead our lives with delight and pleasure. If he had hated, us he would have commanded us to live in hatred, and envy, and malice with our neighbours: for among all the miseries that are under the Sun, there is not a more miserable & irkesome life, than the life of the envious. Salomon calls it a rotting of the bones, Proverb. 14. 30. and as it were a consumption of the body, because the envious man alwayes repineth, and pineth away at other mens prosperity. As *all things work to the best to them that love God*, Rom. 8. so *all things work to the worst to them that are envious*. Therefore one wisheth, that the envious man had eyes in every City, that he might be vexed with all mens prosperity. As Christ said, John 13. *By this shall all men know that ye are my disciples, if ye have love one towards another*: So the Devill saith, *By this shall all men know that ye are my disciples, if you have envy, and hatred, and malice one towards another*. Therefore, leaving that hatefull and lothsome kinde of life to the reprobate & damned, (who are alwayes malecontent, like Cain, Gen. 4. & their countenance cast down; they cannot look on their brother with a chearefull countenance, nor afford him a mery word) God hath prescribed love to those that are his, to shew how desirous he is of their welfare and hapinesse. But here some churle may say unto me; If this be all, I shall do well enough: if God require no more but love, I should be well content to love, so that I be not bound to give. Alas, this is a silly shift: for it is the nature of godly love to relieve and help him that is beloved: therefore whom thou lovest, if thou love him truly, thou canst not see him lack, if it be in thy power to supply his want. If thou lovest thy horse, thou wilt give him provender: if thou lovest thy dog, thou wilt give him thy crumbs: and if thou love thy brother, thou wilt give him food. Therefore though nothing be expressed which thou shouldst give unto thy brother, yet in that thou must love him, thou art bound to give him, not onely thy goods, but even thy life, if need require, to do him good. *This is my commandment, saith our saviour Christ, John 15. 12 That ye love one another as I have loved you*: But he so loved us, that he gave his life for us,

Rom. 13. therefore we also ought to give our lives for our brethren, 1 Joh. 3. 16. For as much then, as thy life, which as Christ speaketh, is more worth then food or rayment, Matth. 6. 24. should not be spared for thy brothers good; from henceforth grudge not to give thy goods to thy needy neighbours, defraud not him of food and rayment, to whom thou owest even thy life it selfe.

But let us come to the second thing, which sheweth who is bound to love: *Thou shalt love*. Under this word *Thou*, God comprehends every particular man & woman, as if he should say, *Thou thy selfe, and not any other; for thou shalt love thy neighbour*. The poore man is not exempted from this precept, because he may love as well as the rich. If he say, I have no wealth, & therefore I cannot shew my love to my neighbour: Though he have no wealth, yet he hath a heart, he hath a mind, he has an affection; let him have a loving heart, a loving mind and a loving affection; if he cannot do well, let him with well unto his neighbour; if he cannot gratifie him with any thing that he hath, let him not envy at any thing that the rich man hath. For as the rich man shewes that he loves his neighbour if he relieve his necessity; so the poore man sheweth that he loves his neighbour, if he grieve not at his prosperity. This therefore as generall precept, bindeth the poore as well as the rich: it is a common yoke layd upon the neck, and a common burthen layd upon the back of every Christian; but yet it is an *easie yoke* and a *light burthen*, Matth. 11. because it is *love* which maketh all things to seeme delishtsome. As there are some that would be content to love, if they might not give; so there are some would be content to give; if they were sure they should not want: therefore when it comes to giving, they pass it over to their heyres, or to their executors, or to their successors when they are dead; they are never liberall untill they die, and then they are liberall of that which is none of theirs. They think to be excused by the liberality of their heirs; but they are bound to be liberall for themselves: therefore they must not lay the burthen upon them, because every man must bear his own burden, Galat. 6. If they say, I know not what need I may have before I die: let them remember, that what they give unto the poore they

they lend unto the Lord, and he is a sure pay-maſter. He giueth great uſury. And as David ſaith, *I neuer ſaw the righteous forſaken nor his ſeed by their bread*: ſo they muſt needs confeſſe, if they will confeſſe the truth, that they neuer ſaw the godly man that was liberall to the poore, by that means to come to miſery: By other means many men fall into extreame poverty. *Aſter, Vint, Venus, Dice, Wine, and Women,* have brought many to beggary: but by beneficence and liberallity to the poore, I neuer heard that any came to penury. Such a poiſon hath your alms, that by the bleſſing of God which makes men rich, it increaſes like the widowers meal and oyl, which he beſtowed upon the Prophet, 1 King. 17. Therefore let no man diſtruſt.

Now we are come to the third thing, which ſheweth whom we are bound to love: *Thou ſhalt love thy neighbour*. He ſaith not, thou ſhalt love the rich man, or thy kinſman, or thy friend, or thy companion, but *thy neighbour*: under which word is comprehended every man that is any way capable of thy love: yea, even thy enemy: it is concluded in this precept, *Mat. 5. Ver. 44.* As the Jews thought none to be their neighbours, but their own nation: ſo ſome think none to be their neighbours, but their equals. The rich man deſpiſes the poore man, ſe he againe envieth the rich man, and every man, as he ſeeth in, deſpiſeth in thoſe that are like himſelf. But he that ſaith, *I requite*, that whatſoever is our neighbour by any means, he is to be loved.

As our Saviour Chriſt had two kind of kinſfolke, *Mat. 13.* one by the fleſh, and another by the ſpirit: ſo we have two kinde of neighbours, one by nature, another by grace: and as Chriſt preferred his ſpiritual kinred, before his carnall kinred; ſo we muſt prefer our ſpiritual neighbours, before our carnall neighbours. Therefore although by this law we are bound to love all men indifferently, yet becauſe there are degrees of neighbours, therefore there muſt be degrees of love: we muſt love our parents and our kinſfolke more than ſtrangers, becauſe they are bound unto us by a ſtraighter bond of nature, according to that of the Apoſtle, 1 Tim. 5. *He that hath not a care, of his own, ſpecially of them of his houſhold, is worſe than an Infidel*. So we muſt love the faithful more than the unfaith-

full, because they are bound unto us by a straighter bond of faith and religion, as the same Apostle willetth us, Gal. 6. *While ye have time, do good unto all: especially to them of the household of faith:* signifying, that as we are bound to love all men with a generall love; because they are all of the off-spring of Adam; yet must we love some with a more speciall love, because they are the children of Gods.

Now followe the measure of that love which we owe unto our neight our, expresse in the last words, *As thy self.* Here is the rule whereby our love must be squared, and a most exquisite example of singular love, found in our selves for us to imitate: He saith not, *as he loveth thee,* or as he is beloved of another, but *as thy self;* which both sheweth us, that we must

Who knoweth not how well he loves himself and therefore who can excuse himself, & say, I know not how well I should love my neight our? But how do we love our selves? Faintly or coldly, or for an hour: I know not, but truly, and zealously, and every hour. So, we must love our neighbour with a true, zealous, and a constant love. We must not passe by, as the Priest and the Levite; but pour our oyle into their wounds with the Samaritan, to help, to relieve them, & comfort them. We must love our neight our, though he be envious, as David loved Saul, requiting good for evil; and as Joseph loved Potiphar, not inclined to sin against him. Love is the fulfilling of the Law: It beginneth young with Moses, to resist the oppressor, and endeth not in old age, but desireth to perish for the beloveds preservation; it collecteth infants in the street with wisdom, to learn comforts to the imprisoned, with Abimelech, buryeth the dead with Tobit, visiteth the sick and possessed with our Saviour; covereth the multitude of offenders, and shall find this last comfort, *Come ye blessed: To which joy he bring us, that with his love from everlasting death hath bought us.*

THE END OF THE SECOND SERMON.
THE

383

The Censure of Christ upon the Answer.

NOW we are come to the answer of Christ unto the Lawyers question: The question was, *what must be done to inherit eternal life?* The answer is, *Do that which thou hast said: that is, Love God above all, and thy neighbour as thy selfe; and thou shalt live, thou shalt inherit eternall life.* Where first it is to be observed, that though this Lawyer came with a minde to tempt Christ, yet because he had truly alleged what was written in the law, Deut. 6 & Levit. 19. our Saviour Christ approveth his answer, and commendeth him for it whereby we are taught to like and allow of those good things that we see in any, though they be our enemies.

Many there are that if their enemy be endued with many excellent vertues, yet they will not acknowledge it, nor give him his due commendation, but rather seek by all means to disabie him; and disgrace him, and dispraise him behind his back. If he be temperate & sober, then they say, as it was said of John Baptist, *He hath a devill*; if he be sociable and familiar, then they say, as it was said of Christ, *He is a glutton and a wine-bibber*, Luke 7. If he be learned, they say as Festus said of Paul, Acts 26. *He is mad*; if he be a good house-keeper, they call him a Papist; if he be religious, they call him a Precisian: yea, if he be a Prophet, yet if he tell the truth, they account him their enemy, Gal. 4. as Ahab termed Elia, 1 King 21. And as the same Ahab cared not to hear Michai, because he hated him, 1 King 22. so they despise the doctrine, and dislike the Sermon because they hate the man that preacheth it.

These kind of people are like their father the Devill, who both by his name and nature, is an accuser of the brethren, Rev. 12. He could not give John a good word, though he were a just man that feared God, Job 1. and no marvel, for he could not speak well of God himselfe, Genes. 3. But Christ is of another mind; for though this Lawyer were his tempter, yet doth he allow his answer: so though a man be thine enemy, yet let him have his due; if he be learned, report no lesse of him; if he be an honest

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honest man, saying him now if he be humble, say not he is proud; if he be liberal, say not he is miserably; if he deal justly, say not he is unconscionable; & if he hath any thing in him that is praise-worthy, as there is no man but that hath some good thing in him, acknowledge it, report it, and commend it, as for it, though he be thine enemy. But here again we see that though Christ commend this Lawyer for his answer, yet doth he not commend him for any thing else, to teach us that we must give every man his due, so we must give no man more than his due. The Lawyer had answered directly to Christ's demand, therefore Christ commends his saying: but the Lawyer had not done so well as he had spoken, therefore Christ doth not commend his doing, for the words of many are commendable, but their works are most detestable. If you come to their Sermons you shall hear them speak marvelous well, but if you look into their lives, you shall find them full differing from their profession. They are like our bet, which can call the people together to the service of God, but cannot performe any service to God; so these men can give good counsell to others, but cannot follow it, they can teach the people to know the will and pleasure of God, but they go not about to do the will of God, that the people might be moved by their example to do the same. And if you see to dislike their doings, then Christ said of the Scribes and Pharisees, *Mat. 23. 13.* Woe be unto you, for so they answer for themselves, Do as we say, and not as we do. A bad excuse, for so bad a cause. As if they should say, we would have you to be godly, but we will not be godly; we would have you to be saved, but we our selves will not be saved. How can their doctrine do any good, that live not according to their doctrine? Or how can the people think that the doctrine is true, when they that preach it live not otherwise? Will not the people reason thus, If his doctrine were good, surely he would follow it, if his life be good, surely he would teach us to live as he doth, therefore whatsoever he teach, we will not believe him; but as he doth, so will we do, and we hope to escape as well as he. Thus with the one hand they build up the Church of God, and with the other hand they pull it down, because they do more

more hurt by their bad example, than they can do good with all their preaching. There are the ungodly that the Lord by his Prophet reproveth, *Psal 50. Why should thou preach my law, and take my words in thy mouth? So long as Esay was a man of polluted lips, the office of preaching was not committed unto him: but when his lips were cleansed, Esay 6. then was he fit for that office and function. Even so, as long as we delight in sin as much as any, we are not meet to reprove the sins of others: but when we behave our selves as it becometh the Ministers of the Gospel, then have we commission to preach the Gospel, and to reprove the sins of the people.*

Therefore to a good Churchman (as you use to call us) two things are necessary: the first is, to teach well: the second is, to live well. For as we are resembled to *sun*, because we must reason the people with sound and wholesome doctrine: so are we resembled to the *sun*, because we must shine as lightes in the world by our holy life. As *John Baptist* was the voice of a Cryer, so he was a burning lamp: as the Apostles were willed to teach and baptize, so their lights were commanded to shine, that men seeing their good works, might glorifie God. *Matth. 5.*

Thirdly, we here may see that truth is truth, and to be commended from whomsoever it cometh: for though this Lawyer came to tempt Christ, yet because he told the truth, Christ admitteth his answer, and commendeth him for it. Whereby we have to learn, to embrace and receive the truth by whomsoever it is brought, for as a Jewell is to be esteemed, though it be found in a stinking dunghill, so the truth is to be regarded though it be found in a wicked man.

And last of all, we here may see that to be verified which was spoken of Christ, *Esay 42. Mat. 12. A bruised reed shall he not break, &c.* that is, he shall not discourage any in the way of godliness. Though this Lawyer were Christs enemy, yet when he answered discreetly and directly out of the word of God, Christ approveth his answer, and exhorteth him to the practice of the same: whereby we have to learn so commend and encourage every man in his well-doing, and by all meanes to further them in their good beginnings. Praise and honour are spurs to vertue: therefore if a man have done well, commend him,

him, and he will do better. But alas, with us it is fair or her-
wife: for if a man have done amiss, it shall be often cast in his
teeth: but if he have done well, he shall never hear of it.

But let us go forward in the answer of Christ. It followeth,
Do this. Having approved his saying, now he exhorteth him
unto doing: for it is not enough to say well, or to know much,
or to believe aright; but we must *do this*; that is, we must love
God and our neighbour. If we desire to live. Heaven is not got-
ten with fair words, nor amorous looks, nor gold, nor silver
nor gorgeous array, but with the fruit of a lively faith: or (that
I may use the words of the Apostle, Gal. 5. 6.) *By faith working
through love.* God will not come to judge us at the last day,
whether we were learned, or wise, or eloquent, or wealthy, or
honourable: but whether we have done those deeds of mercy to
his needy members. What shall it profit a man in the last hour
of his death, to have been eloquent, and excellent in all kind of
learning; that he hath preached many notable and worthy Ser-
mons; if he have lived a lewd and wicked life, and carried a
corrupt conscience to his grave? In that terrible day, when the
books of all mens consciences shall be opened, *Apoc. 20.* and
every mans life shall be strictly examined, it shall go better
with us, if we have served God with a good conscience, than if
we have been able to dispute subtil questions: for at that day
it shall be said to some that have Preached in the name of
Christ; *Depart from me I know you not, Matth. 7.*

Now, as we shall not be saved for our preaching, no more
shall you be saved for your hearing: for God will have you to
do as you hear, as well as he will have us to *do as we teach.*
If you look into all the Scriptures, you shall finde no promise
made to hearers, nor to speakers, nor to readers; but to belie-
vers, or to doers. If ye ask God, who shall dwell in his holy
Mountain, he saith, *Psal. 15. The man that walked uprightly.*
If you ask Christ who shall enter into the Kingdome of Hea-
ven, he saith, *Matth. 7. Not they that cry Lord, Lord: but they
that do the will of my Father.* If you ask him how you may come
to heaven, he saith, *Matth. 19. Keep the Commandments.* If
you ask him who are blessed, he saith, *Luke 11. Blessed are they
that hear the Word of God, and do it.* If you ask an Angell
who

who is blessed, he saith, Rev. 22. *Blessed are they which keep the words of this Book.* If you ask David, he saith, Psal. 106. *The man is blessed which keepeth judgement, and doth righteousness.* If you ask Solomon, he saith, Prov. 29. *The man is blessed which keepeth the law.* If you ask Esay, he saith, Esay 50. *He which doth this is blessed.* If you ask James, he saith, James 1. *The doer of the Word shall be blessed in his deed.* And here; *Do this and thou shalt live.* Here is nothing but *Doing*, to make us blessed; for as the works that Christ did, bare witness that he was Christ, John 10. so the works that we do, must bare witness that we are Christians.

But here some man may object and say, Is any man able to do this that God requireth? and if he be not, why then doth God command us that which we cannot perform? Herein Almighty God deals with us, as a Father dealeth with his children: If a man have a son of seven years of age, he will furnish him with bow and arrows, & lead him into the fields; sets him to shoot at a mark that is twelve score off, promising to give him some goodly thing, if he hit the mark: and though the father know the child cannot shoot so far, yet will he have him aim at a mark beyond his reach, thereby to try the strength and forwardness of his child: and though he shoot short, yet the father will encourage him. Even so Almighty God hath furnished us with judgement and reason, as it were with certain artillery, whereby we are able to distinguish between good and evill, and sent us into the World, as it were into the open fields, and sets his law before us as a mark, as David speaks, promising to give us the Kingdome of heaven, if we hit the same: and albeit he knoweth that we cannot hit this mark, that is, keep the law which he hath set before us; yet for the exercise of our faith, and for the testifying of our duty and obedience towards him, he will alwaies have us be aiming at it; and though we come short of that duty and obedience which he requireth at our hands, yet doth he accept and reward our good endeavour: but if we stubbornly refuse to frame our selves after his will, then may he justly be angry and displeased with us. Therefore though thou canst not perfectly keep the Law of God; yet if thou endeavour thy self to

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the utmost of thy power to observe the same, the Lord that *worketh in us both the will and the work*, will accept the will for the work: and that which is wanting in us, he will supply with his own righteousness.

It followeth, *And thou shalt live*. Here is the promise, even life eternal. Among all earthly things, we count none so dear and precious as our life, insomuch as we can be content to forgo any thing before our life: our blood and our limbs we loose sometime for the saving of this temporal life, which is no life. Indeed, but rather a shadow and the image of death. Now if we make so much of, and suffer so many things for the life of the body, which is so short and momentary: how far greater things should we suffer for the salvation of our soul, and for the gaining of that glorious and happy life, which shall never end? Here Christ speaketh not of any common life, but of life eternal, which is the inheritance and seat of the blessed.

For seeing Christ must answer to the Lawyers question, & his question was, how he might inherit eternal life; when the Lawyer had said what was written in the Law, Christ answers *Hac fac & vivas*: as if he should say, *Love God and thy neighbour, & so thou shalt inherit eternall life*; this is the assailing of thy question. Go to then, dear brethren, & consider at how small a rate or price of love, eternall life is to be purchased: If we take so great pains, and undergo so many difficulties to pursue this mortal life, what pains should we undertake to enjoy that immortal life? If God should bid us go into a hot fiery furnace and cast our selves into the burning flames, we ought to do it, that we might reign with Christ. But our gracious loving Lord commandeth us no such thing, but commendeth unto us *love*, that we may live. Our God is not as the gods of the Gentiles, which will have the parents slay their children, and offer them up in fire for a burnt sacrifice. No, our God will not the death of a sinner, but rather that he convert and live, Ezek. 18. O how gracious is the Lord unto us, who requireth no more of us but *love*! and yet requieth us with no lesse than life, and that a glorious and eternall life.

Thus have I at length explained *The Lawyers Question*, and the answer of Christ unto the Question: wherein I have shewed
you

you one way to come to Heaven, which is, to keep the Law of God: and this way we find most hard and difficult. Another way there is by the death of Christ; and this every man thinks most easie to finde. But this I assure you, that whosoever doth not endeavour to walk in that old way, that is, to walk in the wayes of the Lord, shall never come to heaven by the new and living way, Christ Jesus; because as *John* saith, chap. 3. 3. *Who- soever hath this hope in him, purgeth himself*: that is, whosoever hopeth to be saved by the death of Christ, hath a care to keep himself from sinne, and to walk in the Commandements of the Lord.

FINIS.

THREE

THREE PRAYERS: ONE FOR THE MORNING, ANOTHER FOR THE EVENING, THE

third for a Sick Man.

Whereunto is annexed a godly Letter to a sick friend: and a
comfortable speech of a Preacher upon his death.

bed. Anno 1591.

A Morning Prayer.

O Lord, prepare our hearts to Prayer.



Ternall God, giver to them wch want, comfort
ter to them which suffer, and forgiver to them
which repent: we have nothing to render thee
but thine own. If we could give thee our bodies
and soules, they should be saved by it: but thou
wert never the richer for them. All is our duty,
and all of us cannot performe it: therefore thy Son died, and
thy Spirit descended, and thy Angels guide, and thy Ministers
teach, to help the weaknesse of men. All things call upon us
to call upon thee; and we are prostrate before thee, before we
know how to worship thee: even since we rose, we have tasted
many of thy blessings, and thou hast begun to serve us, before
we begin to serve thee. Why shouldest thou bestow thy health,
wealth, and rest, and liberty upon us, more than other? We can
give no reason for it, but that thou art merciful. And if thou
shouldest draw all back again, we have nothing to say, but
that thou art just. Our sins are so grievous and infinite, that
we are faine to say with Judas, *I have sinned*, and there stop,
because we cannot reckon them. All things serve thee as they
did at first: only men are the sinners in this world.

Our heart is a root of corruption, our eyes are the eyes of
vanity, our eares are the eares of folly, our mouthes are the
mouthes of deceit, our hands are the hands of iniquity, and e-
very part doth dishonour thee, which would be glorified of
thee. The understanding which was given us to learne vertue,

is

is apt now to apprehend nothing but sin: the will, which was given us to affect righteousness, is apt now to love nothing but wickednesse.

The memory, which was given us to remember good things, is apt now to keep nothing but evill things. There is no difference between us and the wicked: we have done more against thee this week, than we have don for thee since we were born, and yet we have not resolved to amend: but this is the course of our whole life, first we sin, and then we pray thee to forgive it, and then to our sinns again, as though we came to thee for leave to offend thee.

And that which should get pardon at thy hands for all the rest (that is our prayer) is so full of toys and fancies for want of faith and reverence, that when we have prayed, we had need to pray again, that thou wouldst forgive our prayers, because we think least of thee when we pray unto thee: What father but thou, could suffer this contempt, and be contemned still? Yet when we think upon thy Son, all our fear is turned into joy because his righteousness for us, is more then our wickedness against our selves. Settle our faith in thy beloved, and it sufficeth for all our iniquities, necessities & infirmities.

Now Lord, we go forth to fight against the world, the flesh, and the devill, & the weakest of our enemies is stronger than we: Therefore we come unto thee, for thy holy Spirit to take our part; that is, change our minds; and wills, and affections which we have corrupted, to remove all the hinderances which let us to serve thee; and to direct all our thoughts, speeches, and actions, to thy glory, as thou hast directed thy glory unto our salvation. Although we be sinners (O Lord, yet we are thine: and therefore we beseech thee to separate our sins from us, which would separate us from thee, that we may be ready to every good, as we are to evill. Teach us to remember our sinns, that thou mayest forget them, and let our sorrow here, prevent the sorrow to come. We were made like thee, let not flesh and bloud turn the image of God to the image of Satan: our foes are thy foes. let not thine enemies prevail against thee, to take us from thee; but make thy Word unto us, like the starr which led unto Christ: make thy benefits like

like the pillar, which brought to the land of promise: make thy cross like the messenger which compelled guests to the banquet; that we may walk before like examples, and alway look upon thy Son how he would speak and do, before we speak or do any thing.

Keep us in that fear of thy Majesty, that we may make conscience of all that we doe, and that we may count no sinne small, but leave our lying, and swearing, & sursetting, & covering, & boasting, and flaunting & inordinate gaming, and wanton sporting, because they draw us to other sins, & are forbidden as straitly as other. Let not our hearts at any time be so dazeled, but that in all tentations we may discern between good and evil, between right and wrong, between truth and error, and that we may judge of all things as they are, and not as they seem to be: let our minds be alwayes so occupied, that we may learn something of every thing, and use all those creatures as means and helps prepared for us to serve thee. Let our affections grow so toward one another, that we may love thee as wel for the prosperity of other, as if it were our own: let our faith, and love, and prayer be alway so ready to go unto thee for our help, that in sickness we may find patience; in prison we may find joy; in poverty we may find contentment; & in all troubles we may find hope. Turn all our joys to the joy of the holy Ghost, and all our peace to the peace of conscience, and all our fears to the fear of sinne, that we may love righteousness with as great good will as ever we loved wickednes: and go before other in thankfulness towards thee, as far as thou goest in mercy towards us before them, taking all that thou sendest as a gift; & leaving our pleasures before they leave us, that our time to come may be a repentance of the time past, thinking alway of the joys of heaven, the pains of hell, our own death, and the death of thy Son for us. Yet, Lord, let us speak once again, like *Abraham*, one thing more we will beg at thy hands; our resolutions are variable, and we cannot perform our promises to thee: therefore settle us in a constant forme of obedience, that we may serv thee from this hour, with those duties which the world, the devill, and the flesh would have us defer untill the point of

of death. Lord we are unworthy to ask any thing for our selves: yet thy favour hath preferred us to be petitioners for other. Therefore we beseech thee to hear us for them, and them for us, and thy Son for all. Bless the universall Church with truth, with peace, and thy holy discipline. Strengthen all them which suffer for thy cause, and let them see thy spirit of comfort coming towards them, as the Angels came to thy Son when he was hungry.

Be mercifull unto all those which lie in anguish of conscience, for remorse of their sins: as thou hast made them examples, to teach us to take example by them, that we may look upon thy Gospel to keep us from despair, and upon thy Law to keep us from presumption. Prosper the armies which fight thy battels, and shew a difference between thy servants and thy enemies, as thou didst between the Israelites and the Egyptians: that they which serve thee not, may come to thy service, seeing that no God doth bless besides thee. Make us thankful for our peace, whom thou hast set at liberty: while thou hast laid our dangers upon others, which mightest have laid their dangers upon us. And teach us to build thy Church in our rest, as *Solomon* built thy Temple in his peace. Have mercy upon this fittest Land, which is sick of long prosperity: let not thy blessings rise up against us, but induc us with grace as thou hast with riches, that we may go before other Nations in Religion, as we go before them in plenty. Give us such hearts as thy servants should have, that thy will may be our will, that thy Law may be our Law, and that we may seek our Kingdome in thy Kingdome. Give unto our Prince a princely heart; unto our Counsellors, the spirit of counsell; unto our Judges the spirit of judgement; unto our Ministers, the spirit of doctrine; unto our people, the spirit of obedience; that we may all retain that communion here, that we may enjoy the communion of Saints hereafter.

Bless this family with thy grace and peace, that the Rulers thereof may govern according to thy Word, that the servants obey like the servants of God, and that we may all be loved of thee. Now Lord we have commenced our suit, our understanding is weak, and our memory short, and we unworthy

to pray so the more unworthy to receive the things we pray for. Therefore we commend our prayers & ourselves unto thy mercy, in the name of thy beloved Son, our loving Saviour, whose righteousness pleads for our unrighteousness.

Our Father which art in Heaven, &c.

A Prayer for Evening.

O Lord God, what shall we render unto thee for all thy benefits? which hast given thy Son for a ransom, thy holy Spirit for a pledge, thy Word for a guide, and reservest a Kingdom for our perpetuall inheritance: of whose goodness we are created, of whose justice we are corrected, of whose mercy we are saved. Our sinne strive with thy benefits, which are more: let us count all creatures, and there be not so many of any kind, as thy gifts, except our offences which we return unto thee for them: Thou mightest have said before we were formed; let them be monsters, or let them be Infidels, or let them be beggers, or cripples, or bondslaves so long as they live. But thou hast made us to the best likensse, and nursed us in the best Religion, and placed us in the best Land; that thou sands would think themselves happy, if they had but a piece of our happiness. Therefore why should any serve thee more than we, which want nothing but thankfulness? Thou hast given us so many things, that scarce we have any thing left to pray for; but that thou wouldest continue those benefits, which thou hast bestowed already; yet we cover as though we had nothing, and live as though we knew nothing: when we were children, we deferred till we were men; now we are men, we deferre untill we be old men; and when we be old men, we will deferre untill death. Thus we still thy gifts, and do nothing for them: yet we look for as much at thy hands, as they which serve thee all their lives. The least of thy blessings is greater than all the courtiers of men, and yet we are not so thankfull to thee for all that we have, as we are to a friend for one good turn: we are ashamed of many sins in other, and yet we are not ashamed

to commit the same sins our selves, and worse than they: yes, we have sinned so long almost, that we can do nothing else but sinne, and make others sinne too, which would not sinne but for us. If we do any evil, we do it chearfully, and quickly, and easily; but if we do any good, we do it faintly, and rudely, and slackly. When did we talk without vanity? When did we give without hypocrisie? When did we bargain without deceit? When did we reprove without envy? When did we hear without weariness? When did we pray without tediousness? Such is our corruption, as though we were made to sinne, in deed, or in word, or in thought: We have broken all thy Commandments, that we might see what good is in evil; which have felt nothing but guilt, and shame, and expectation of judgement, while we might have had peace of conscience, joy of heart, and all the graces which come with thy Holy Spirit. Some have been wonn by the word, but we could not suffer it to change us: some have been reformed by the Crosse, but we would not suffer it to purge us: some have been moved by thy benefits, but we would not suffer them to perfwade us: nay, we have given consent to the devill, that we will abuse all thy gifts so fast as they come: and therefore thy blessings make us proud, thy riches covetous, thy peace wanton, thy meats intemperate, thy mercy secure, and all thy benefits are weapons to rebell against thee: that if thou look unto our hearts, thou mayst say our Religion is hypocrisie, our zeal envy, our wildome policy, our peace security, our life rebellion, our devotion ends with our prayers, and we live as though we had no souls to save.

What shall we answer for that which our conscience condemns? We are one day nearer to death since we rose, when we shall give account how every day hath been spent, and how we have got those things which others shall consume when we be gone. And if thou shouldst ask us now, what lust allwaged, what affection qualified, what passion expelled, what sin repented, what good performed, since we began to receive thy benefits this day; we must confesse against our selves, that all our works, words, and thoughts, have been

the service of the world, the flesh and the devil: we have offended thee, and contemned thee all the day, & at night we pray unto thee: Father forgive us all our sins, which have dishonoured thee, while thou didst serve us; run from thee, while thou didst call us; and forgotten thee, while thou didst feed us: so thou sparest us, so we sleep, and to morrow we sin again. This is the course of all our pilgrimage, to leave that which thou commandest, and to do that which thou forbidst. Therefore thou mightest justly forsake us, as we forsake thee; and condemn us, whose conscience condemns our selves: but who can measure thy goodness which givest all, and forgivest all? Though we are sinful, yet thou lovest us; though we knock not, yet thou openest; though we ask not, yet thou givest. What should we have if we did serve thee, which hast done all these things for thine enemies? Therefore thou which hast given us all things for our service, O Lord give us a heart to serve thee, and let this be the hour of our conversion. Let not evil overcome good, let not thine enemy have his will; but give us strength to resist, patience to endure, and constancy to persevere unto the end.

Instruct us by thy word, guide us by thy spirit, mollify us by thy grace, humble us by thy corrections, win us by thy benefits, reconcile our nature to thy will, and teach us to make profit of every thing, that we may see thee in all things, and all things in thee. And because O most merciful Father we walk between thy mercy and justice, through many temptations, govern our steps with such discretion, that the hope of mercy may prevent despair, and the fear of justice may keep us from presumption; that in mirth we be not vain: in knowledge we be not proud: in zeal we be not bitter; but as the tree brings forth first leaves, then blossoms, and then fruit; so first we may bring forth good thoughts, then good speeches; and after a good life, to the honour of thy name, the good of thy children, and the salvation of our souls, remembering the time when we shall sleep in the grave, and the day when we shall awake to judgement. Now the time is come (O Lord) which thou hast appointed for rest, and without thee we can neither wake nor sleep, which hast made the day and night,
and

and releas both. Therefore into thy hands we commend our
soules and bodies that thou hast bought, that they may serve
thee: restore them (O Lord) to their first image, and keep
them to thy service, and resigne us not to our selves again, but
finish thy worke that we may every day come nearer & nearer
to thy Kingdome, till we hate the way to hell, as much as hell
it selfe; and every cogitation, and speech, and action, be so ma-
ny steps to heaven. For thy names sake, for thy promise sake, for
thy Sons sake, O Lord, we lift up our hearts, hands and voices
unto thee in his name, which suffered for sin, and sinned not.

Our Father which art in Heaven, &c.

A Prayer for a sick man.

A Almighty God and all mercifull Father, which art the
Physician of our bodies and soules, in thy hands are life
and death, thou bringest to the grave, and pullest back again:
we came into this world, upon condition to forsake it when-
soever thou wouldest call us: and now the Summers are come,
thy feters hold me, and none can loose mee, but he which
bound me. I am sick in body and soul: but he hath stricken me
which in judgement sheweth mercy. I deserved to die so soon
as I came to life: but thou hast preserved me till now, and shall
this mercy be in vain, as though we were preserved for no-
thing. Who can praise thee in the grave? I have done thee no
service since I was borne: but my goodnesse is to come: & shall
I die before I begin to live? But Lord thou knowest what is best
of all: and if thou convert me, I shall be converted in an hour,
and as thou accepted the will of David, as well as the act of So-
lomon, so thou wilt accept my desire to serve thee, as well as if
I did live to glorify thee. The spirit is willing, but the flesh is
frail: and as I did live sinfully, whensoever thy spirit was from
me: so I shall dye unwillingly, unless thy spirit prepare me.
Therefore dear Father give me that minde which a sick man
should have, and increase my patience with my pain, and I call
unto my remembrance all which I have heard, or read, or felt,
or meditated, to strengthen me in this hour of my tryall, that
I, which never taught any good while I lived, may now teach

other how to die, and to bear thy sickness patiently: apply unto me all the mercies and merits of thy beloved Son, as if he had died for me alone. Be gone from me when the enemy cometh; but when the tempter is busiest, let thy spirit be busiest too: and if it please thee to loose me out of this prison, when I shall leave my earth to earth, let thine Angels carry up my soul to heaven, as they did Lazarus, and place me in one of those mansions which thy Son is gone to prepare for me. This is my Mediator which hath reconciled me and thee, when thou didst abhor me for my sins, and thou didst send him from heaven to us, to shew that thou art bound to hear him for us. Therefore in him I come unto thee, in him I call upon thee. O my redeemer, my preserver, and my Saviour, to thee be all praise, with thy Father and the holy Spirit for ever, Amen,

What shall stay me from my Father, my Brother, and my Comforter?

A comfortable speech, taken from a godly Preacher,

lying upon his death-bed: written for the Sick.

IOwe to God a death, as his Son died for me. Ever since I was born I have been falling to this haven, and gathering patience to comfort this hour: therefore shall I be one of those guests now, that would not come to the banquet when they were invited? What hurt is in going to Paradise? I shall lose nothing but the sense of evil, & anon I shall have greater joys than I feel pains: for my head is in heaven already, to assure me that my soul & body shall follow after. O death where is thy sting? why should I fear that which I would not escape? because my chiefest happiness is behind, & I cannot have it, unless I go unto it: I would go through hell to heaven, & therefore if I march but through death, I suffer less than I would suffer for God. My pains do not dismay me, because I travell to bring forth eternal life: my sins do not fright me because I have Christ my redeemer: the Judge doth not astonish me, because the Judges Son is my Advocate: the Devil amazes me not, because the Angels pitch about me; the grave grieves me not, because 'twas my Lords bed: Oh, that Gods mercies to me, might

might move others to love him for the life I can express it; the more it is. The Prophets and Apostles are my fore-runners, every man is gone before me or else he will follow after me: It pleases God to receive me in heaven before them, yet have I loved him better, I owe more thankfulness to him. And because I have deferred my repentance till this hour, whereby my salvation is out of off, if I should die suddenly, how may God in his mercifull providence, to prevent my destruction, call me by a lingering sickness, which shall kill I be ready, and prepare me to my end, like a Breacher, and makes me by wholesome pains, weary of this beloved world, lest I should depart unwillingly, like them whose death is their damnation. So he loves me while he bears me, that his stripes are pleasures to save me: that's for who shall love him if I despise him? This is my whole office now, to strengthen my body with my heart, and to be contented as God hath appointed, untill I can glorify him, or untill he glorify me. If I live, I live to sacrifice; and if I die, I die a sacrifice, for his mercy is above mine iniquity. Therefore if I should fear death, it were a signe that I had not faith nor hope, as I professed; but that I doubted of Gods truth in his promise, whether he will forgive his penitent sinner or no. Its my Father, let him do what seemeth good in his sight. *Come Lord Jesus, for thy servant cometh: I am willing, help my unwillingness.*

Thus the faithfull depart in another sort, with such peace and joy round about them, that all which see them, wish that their souls may follow their.

A Letter written to ones friend in his sickness.

BEloved, I marvel not that you have pain, for you are sick: But I marvel that you cover it not for offence, because the wisdom of man is to bite in his grief, and alwaies to shew more comfort in God, than pain in suffering. Now God calleth to repetitions, to see whether you have learned more constancy than others. If sickness be sharp, make it not sharper with frowardness; but know this is a great favour to us when we die by sickness, which makes us ready for him that calleth

collected in now you have nothing to think upon but God, and
you cannot think upon him without joy: your grief passeth,
but your joy will never pass. Tell me (patience) how many
stripes is heaven worth? Is my friend onely sick in the world,
or his faith weaker than mine? You have alwaies prayed,
Thy will be done: and now are you offended that Gods will is
done? How hath the faithfull man forgotten that all things
(even death) turn to the best to them that love God? Teach
the happy (O Lord) to see his happinesse through troubles. E-
very pain is a prevention of the paines of hell, and every ease
in pain is a fore-taste of the ease, and peace, and joye in hea-
ven. Therefore remember your own comforts to others be-
fore, and be not impatient, when there is most need of pati-
ence: But as you have ever taught us to live, so now give
us an example to dye, and deceive Satan, as Job did.

FINIS.

THE END OF THE BOOK OF JOB

THE END OF THE BOOK OF JOB

THREE
SERMONS
MADE BY M^R.
HENRY SMITH.

- I. *The Benefits of Contentation.*
II. *The Affinities of the Faithfull.*
III. *The lost Sheepe is found.*
-



LONDON.
Printed for Francis Smethwicke, and are to be sold at his Shop in
Saint Dunstons Church-yard.

1643.

THREE
SERMONS
MADDEBY M.
 HENRY SMITH.

I. I. The best of people is found.
 I. I. The affluence of the Kingdom.
 The Benefit of Conversation.



LONDON.
 Printed for Francis and Lewis, and are to be sold at his shop in
 Saint Dunstons Church-yard.
 1642.

THE BENEFIT OF CONTENTATION.

1. TIMOTHY 6. 6.
Godliness is great gain, if a man be content with that he hath.



Because when we preach, we know not whether we shall preach again; my care is, to choose fit and proper Texts, to speake that which I would speake, and that which is necessary for you to heare. Therefore, thinking with my selfe what doctrine were fittest for you, I sought for a Text which speaks against covetousnesse, which I may call the Londoners sinne. Although God hath given you more than other, which should turne covetousnesse into thankfulness: yet as the Ivie groweth with the Oak, so covetousnesse hath grown with riches: every man wiseth the Philosophers stone, and who is within these wals that thinks he hath enough, though there bee so many that have too much. As the Israelites murmured as much when they had *Manna*, as when they were without it, so they which have riches covet as much as they which are without them: that conferring your minds and your weak together, I may truly say, this City is rich, if it were not covetous. This is the Devil which bewitcheth you, to think that you have not enough, when you have more than you need. If you cannot choose but covet riches, I will shew you riches which you may covet, *Godliness is great riches*. In which words, as *Paul* craved of his Wives and his Servants

Exod. 16. 3.
Num. 11. 4.

Gen. 35. 4.

to give him their Idols, that he might burne them; *So Paul* craveth your covetousness, that he might burne it, and that ye might be no lesse, he offereth you the winninge, to breake of gaine, he proposeth great gaine. *Godlinesse is great gaine*, as if he should say, will you cover little gaine before greatly you have found little joy in money, you shall find great joy in the holy Ghost; you have found little peace in the world, you shall find great peace in conscience. Thus seeing the world strive for the world, like beggars thrusting at a dole, Lawyer against Lawyer, Brother against Brother, Neighbor against Neighbor, for the golden Apple, that poore *Nabash* cannot hold his own, because so many *Arbuzes* are sick for his Vineyard: when he had found the disease, like a skilfull Physician, hee goeth about to pick out the greedy worne which maketh men so hungry, and setteth such a glasse before them that will make a shilling seeme as great as a pound, a cottage seeme as faire as a Pallace, & a plough seeme as goodly as a Diadem, that he which hath but twenty pounds, shall be as merry as he which hath an hundred; and he which hath an hundred, shall be as joyous as he which hath a thousand; and he which hath a thousand, shall be as well contented, as hee which hath a million; even as *Daniel* did thrive with water and poultice, as well as the rest did with their wine and juncokets. This is the vertue and operation of those words: if you heare them with the same spirit that *Paul* wrote them, they will so work upon your heart, that you shall go away every man contented with that which hee hath, like *Zacharie*, which before hee had seene Christ, knew nothing but to scrape, but as soone as he had heard Christ, all his mind was set upon giving: this was not the first day that *Zacharie* seemed rich to others, but this was the first day that *Zacharie* seemed rich unto himselfe; when riches seemed done, and godlinesse seemed riches. Christ doth not will others to give all their goods away to the poore, as he bad the young man, to see what he would do; but hee which forbade him to keep his riches, forbiddeth us to love riches, and maketh our riches seeme poverty. When ye consume riches, ye shall seem

rich

1. Reg. 21. 4.

Dan. 1. 12.

Luk. 19. 8.

Mat. 19. 21.

rich, he doth not immediately enough, but he will chide contented: But if ye covet and grieve, and thirst, as *Job* gave *Abel* a blessing, but said; *how shall my heart be satisfied*, so God may give you riches; but he saith; *you shall not be satisfied*. For ye will be covetous until ye be religious. He that will have contentation, must leave his covetousnesse in pawn for it. This is the spirit which we should cast out; if we will leave but this one sin behind, you shall depart out of this Church like *Naaman* out of *Jordan*, as if you had been washed, and all

Gen. 49. 4.

2. King 5. 14.

1. King 5. 14.
A. 9. 13.

your sinnes swept away, like the scales from *Pauls* eyes. For what hath brought *Usury*, and *Simony*, & *Bribery*, and *crueltie*, and *subtilty*, and *envie*, & *strife*, and *deceit* into this City, and made every house an *Inne*, and every shop a *Market* of oathes, and lies, and fraud, but the superfluous love of money? Name *Covetousnesse*, and thou hast named the mother of all these mischiefs, other sins are but hirelings unto this sin, *usury*, and *briberie*, and *Simonie*, & *extortion*, and *deceit*, and *lies*, and *oathes*, are factors to *Covetousnesse*, and serve for *Porters* to fetch and bring her living in. As the *Receiver* makes a *thiefe*, so *Covetousnesse* makes an *usurer*, and *extortioner*, and *deceiver*, because she receiveth the booty which they steale. Even as *Rachel* cryed to her husband, *Give me children or else I die*, so *Covetousnesse* cryeth unto *usurie*, and *bribery*, and *Simony*, and *cruely*, and *deceit*, and *lies*, *Give me riches or else I die*. How they may save a little, and how they may get much, and how they may prolong life, is every mans dreame from *Sunne* to *Sunne*, so long as they have a knee to bow unto *Baal*: so many vices bud out of this one, that it is called, *The root of all evil*, as if we would say, the spawne of all sinne. Take away covetousnesse, and hee will sell his wares as cheap as he: he will bring up his children as *virtuously* as hee: hee will refuse bribes as earnestly as hee: hee will succour the poore as heartily as hee: hee will come to the Church as lightly as hee. If ye could feele the pulse of every heart, what makes *Gehazi* take the bribe which *Elisha* refused, what makes *Demetrius* speake for *Images*, which *Paul* condemned, what makes *Nabal* denie *David*

Gen. 30. 1.

Rom. 11.

1. Tim. 6. 11.

2. King. 5. 11.

A. 9. 14.

1. Sam. 27.

2. Tim.

A 3

that

Exod. 5, 6.

that which *Abigail* gave him? What makes *Judas* grudge the oyle which *Mary* tendered? Nothing but covetousnesse: When thou shouldest give, shee saith it is too much: when thou shouldest receive, she saith it is too little: when thou shouldest remit, she saith, it is too great: when thou shouldest repent, shee saith it is too loone: when thou shouldest heare, she saith it is too far: like *Pharab*, which found one businesse or other to occupie the Jewes, when they should serve God.

2. Reg. 7, 2.

Prov. 2, 12.

Thus every labour hath an end, but covetousnesse hath none, like a suiter in Law, which thinkes to have an end this Terme, and that Terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his adversary hath to his land: so he which is set on coveting, doth drink brine which makes him thirst more, and sees no haven till he arrive at death; when he hath lied, he is ready to lie againe: when he hath sworne, hee is ready to sweare againe: when he hath deceived, he is ready to deceive againe: when the day is past, hee would it were to begin againe: when the Terme is ended, hee wisheth it were to come againe: and though his house be full, and his shop full, and his coffers full, and his purse full: yet his heart is not full, but lanke and emptie, like the disease which wee call the wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eate the food which she findeth: The Lyon doth refresh himself with the prey that he taketh; but the covetous man lieth by his money, as a sick man sits by his meat, and hath no power to taste it, but to look upon it; like the Prince to whom *Elisba* said, *That he should see the corne with his eyes, but none should come within his mouth.* Thus the covetous man makes a foole of himselfe. He coveteth to covet: he gathereth together: he laboureth to labour: he careth to care: as though his office were, to fill a coffer full of Angels, and then to die like an Asse, which carrieth treasure on his back all day, and at night they are taken from him which did him no good but load him. How happy were some, if they knew not gold from lead: if they be wise

The Benefit of Contentation.

17

wife (saith Solomon) is her snare to wife for thy selfe. But he which is covetous, is covetous against himselfe. For what a plague is this (unlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping, (as though he should, doe nothing but gather in this world, to spend in the next) unlesse he be sure that he should come againe when he is dead, to eat those scraps which he hath gotten with all his studie? Therefore covetousnesse may well be called Misery, and the covetous Miserable, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which love money better than themselves: but this is the judgement of God, that they which deceive others deceive themselves, and live like *Cain*, which was a vagabond upon his owne land, so they are beggers in the midst of their wealth; for though they have understanding to know riches, and a mind to seeke them, and wit to find them, and pollicy to keepe them, and life to possesse them; yet they have such a false sight and bleare eye, that when their riches lie before them they have poverty, and he which hath not halfe so much, seemes richer than they: Will you know how this comes to passe? To shew that the covetous men belong to hell, they are all like hell while they live. Hell is never filled, and they are never satisfied, but as the Horse-leach cryeth, give, give, so their hearts cry, bring, bring: and though the tempter should say to him, as he said to Christ, *All these will I give thee*, yet all will not content them, no more than Heaven contented him. But as the Glutton in Hell desired a drop of water, and yet a river would not satisfie him: for if a drop had been granted him, he would have desired a drop more, and a drop to that: so they will lie, and sweare, and deceive for a drop of riches. The diuel needs not offer them all, as he did to Christ, for they will serve him for less, but if hee could give them all; all would not content them, more then the world contented *Alexander*. For it is against the name and nature of covetousnesse to be content, as it is against the name and nature of Contentation to be covetous.

Gen. 4. 14.

Pro. 30. 15.

Mt. 4. 9.

Luke 4. 6.

Luke 16. 24.

tous. Therefore, one saith, That no mans heart is like the covetous mans heart, for his heart is without a bottom.

Gen. 5. 15. A Prentice is bound but for nine yeeres; and then he is free, but if the covetous man might live longer than *Mahabishlah*, yet they would never be Free-men, but Prentices to the world, while they have a foot out of the grate.

1 Pet. 5. 8. It is a wonder to see as the Devill compasseth about seeking whom he may devoure; so men compass about seeking what they may devoure; such love is between men and money, that they which professe good within it with their hearts, will not take so much paines for their life, as they take for gain. Therefore no marvel if they have no leisure to sanctifie themselves, which have no leisure to refresh themselves. Christ knew what he spake when he said: *No man can serve two Masters* (meaning God, and the world) because each would have all. As the Angel and the Devill strove for the body of *Moses*; not who should have a part, but who should have the whole, so they strive still for our soules, who shall have all. Therefore the Apostle saith, *The love of this world is enmity to God*: Signifying such emulation between these two, that God cannot abide the world should have a part, and the world cannot abide that God should have a part. Therefore the love of the world must needs be enmity to God, and therefore the lovers of the world must needs be enemies to God: and so no covetous man is Gods servant; but Gods enemy. For this cause covetousnesse is called Idolatry, which is the most contrary sinne to God, because as

Matt. 6. 24.

Jude 7.

1. Ioh. 3. 15.

Ephes. 5. 5.

treason sets up another King in the Kings place, so Idolatry sets up another God in Gods place.

This word doth signifie, that the covetous make so much of money, that they even worship it in their hearts, and would do as much for it as the Idolaters do for their Idols. Paul seeing such sin committed, and such paines taken for gain; though he with himselfe, if they could be perswaded, that *godlinesse is gain*; it is like that they would take as much paines for godlinesse as they did take for gain. Therefore he taketh upon him to prove this strange Paradox, That godlinesse

imagine against them as he did before, which hold, that
 godline is godlinesse. These two opinions are very contrary,
 and here are many against you. A man would thinke that
 Paul should be very eloquent and sharpe witted; and that
 he had neede to use some logick, for he hath chosen a hard
 Buxy Whar, how will you prove that *godlines is gaine*? You
 shall have more oppositors against you than *Michaiab* had
 when he fought *Abahab* to fight. If you had taken the former
 verbe which saith that *gaine is godlinesse*, then you should have
 had matter and examples enough; the Merchant, & Mercer,
 and Lawyer, and Landlord, and Patron, and all would come
 in and speake for gaine, as the Ephesians tried for *Diana*: *AR*, 19. 23.
 but if you will be croesse to all, and preach, *godlinesse is gaine*,
 to them which cannot gaine godlinesse, men will thinke of
 you as *Festus* did, that you speak you know nor what. These
 lessons are for *thou* himselfe. As *Christ* saith *All do not re-*
ceiue his word, for all do not count this gaine, but losse: we
 count him rich that hath his barnes full like the churle, his
 coffers full like the glutton, his table full like *Beltasar*, his
 stable full like *Isaiah*, his ground full like *Job*, his purse
 full like *Grasim*. You speak against your Master; for *Christ*
 sent word unto *Leuy*, that the poore receiue the Gospell, as
 the *thid* party were of the poore sort, and *David* calleth the
 wicked rich, *they prosper and flourish*, saith hee, their seed
 blisseth not, their Cow catteth not; as if he should say, It is
 not as you take it, *Paul*, that godlinesse doth make men rich:
 for this I haue obserued in my time, that the wicked be the
 wealthie, and good *Leuy* is the poore man, and wicked *John* 7. 48.
Diui is the rich man. Again, we reade that the Officers
 were asked, which of the Pharisees, or of the Rulers did fol-
 low *Christ*, yet these were counted rich men, though they
 had no godlinesse; and if you should examine your selfe, it
 seemes you were no rich man for aly our godlinesse, when
 you did worke with your hands for your liuing; therefore if
 godlinesse be such gaine, how happeneth it that your share
 is no better? So they which are like *Nicodemus* (when *Christ*
 saith that they must be born again) thinke that they can have
 no

1 Reg. 27. 7.

AR; 19. 23.

AR. 16. 24.

Mat. 19. 11.

Luk. 22. 18.

Luk. 61. 14.

Dan. 5. 1.

1. Reg. 4. 26.

John 1. 3.

Luk. 7. 12.

Psal. 73. 3. 12.

Luk. 16. 19. 20.

John 7. 48.

1 Thes. 2. 4.

John 3. 4.

no

no other meaning, but that they would receive into their wombe; and when he calls himself bread, that hee must needs meane such bread as they dine with. As the *Jewes*, hearing the Prophets speak so often of Christs Kingdome, and call him a King, looked for a temporall King, that should bring them peace, and joy, and glory; and make them like Kings themselves: so the carnall hearts, when they heare of a kingdome, and treasures, and riches, straight their minds run upon earthly, and worldly, and transitory things, such as they love, to whom *Paul* answereth, as Christ answered his Disciples, *I know another meat which you know not of: so there is another riches which you know not of: I said not, that godlinesse is earthly, or worldly, or transitory gaine, but great gaine.*

He will not onely prove godlinesse to be *gaine*; but *great gaine*: as if he should say, more gainfull than your wares, and rents, and fines, and interests, as though he would make the *Lawyer*, and *Merchant*, and *Mercer*, and *Disper*, & *Patron*, and *Landlord*, and all the men of riches believe, that godlinesse will make them rich sooner than Covetousnesse. I feare this saying may be renewed, *if a man will say, ye will not believe, &c.* As the Lord looked down upon the earth, to see, if any did regard him, & said, *There is not one* for this sentence may goe from Court to City, from City to Countrey, and say, there is scarce one in a town that will subscribe himselfe to it. *Many* (said *David*): *like who will strive us any good meaning riches, and honour, and pleasure which are not good.* But when he came to godlinesse it felle; he leaves out *Many*, and prayeth in his one person, *Lord lift thine upsto light of thy countenance upon us*, as if none would joyne with him. For wisdom is justified by her owne children, and the godly count godlinesse *gaine*: to make his love godlinesse, he calleth it by the name of that we love most of that is, *gaine*. As the Father calleth his Son which he would love more than the rest; by his owne name, to put him in mind of such a love as he beareth to himselfe. Here we may see that God doth not command men to be godly, only because it makes for his glory, but

John 6.

Mat. 10. 20.

John 4. 3.

Abac. 1. 5.

Psal. 14. 2.

Eccl. 5. 2.

Psal. 4. 6.

Mat. 11. 19.

Luke 1. 51.

but because godliness is profitable to us. For godliness is not called gain in respect of God, but in respect of us: it is gain to us, but it is only to him. So it is called a health in respect of us, because it is the health of our souls: so it is not called a Kingdom in respect of God, but in respect of us, because we are invited to the Kingdom by this difference from the reprobates. But all the good things in the world together, and the goodness of all is found in godliness, and therefore godliness is called by the names of those things that men count best, to shew that the godly are as well, as merry, as content with their love towards God, and Gods love towards them, as other are with health, & wealth, and pleasures. Therefore it is said of the godly, *The feare of the Lord is his treasure.* Therefore (saith *Jeremy*) *The Lord is my portion*, as though he desired nothing else, and therefore it is said of *Moses*, *I has be esteemed the rebuke of Christ greater riches, than all the treasures of Egypt.* If crosses be riches, as *Moses* thought, what riches are in godliness? But is this all the harvest? Shall godliness bee all the godly mans riches? Nay (saith *David*) *Godliness hath the promise of this life, and of the life to come*, that is, the godly shall do well in heaven and here too. And therefore Christ saith, *First seek the Kingdom of God; and all the rest shall be cast upon you*; even as the sheaves fell before *Ruth*, so riches shall fall in your way as they did to *Abraham*, and *Lot*, & *Jacob*, & *Job*, & *Josaph*: riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich straight. For all good things were created for the good, and therefore they are called good. Because the good God created them for good men to good purpose, therefore as *Jacob* got the blessing, so hee got the inheritance also: to shew that as the faithfull have the inward blessing, so they have the outward blessings too when they are good for them. For (saith *David*) *They which seek the Lord shall want nothing that is good.* Now God knoweth better than wee what is good for us, as the nurse knoweth better than the child when the milke is ready for it. Therefore Christ saith, *Your heavenly father knoweth what*

Prov. 3. 8.

Mat. 6. 33.

Esd. 11. 26.

Lam. 3. 24.

Heb. 11. 26.

1 Tim. 4. 8.

Mat. 6. 33.

Ruth 2. 16.

Gen. 27. 8.

Psal. 34. 10.

Mat. 6. 32.

you

cat

you have need of; he saith not, that our Father should send us health, but that our Father knoweth what we have need of; but that he will give us the things which we need. Therefore as children take no care for their apparel, what cloathes they shall weare, nor for their victuals, what meat they shall eat, but leave this care for their Father, so saith Christ, *Take you no care for any Father careth for you.*

He was not content to call *Godlinesse* gain, but he calleth it *great gain*, as if he would say, *Gain*, and more than *Gain*: riches, and better than riches: a Kingdome, and greater than a Kingdome. As when the Prophets would distinguish betwene the Idoll gods, and the living God, they call him the *great God*: so the gaine of Godlinesse is called *great gain*. The riches of the world are called earthly, transitory, snares, thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earnest love of men from them, the holy Ghost brings them in with these names of disdain, to disgrace them with their loves: but when he comes to godlinesse, which is the riches of the soule, he calleth it *great riches*, heavenly riches, unsearchable riches, everlasting riches, with all the names of honour, and all the names of pleasure, & all the names of happines. As a woman trims and decks her selfe with an hundred ornaments, only to make her amiable, so the holy Ghost setteth out godlines with names of honour, and names of pleasure, and names of happinesse as it were in her Jewels, with letters of commendation, to make her be beloved. Lest any riches should compare with godlines, he gives it a name above other, and calleth it *great riches*, as if he would make a distinction between riches and riches, between the gaine of covetousnesse, & the gaine of godlinesse, the peace of the world, and the peace of conscience, the joy of riches, and the joy of the holy Ghost.

The

Mat. 7. 11.

Mat. 6. 31.
Psal. 34. 10.
and 25. 5.

Deut. 12. 17.
Mar. 47.
1. Tim. 6. 9.
Phil. 3. 9.

Pro. 34. 9.
Prov. 4. 9.
and 13.
Pro. 8. 11.
and 8.

Cant. 4. 1.

The worldly man haeth a kinde of peace, and joy, and riches. But I cannot call it *great*, because they haue not enough; they are not contented as the godly are, therefore only godlinesse hath this honour, to be called *great riches*. The gaine of covetousnesse is nothing but wealth, but the gaine of godlinesse is wealth, and peace, and joy, and love of God, and the remission of sinnes, and everlasting life. Therefore only godlinesse hath this honour, to be called *great gaine*. Riches makes Gen. 3. 6. bate, but godlinesse makes peace: riches breeds covetousnesse, but godlinesse brings contentation: riches makes men unwilling to die, but godlinesse makes men readie to die: riches often hurt the owner, but godlinesse profiteth the owner and other. Therefore, only godlinesse hath this honour, to be called *great riches*. Such gaine, such joy, such peace is in godlinesse, and yet no man covets it: and this is the quality of vertue, it seemeth nothing unto a man untill he hath it, as *Salomon* saith of the buyer, while he is in buying, hee dispraiseth the thing which he buyeth, and saith, *It is naught*, it is not Prov 20. 14. worth the price which ye aske; but when hee hath bought it, so soone as he is gone, hee boasteth of his pennie-worths, and saith it is better than his money. So godlinesse, before a man hath it, he saith it is not worth his labour, and thinkes every houre too much that he spendeth about it; but when hee hath found it, hee would not lose it againe for all the world; because he is now come to that, which followeth; *so hee contented with that he hath*. Here *Paul* sheweth with what a man should be contented, not with one thousand pounds, nor one hundred pounds, nor twentie pounds, but with that he hath: and there is great reason why he should so: because no man knoweth what is fit for him so wel as his carver. And therefore every one should esteeme so reverently of God, that hee think nothing better for him (for the time present) than that which God measureth forth unto him. For when Christ had no money, he was contented; and when he wanted money to pay tribute, he sent for no more than he needed: he Mat. 17. 27. might have commanded 30. pounds as well as 30. pence. But to shew, that wee should desire no more than will serve

our turne, hee would have no more than served his nature. Now, because Contentation is of such a nature, that it can please it selfe with poverty, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (saith *Paul*) wee owe to godliness, because it is not possible for a Wicked man to be contented; for as he is not satisfied with sinne, so is he satisfied with nothing. Riches come, and yet the man is not pleased: libertie comes, and yet the man is not pleased: pleasure comes, and yet the man is not pleased; untill God come, and then hee saith, *My cup is full*. *Shew us thy Father* (saied *Philip*) *and it sufficeth*. Nay, shew us thy truth, and it sufficeth. *Now my soule* (saith the churle) *take thy rest*: nay, now my soule take thy rest, for thou hast laid up for many yeares. The godly man hath found that which all the world doth seek, that is, *Enough*. Every word may be defined, and every thing may be measured, but *Enough* cannot be measured or defined, it changeth every yeare: when we had nothing, we thought it *Enough*, if we might obtaine lesse than we have: when wee came to more, we thought of another *Enough*: now we have more, wee dreame of another *Enough*; so *Enough* is alwaies to come, though too much be there already. For as oyle kndleth the fire which it seemes to quench, so riches come as though they would make a man contented, and make him more covetous. Therefore seeing contentation was never found in riches, the Apostle teacheth us to seek it in godlines, saying, *Godlines is riches*, as though it did, not only make a man contented, but make a man contented with it selfe. He speaks as though hee had found a new kind of riches, which the world never thought of, that are of such a nature, that they will satisfie a man like the water that Christ spake of, *he that drinketh of this water shall thirst no more*: so they that taste of these riches, shall covet no more: but as the holy Ghost filled all the house, so the grace and peace, and joy of the holy Ghost filleth all the heart; that as *Joseph* had no need of *Astronomia*, because he had the spirit of prophesie; so he which hath Contentation, hath little need of riches: hee thinks not of the

Phile-

Psal. 23. 5

Iohn 14. 7.

Luc. 12. 19.

Ioh 4. 13.

A.G. 2. 2.

Gen. 44. 15.

Philosophers Stone, nor the gold of *Ophir*, nor the mines of *India*, but he hath his *quintessence*, without suit of Law; for he retaineth a peace-maker within, which would make all Law-
yers Preschers, if men were so wise to take counsell of it.

When the law is ended, if the man be not content, he is in trouble still: when his disease is cured, if he be not content, he is sick still: when his want is supplied, if he be not content, he is in want still: when bondage is turned into liberty, if he be not content, he is in bondage still: but though he be in law, and sicknesse, and poverty, and bondage, yet if hee be content, he is free, and rich, and merry, and quiet, even as *Adam* was warme though he had no clothes.

Gen. 1. 25.

Such a commander is Contentation, that wheresoever she fettereth foot, an hundred blessings wait upon her: in every disease she is a Physician, in every strife she is a Lawyer, in every doubt she is a Preacher, in every griefe shee is a Comforter, like a sweet perfume which taketh away the evill scent, and leaveth a pleasant scent for it. As the Unicornes home, dipped in the Fountaine, makes the waters which were corrupt and noysome, cleare and wholesome upon the sudden: so, whatsoever estate godlinesse comes unto, it saith like the Apostles: *Peace be to this house*, peace be to this
man, peace be to this man.

Luk. 5. 9.

I may liken it to the five loaves and two fishes, wherewith Christ fed five thousand persons, and yet there were twelve baskets full of that which was left, which could not fill one basket when it was whole. Thus their little feast was made a great feast: so the godly, though they have but little for themselves, yet they have something for other, like the Widdowes Mite, that they may say as the Disciples said to Christ, they want nothing, though they have nothing. Contentation wanteth nothing, and a good heart is worth all. For if shee want bread, shee can say as Christ said, *I have another bread*: if shee want riches, shee can say, I have other riches: if shee want strength, shee can say, I have other strength; if shee want friends, shee can say, I have other friends. Thus the godly finde all

Mt. 11. 41.

Luk. 12. 35.

John 4. 32.

with,

with,

1. Cor. 3. 16.

Paul 4. 12.

Deut. 3. 16.

1. Cor. 10. 19.

1. Tim. 6. 17.

Paul 4. 1.

1. Th. 2. 11.

Heb. 1. 14.

2. R. 8. 4. 2.

Paul 3. 16.

Mat. 3. 6.

contented with that he hath, and is not envious of that which
is better than his, for the heart of man is not contented
for God: and nothing can fill it but God alone. Paul saith
Paul saith after his conversion, that which he made never
my before his conversion, I have learned to be content. With the
firmest godliness, then godliness taught him contentment.
Now (saith Paul) I have learned to be content, as though I had
were a lesson for every Christian to learn, to be content. Not
thus hee must think, that as God said to Moses when hee
could not obtaine leave to go to Canaan: *Let this suffice thee
to see Canaan*: so, whatsoever he giveth, he gives this charge
with it, *Let this suffice thee*. As for my faith, I have learned
to be content, and I will leave it, so thou must say, This is my portion,
and I will take it. This is the signe, whether godliness be in a
man, if he have joy of that which he hath for things which
God giveth to the righteous, Paul saith, that hee giveth
them to enjoy, that is, if he have much, hee can say with Paul,
I have learned to abound; if hee have little, he can say with
Paul, *I have learned to want*; that is, if hee have much, as
Abraham, and Lot, and Jacob; and Job, and Joseph, yet it
cannot corrupt his heart, but as the net was full of fishes,
and yet not rent, because they cast it in at Christs command:
so, though the godly man be full of riches, yet his heart is
not rent, his minde is not troubled, his countenance is not
changed, because hee remembers, that these things were
given him to doe good, as Hester thought of her honour,
for if wee have little, it is like the little oyle which served
the widow as little as it was. *A wish to the righteous* (saith
David) *it is better than great riches, to the ungodly*: for when
a man hath found the heavenly riches, he careth not for
earthly riches no more than he that walks in the Sun, thinks
whether the Moone shine or no, because hee hath no need
of her light. Therefore we conclude with Christ, *they which are
rich are they which trust after righteousness*, for they shall be satisfied:
not they that trust after riches, nor they that trust after ho-
nor, nor they that trust after pleasure, shall be satisfied, but
they that trust

like the Virgin, *Non amabat se* I say. Even as *Adam* Gen. 2. 16. was warme without clothes, so God doth satiate many men without riches. Though he was naked, yet he did not see his nakednesse, so long as he was innocēt; but when hee began to rebel, then began hee to want clothes: so though a man be poore, yet he sees not his poverie, so long as he is contented: but when he begins to covet, then hee begins to want riches, and from that day the rule (in the first of *Aggerus*, Verse 6.) takes hold on him: *For ye have not enough ye drink, but ye are not satisfied: ye clothe your selves, but ye are not warme.* Indeed the covetous man seemes to draw the world to him with cords, his coffers are of Load-stones, his hands like nets, his fingers like lime-twigs: there it comes, and there it comes, one would think this man should be happy one day, and so it is.

When the churles barnes were full, hee bade his soule take rest, thinking to gaine rest by covetousnesse, that he might say, Riches gaine rest, as well as Goodnesse, but see what happened: that night, when he began to take his rest, riches, and rest, and soule, and all were taken from him. L. k. 11. 16. Did hee not gaine faire? Would he have taken such paines if he had thought of such rest? Covetousnesse may gaine riches, but it cannot gaine rest: ye may think like this churle, to rest, when your barnes, and shops, and coffers are full: but ye shall find it true which *Esaie* saith, *There is no rest to the ungodly*, therefore the wise man, to prevent all hope of rest, or honour, or profit by sinne, speaks as though he had tried, *Adam cupit se sibi sibi iniquis*. Therefore, he cannot be satisfied, nor satisfied by the gaine of deceit, or bribes, or lies, or usury, which is iniquitie. Therefore blessed is the man, whom godlinesse doth make rich: for when the blessing of the Lord maketh rich, saith *Salomon*, hee doth add us *super* se: but, saith he, the covetous of the world is trouble. Although his money were care. Wherefore let

when it came to his turne to die. I am my selfe a man
 of flesh and not of stone, as though a man could not be
 covetous, and have any leisure to thinke upon any good.
 But as Iohn baptized with water, so I can but teach you
 and would as soon baptize you in the word of life. Luke 3.
 Now you have heard what Contentation is, you must
 pray to another to give it unto you. It is said of this Citie,
 that many Citizens of London have good wils, but bad
 deeds; that is, you doe no good until you die. First ye are
 ungodly, that you may bee rich: and then you part from
 some of your riches, to excuse for some of your ungodlinesse.
 It may bee that some here have set downe in their wils,
 when I die, I bequeath an hundred pounds to a Colledge,
 and an hundred pounds to an Hospitall, and an hundred
 gownes unto poore men. I doe marvell that you give no
 more when you are at that poynt: for Judas, when he died, Mat. 27. 3.
 returned all againe: so yee die, and thinke when yee are
 gone, that God will take this for a quittance. Be not de- 1. Cor. 9. 7.
 ceived: for God doth not looke upon that which yee doe
 for feare, but upon that which yee do for love: if yee can
 finde in your heart to doe good while you are in health, as
 Zachary did, then God hath respect to your offering: but Luke 19. 8.
 before, God hearkens how ye give your riches; first hee
 examines how ye came by them: for a man may be hang'd
 for stealing the money which he gives to the poore, because
 if he should count godlinesse gaine, much more should hee
 care to gaine by godly meanes. Thus you see the fruits of
 godlinesse, and the fruits of covetousnesse, to say *Balaams* Num. 23. 17.
 posting for a bribe, and the sons of *Zebedee* suing for pre-
 ferment, lest seeking for Ases, they lose a better Kingdome
 than *Saul* found. If you be covetous, ye shall never have 1. Sam. 30. 1.
 enough, although you have too much: but when ye pray,
 Thy Kingdome come, ye shall wish, my Kingdome come. If
 ye bee godly, yee shall have enough, though yee seeme to
 have nothing, like to the *Smyrnians*, of whom God saith, I
 know thy poverty, but thou art rich. Therefore what counsell
 shall I give you; but as Christ counselled his Disciples, Be Revel. 2. 9.

and I will be rich, and will have great riches, and know
 this, that if ye cannot say, *God bless*, I have done so to
 please a God: so must ye come to your heads, for the
 compass of God's line's Circumference, which, when it
 comes, will bring you all things. Therefore as Christ saith,
Whosoever shall lose his life, shall save it: so I
 say, if Godliness make ye rich, ye shall not
 lose it: all be rich indeed. The Lord Jesus Christ
 make ye doers of that

some, that God will take this for a distance. He will
: turned all again: to see die, and think why we are
more when you are at the point: for fear, when he die
gives unto poor men. I have told you this
and an hundred pounds to an Hospital, and an hundred
when I die, I should an hundred pounds to a College.
It may be that some here have let down in their will,
some of your riches, to extend for some of your ungodly
unpiously, that you may think you have done
some, that God will take this for a distance. He will

THE

know the poverty, but then we wish. Therefore what counsel have nothing, like to the 2. *virtuous*, of whom God said, I have begotten, yet shall have enough, though yet I seem to be a King; come, ye shall with my Kingdom come. It is enough, although you have too much: but when ye pray, that I will found. If you be covetous, ye shall never have Kingdom, let's looking for Ailes, they lose a better Kingdom; looking for a bride, and the loss of Jesus; waiting for paradise, and the fruits of conversion. To say is vain.

Will I give you; but as Christ counselled his Disciples, He

THE AFFINITIE OF the FAITHFULL.

Luke VIII.

19. *Then came to him his Mother and Brethren, and could not come nere him for the prease.*

20. *And it was said him by certaine, which said they: His Mother and Brethren stand without, and would see him.*

21. *But he answered and said unto them: My Mother, and Brethren are those which beare the Word of God, and doe it.*



Ere is Christ preaching, a great prease hearing. his Mother and his friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them, which beare the word of God and doe it. When Christ was about a work and many were gathered together to heare him, the Devill thought with himselfe, as the Priests and Saduces did in the 4. of the *Acts*: If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without Children: therefore devising the likeliest policie to frustrate and disgrace our one of his Sermons, thereby to make the people unwilling to heare him againe. As he set *Eve* upon *Gen. 3. 6.* *Adam*, and made *Sabb* wife his instrument, when he could not sit it himselfe: so he sendeth Christs Mother, and putteth in the minds of his Kinsmen, to come unto him at that instant, when hee was in this holy exercise, and call upon him while hee was preaching, to come away, and

goe with them. Christ seeing the Serpent dealing, how he made his Mother the Tempter, that all the Auditory might goe away empty, and say where they came: We heard the man which is called *Jesus*, and he began to preach unto us, with such words, as though hee would carry us to heaven: but in the midst of his Sermon, came his *Mother*, and *Brothers* to him, that it might be knowne what a kindman they had: and so soone as he heard that they were come, suddenly he brake off his Sermon, and slip away from us, to goe and make merry with them. Christ, I say, seeing this traine laid by Satan, to disgrace him (as he doth all his Ministers) did not leave off speaking, as they thought he would: but, as if God had appointed all this, to credit and renown him, that which was noised here to interrupt his Doctrine, he taketh for an occasion to teach another Doctrine, that there is a nearer conjunction betweene Christ and the Faithfull, than betweene the Mother and the Sonne, which are one flesh. Therefore when they say, *thy Mother and Brethren* are come to speak with thee, he pointeth to his hearers, and saith, *These are my Mother and Brethren, which heare the word of God; and doe it*; as if he should say, I have a Mother indeed which brought me forth, but in respect of them which *heare the word of God and doe it*, there is like a Step-mother, and these are like a naturall Mother.

With this wise answer, hee quieted the Auditors, and made them heare him better then they did before. For now they thought with themselves, what man is this, which loveth us more than his Mother? His Mother called him, and yet hee would not goe from us; his Brethren stay for him, and he maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood up, as it were, in an indignation against Satan, and said: Satan, this Sermon was not begun for thee, neither shall it end for thee: this work was not done for my Mother, neither shall it be left for my Mother. Thus hee caught the devill with his owne bait, and made his people more loving and attentive towards him,

by

The Affair of the Faithful.

By that which Satan thought to disgrace him. Hee was so
armed with the Spirit, that let the Devill tempt him, or the
woman tempt him, or Princes tempt him, all is as one.

Here are two doubts, the first is the difference betweene
the Evangelists: for *Matthew* saith, that one brought this
message, *Mark* and *Luke* attribute it to moe: both may
stand, for the word which his Mother gave of calling him
forth, was received of the rest, and so passed amongst many,
till it came to Christ, so that one may be said to bring this
message, because one hoisted it first, and many may be said
to bring this message, because many hoisted it after.

The second doubt is, because Christ had no Brethren,
how they said, *Thy Brethren would speake with thee*. You
must understand, that they which are here called Christs
Brethren; were his Cousins by the Mothers side: that is, her
Sisters children, for there were three *Maries*, and these three
were sisters, *Mary* the Virgin, *Mary* the Mother of *James*,
and *Mary* the Daughter of *Cleophas*, whose Sonnes these
were: their names were *James*, *Joseph*, *Judas*, and *Simon*:
and they are called the Lords Brethren, because they were
Kin unto him. Therefore note, that in holy Scripture, there
be foure sorts of Brethren: Brethren by Nature, so *Esa* and
Isaac are called Brethren, because they had one Father, and
one Mother: Brethren by Nation, so all the Iewes are called
Brethren, because they were of one Country: Brethren by
Consanguinity, so all are called Brethren which are of one
Family, and so *Abraham* called *Lot* his Brother, and *Sarah*
his Sister, because they were of one Line: Brethren by pro-
fession, so all Christians are called Brethren, because they
are of one Religion. These are Brethren of the third order,
that is, of Consanguinity, because they were of one Fa-
mily.

Now, when his Mother and his Brethren, were come to
see him, it is said, that they could not come neere him for
the preast. Here were Auditors enow, Christ so shewed now
with Disciples, that his mother could have no room to heare
him: but after a while it was low water againe. When the

Mat. 11. 37.
Mark 3. 31.
Luk. 9. 10.

Gen. 17. 30.
Deut. 15. 1.

Gen. 13. 8.
Gen. 12. 13.
Mat. 13.

Shepherd was stricken, the Sheep were scattered: when he preached in the streets, and the Temple, and the fields, many flockt after him; but when hee preached upon the Crosse, then they left him, which said they would never forsake him: then there was a great peece to see him die, as there was here to heare him preach. And many of these which seemed like brethren and sisters, were his betrayers and accusers, and persecuters: so inconstant are we in our zeale, more than in any thing else. Thus much of their coming and calling to Christ: now to the doctrine which lieth in it.

Here bee two speakers: one saith, *thy Mother, and thy Brethren are come to speak unto thee*: The other saith, *These are my Mother and Brethren which heare the word of God and do it*. The scope of the Euangelist is this: First, that Christ would not hinder his doctrine, for Mother, or Brethren, or any Kinlman: Then to shew that there is a nearer conjunction between Christ and the Faithfull, than the Mother and the Sonne. The first is written for our comfort: Touching the first, he which teacheth us to honour our Father and Mother, doth not teach here to conserne Father and Mother, because he speaks of another Mother, for it is said, *that he was obedient to his Parents*. This he sheweth, when being found in the Temple amongst the Doctors, he left all, to go with his Mother, because she sought him, so he honoured her, that he left all for her. This he shewed againe at his death, being upon the Crosse, he was not unmindfull of her: for pointing unto *her*, hee said, *Mother, behold thy Sonne*; and pointing unto her, hee said, *Behold thy Mother*: so he commended her to his beloved Disciple before hee died. Therefore, this is not a doctrine of disobedience, but a rule how to obey. As hee taught his Disciples to give unto *Caesar*, that which is *Caesars*, and to *God*, that which is *Gods*: so he teacheth us here, to give unto *Parents*, that which is *Parents*, and to the *Lord*, that which is the *Lords*. When God said *Honour thy Father and thy Mother*, hee did not give a commandment against himselfe: and therefore he saith, *Honour me*, before he saith, *Honour thou*.

The

The first Commandment is, *Honour God*; the full Commandment is, *Honour thy Parents*; let you should honour your Parents before God. When *Salomon* had his Mother strike him any thing, hee signified that the Mother should be obeyed in many things; but when he denied his Mother that one thing which she asked, he sheweth that the Mother should not to be obeyed in all things. When *Christ* said: *You have but one Father and Master*, hee speaks of Faith and Religion, shewing that when it concerneth our Faith and Religion we should respect but one Father, and one Master, which is the giver of our Faith, and the Master of our Religion.

1 Reg. 1. 10

Mt. 23. 9

When *Paul* said, *Children obey your Parents in the Lord*, *Ephes. 6. 1.* he meanes not that we should obey them against the Lord. *Rom. 13. 5.* As when he saith, *Obey Princes for conscience sake*, he meaneth not that wee should obey them against conscience. Therefore when it cometh to this, that the earthly Father commandeth one thing, and the heavenly Father commandeth another thing: then as *Peter* answered the Rulers, so mayst thou answer thy Parents, *Whether it is meet to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much unto thee, as thy hand, or thine eye.

Ag. 4. 19

In *Matthew 19.* A man must forsake his Father and his Mother to dwell with his Wife. In *Luke the 16.* he must forsake Father and Mother, and Wife, to dwell with *Christ*: For, *He which forsaketh Father or Mother for me, shall receive more*, saith our Saviour. Nay, *He which hath not hated Father, or Mother, or Wife for me, cannot be my Disciple*. Shewing that our love towards God should bee so great, that in respect of it, our love towards men should bee but hated. Thus he which obeyed his Parents more than we, yet would have some rule, some sentence, some example in Scripture of not obeying them too, because it is such a hard point to know how farre they are to be obeyed, which are set in authority over us.

Luk. 14. 26

As none but God should always reign, so none but God must always be obeyed: we are not called unto the *Image of men*, but we are called the *Image of God*. Therefore as Christ answered his Mother, when she would have him turn water into wine, *I have what I will*, so we should answer Father and Mother, and Brethren, and Sisters, and Rulers, and Masters, and Wife too, when they will us to doe that which is not meet, *I have what I will*: For to leave doing good, and doe evill, were not to turne water into wine, but to turn wine into water. Now was not Satan, but when hee tempted Christ like Satan, Christ answered him as he answered Satan, *Come behind me Satan*: shewing that wee should give no more attention unto Father or Mother, or Master, or Wife, when they tempt us to evill, than we would give unto Satan, if he should tempt us himselfe.

Three things children receive of their Parents, Life, Maintenance, and Instruction. For these three, they owe other three: for life, they owe love; for maintenance, they owe obedience; for instruction, they owe reverence. For life, they must be loved as Fathers; for maintenance, they must be obeyed as Masters; for instruction, they must be revered as Tutors. But as there is a King of Kings, which must be obeyed above Kings, so there is a Father of Fathers, which must be obeyed above Fathers: therefore sometimes you must answer like the Sonne, when he was bid to goe into his Fathers Vineyard, *I will go*: and sometime you must answer as Christ answered, *I must go about my Fathers business*.

When two milch Kine did carry the Ark of the Lord to *Beisamez*, their Calves were shut up at home: because the Kine should not stay, when they heard their Calves cry after them: so when thou goest about the Lords business, thou shalt heare a cry of thy Father and thy Mother, and thy Brethren, and thy Sisters, and thy Kindred to stay thee, but then thou must think of another Father, as Christ thought of another Mother: and so as those Kine went on till the Lord brought them where the Ark should rest, so thou shalt go on, till the Lord bring thee where thou shalt rest. It is better

to sit from our friends, as *Abraham* did, than to stay with some friends, as *Samson* did with *Dalila*.

I may say beware of kinship, as well as our Saviour said *James* of men, for this respect of consanguine made *Elis* his Sonnes Priests; and this respect of consanguine hath made many like Priests in England: this respect of consanguine hath made *Samuels* sonnes Judges, and this respect of consanguine hath made many like Judges in England: this respect of consanguine brought *Tobias* into the Levites Chamber, and this respect of consanguine hath brought many Gentlemen into Preachers livings, which will not out again. As Christ preferred his Spirituall Kinsmen, so wee preferre our carnally Kinsmen. Many priviledges, many offices, and many benefices, have stooped to this voyce; thy Mother calleth thee, or thy Kinsmen would have thee. As this voyce came to Christ while hee was labouring, so many such voyces come to us while we are labouring. One saith, Pleasure would speak with you: another saith, Profit would speak with you: another saith, Ease would speak with you: another saith, a Deanery would speak with you: another saith, a Bishoprick would speak with you: another saith, The Court would speak with you.

When a man is in a good way, and studieth the Scripture to be a teacher of the Church, a voyce cometh to his care, as this came to Christ, and saith: Thy friends would have thee study the Law, for by Divinity thou shalt attaine to no preferment, and thine owne flock will vex thee, or the Bishop will stop thy mouth. This Mind sometime turneth *Jonas* his sailes from *Nineve* to *Tarsish*, and makes him be-
Jonas 2.

If he be a Divine already, & preach his conscience, a voice cometh unto him again, as this did to Christ; and saith, Thy friends would have thee to be quiet, or there be spies which do note what thou saist; or, there be fellowes that lie in wait for thy living: so sometimes with a little intreaty, he beginneth to draw up his hand, and lay his finger upon his mouth, and preach peace, when he is set with warre. That we are

counted like our Master, but for Sermons, and for
Sermons, and after our Sermons, even of some of them
which should encourage us, and therefore as Christ saith,
Be not of this world, I have not of this world.

So soon as the children be borne, their Parents bring
them to the Temple, and baptize them, and offer them to
God: but so soon as they be able to serve him, they tempt
them away from him to Law, or Physick, or Merchandise,
or Husbandry, and had rather they should be of any Tribe,
than of the Tribe of Judah, which is chosen in the Temple. He
which will be kindred shall have bloods more, but we must
remember that *God is our Father, and we are his Children*. If we
should *leave Father and Mother, and Wife, and Children for*
Christ, much less should we care for labour, or loss, or
shame, or trouble, or disquietude, for we should adventure
these for our friends. Thus much of his naturall kindred:
now of his spiritual kindred.

Here is a Genealogie of Christ, which *Mary* and *Luke*
never spake of. As Christ saith: *I have another bread which*
you know not: so he saith: *I have other Kinsmen which you*
know not.

S. *Job* writing to a Lady, which brought up her chil-
dren in the feare of God, calleth her the elect Lady, shewing
that the chiefest honour of Ladies, and Lords, and Princes,
is to be elect of God. S. *Luke* speaking of certaine *Brethren*,
which received the word of God with love, calls them
brethren, shewing that God counteth none No-
ble, but such as are of a noble Spirit. As *Isa* calleth none
elect but the vertuous, and *Luke* calleth none Noble, but the
religious: so Christ calleth none his *Kinsmen*, but the righte-
ous: and of those only he saith: *These are my Father and my*
Brethren which hear the Word of God and us.

As *Abraham* children are not counted after the flesh,
but after the Spirit: So Christs kindred are not counted after
the flesh but after the Spirit, for the flesh was not made
after the Image of God, but the Spirit: therefore God is not
called the Father of bodies, but the Father of spirits. Now

God

God which is Spirit, preferreth them that are kin to him in the Spirit. Therefore *Esa* was not blessed because he was of *Isaac's* flesh; but *Jacob* was blessed; because hee was of *Isaac's* Spirit. As wee love in the flesh, so Christ loveth in the Spirit: therefore he calleth none his *Kinsman*, but them which beare the word of God and live in him.

It seemeth that *Paul* thought of this saying, when as hee said, *Yee Christ be formed in you*: If Christ be formed in us, as *Paul* saith, then we are Christs *Members*: every one which will have Christ his Saviour, must be Christs *Member*. The Virgin asked the Angel, *How she could beare Christ; seeing she had not knowne a man*. So you may aske how you can beate Christ, seeing he is borne againe already.

As there is a second coming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his Mother by the flesh, and the Faithfull are his Mother by his Spirit. The Holy Ghost conceived him in her; the holy Ghost doth conceive him in them: hee was in her wombe, and he is in their hearts: shee did beare him, and they doe beare him; shee did nurse him, and they doe nurse him. This is the second birth of Christ. As the soule of man may be called, *The Temple of the Holy Ghost*; which is the third Person: so it may be called, the wombe of the Sonne, which is the second Person.

Before these words it is said, that Christ asked, *Who are my Brethren*. As if he should say, You think that I am affected to my *Kinsmen*, as you are. But I tell you that I count them my kinsmen, which beare the word of God and live in him. To shew that Christ loveth us with an everlasting love; hee sheweth that hee doth not love us for any temporall things; but for that which endureth for ever.

If Christ loved us as *Isaac* loved *Esa*, for venison, then we might make the blessing as *Esa* did. But as *Isaac* saith, *It is well, my sonne, for I have heard that thou art in the truth*, so Christ loveth in the truth. To love in the truth, is the greatest love; every love but this, is but time or other, but this love is everlasting.

Gal. 4. 38. 19.

Gal. 4.

Luke 1. 24.

Mat. 25.

Luke 21.

1. Cor. 3. 16.

1. Jo. 4. 19.

Gen. 27. 18.

recommeth shared; as the truth overcometh fals-
hood.

Now for this love: Christ calleth them by all the names of love; his Father and his Brethren, and his Sisters. In *Row. 8.* they are called *his servants*; if that be not enough, in *John* the sixteenth they are called *his friends*; if there bee yett enough, in *Luke* the fourth and twentieth they are called *his Brethren*; if that be not enough, in *Mark 1.* they are called *his children*; if that be not enough, here they are called *his mother*; if that be not enough in *Galatians* the fifth, they are called *his house*; to shew that he loveth them with all love; the Mothers love, the Brothers love, the Sisters love, the Masters love, and the Friends love.

If all these loves could be put together, yet Christs love exceedeth them all; and the mother, and the brother, and the sister, and the child, and the kinsman, and the friend, and the servant, would not doe and suffer so much among them all, as Christ hath done and suffered for us alone. Such a love we kindle in Christ, when we *heare his word*, *and do it*, that we are as deare unto him, as all his kindred together.

Now as we are his mother, so should wee carry him in our hearts as his mother did in her armes. As wee are his brethren, so we should prefer him, as *Joseph* did *Benjamin*. As we are his Spouse, so we should embrace him, as *Isaac* did *Rebecca*; if thou be a kinsman, doe like a kinsman.

Now wee come to the marks of these kindred, which I may call the Armes of his house. As Christ saith, *By the witness shall know my Disciples, if they love one another.* So hee saith by this shall all men know my kindred; if they *have the word of God*, *and do it*.

As there is a kindred by the Fathers side, and as a kindred by the mothers side: so there is a kindred of hearers, and a kindred of doers. In *Matth.* it is said, *He which heareth the word of God, and doth it, hee is called his brother, his sister, and his fellow-hearer of the word of God.* *And he which heareth the word of God, and doth it, hee is called his fellow-doer.* *For his works hee will and therefore it is called his will.* *Psalm 139.*

As hee saith there of Aunty, so he speaks here of a certaine rule, which he calls, the word of God, whereby all mens workes must bee squared: for if I do all the workes that I can to satisfie anothers will or mine owne will, it availeth me nothing with God, because I do it not for God. Therefore he which alwaies before followed his owne will, when he was striken downe, and began to repent himselfe, hee presently cryed out, *Lord, what wilt thou have me to do?* As Acts 9. if he should say, I will doe no more as men would have me, or as the Divell would have me, or according as the flesh would have me, but as thou wouldest have me. So David prayed, *Teach me, O Lord, to do thy will, not my will:* for we need not to bee taught to do our owne will, no more than a Cuckoo to sing cuckoo, her owne name. Every man can goe to hell without a guide.

Here is the rule now: if you live by it, then you are kin to Christ. As other kindreds go by birth and marriage, so this kindred goeth by faith and obedience. Hearers are but halfe kin, as it were in a furre degree: but they which heare and do, are called his mother, which is the neereft kindred of all. Therefore if you have the deed, then are you kin indeed: there is no promise made to hearers, nor to speakers, nor to readers; but all promises are made to believers or to doers.

If you aske God, who shall dwell in the holy mountaine; he saith, *The man which walketh uprightly:* where are none but doers. If you aske Christ, who shall enter into the Kingdoms of Heaven, he saith, *Not they which say, Lord, Lord, (though they cry twice Lord) but they who do the will of my Father:* here are none but doers. If you aske him againe, how you may come to Heaven, hee saith, *Keep the Commandments:* here are none but doers. If you aske him againe, who are blessed; he saith, *Blessed are they* Luke 12. *that heare the word of God, and do it:* here are none but doers. If you aske an Angel, who are blessed; hee saith, *Blessed are they which keep the words of this Booke:* here are Revel, 22. 7. *those that do them.* If you aske Devils, who are blessed; hee saith,

Gal. 3. 14.

like. The man is dead which keepeth righteousness: here are none but doers. If you ask *Esay*, who are blessed: he saith, *He which doeth this is blessed*: here are none but doers. If you ask *James*, who are blessed: he saith, *The poor of the world is blessed*: here are none but doers. The blessing and doing run together.

Let any man should look to be blessed without Obedience, *Christ* calleth Love the greatest commandment: but *Salmos* calleth Obedience, the end of all: as though without Obedience all were to no end.

Judg. 17. 3.

When *Michah* had got a Levite into his house, *Nam* (saith he) *I know the Lord will be good unto me, seeing I have a Levite in my house*: so many think, when they have gotten a Preacher into their Parish, Now the Lord will be good unto us, now *Christ* will love us, now we are good soules, seeing wee maintaine a Preacher amongst us. But *Michah* was not blessed for a Levite, not you for a Preacher: but as you would have us to doe as we teach, so God would have you to doe as you heare, for you shall be no more saved for hearing, than we are for speaking.

Gen. 1.

When God created the tree, hee commanded it to bring forth fruit: so, when hee createth faith, hee commandeth it to bring forth workes, and therefore it is called a lively faith.

Mat. 11. 4.

When our Saviour would prove himselfe to *John*, to be the true Messias indeed, he said to his Disciples, *Tell John what things you have heard and seen*: not only heard, but seene.

Luc. 7. 12.

so if wee will prove our selves to be *Christ*s Kinsmen indeed, we must work that which may be seene, as well as heard. *John* was not only called, *The voice of a cryer*, but a burning

Mat. 3. 3.

Lamp, which might be seene: so all which are crying, yet see not burning Lamps.

1am. 4. 13.

John doth not say, Let me heare thy faith, but let me see thy faith.

Gen. 18. 1.

As the Angels put on the shape of men, that *Abraham* might see them: so faith must put on workes, that the world may see it. *The works which I do*, (saith *Christ*) *may*

...the world which is full of sinners, shall be
...together, and shall be the same, as the Father and the Son
...fore I conclude, *That which Christ hath rejected, let us also re-
ject, Amen.* 10. 9.

Thus have I heard you Christs preaching; a great peale
hearing, his friends and kinsmen interrupting, and Christ
again withstanding the interruption; by this you may see
what a spite the Divell hath to hinder one Sermon; there-
fore no marvell though he cause so many to be put to silence;
no marvell though he stand so against a learned Ministry;
no marvell though he raise up such flanders upon Preachers;
no marvell though he write so many bookes against the
Christian Government in the Church; no marvell though he
make so many non-residents; no marvell though he ordaine
so many dumbe Priests: for these make him the god of this
world: the divell is afraid that one Sermon will convert us,
and we are not moved with twenty; so the divell thinketh
better of us than we are.

Againe, by this you may learne how to withstand tempta-
tions: whether it be thy father which tempteth, or thy mo-
ther which tempteth, or thy brother which tempteth, or
thy sister which tempteth, or thy kinsman which tempteth,
or ruler which tempteth, or master which tempteth, or wife
which tempteth. As Christ would not know his Mother a-
gainst his Father: so thou shouldst not know any father,
or mother, or brother, or sister, or friend, or kinsman, or ma-
ster, or childe, or wife, against God.

If the mothers suit may be refused sometime, a Noble-
mans Letter may bee refused too; he that can turne his
hindrance to a furtherance, as our Saviour did here, maketh
use of every thing. Againe, by this you may learne how
to chuse your friends. As Christ counted none his kin-
dred, but such as beare the word of God, and do live: so we
should make none other familiars, but such as Christ
counteth his kinsmen. Againe, you may see the difference
betweene Christ and the world: Christ calleth the godly
his

his kinsmen; be they never so poore, and yet come to call the poore our kinsmen, be they never so honest; so proud is the servant above his Master. Again, by this you see how Christ is to be loved: for when he calleth us his mother, he shewes us the way to love him as a mother; for indeed he is the mother of his mother, and his brethren too. Again, by this, all vaunting and boasting of kindred is cut off. Glory not, in that thou hast a Gentleman to thy Father, glory not that thou hast a Knight to thy Brother, but glory, that thou hast a Lord to thy brother. Hee which calleth *Abraham* his father, friend in hell, because God was not his father. If *Mary* might not be proud of such a Sonne as Christ, much lesse may you bragge of any friend, or sonne that you have.

Again, by this you may know, whether you be kin to Christ: as those Priests were shut out of the Temple which could not count their genealogie from *Aaron*, so they should bee shut out of Heaven that cannot reckon their pedigree from Christ. Here are the Armes now, whereby you may shew of what house you came; If you heare the word of God and do it: then Christ saith unto you as hee said unto them: *These are my Mother, and my Brethren, and my Sisters*: You women are his Sisters, and you men are his Brethren: If you be Christs Brethren, then are you Gods Sonnes, and if you be Gods Sonnes, then are you his Heires, for all Gods Sonnes are called Heires, *Rom. 8. 7.*

John 8, 48.

Lastly, by this you may know the Divels kinsmen, and therefore Christ saith, *You are of your father the Divell*, shewing that the Divell and the wicked are as neere kin, as Christ and the faithfull.

2. Sam. 18. 13.

Now, as *David* saith, *Seemeth it a light thing unto you to be the Sonne of a King, seeing I am a poore man, and of small reputation?* So may I say, seemeth it a light thing to you, to bee the Sonnes of the King of Kings, seeing you are poore men, and of small reputation? it is counted a great honour to

Hib. 11. 19.

Abraham, Isaac, and Jacob; that God was not ashamed to be called their God: What an honour then is this, that God is not ashamed to be called our Father? may our Brother.

IF

If the Israelites had not been so much with the servants
 of God, what a blessing is this to marry with the Sonne of
 God? therefore if any one rich children, or great marriages:
 here is a greater then *Salomon*, marry thou him: This kinship
 of ours is now gone up into Heaven, that we may have a
 friend in Court.

Joseph desired the Butler to remember him when hee stood
 before *Pharaoh*, and he forgot him, though he had pleased in
 him. But a theefe desired Christ to remember him, when he
 came into his Kingdom, and hee received him into Paradise
 the same day, though he had alwayes offended: to shew that
 though we have becom as bad as thieves, yet we may have
 hope in Christ. Therefore now we may conclude, You have
 heard the word, if you goe away and doe it, then you are
 the *Mother Brethren*, and *Sisters* of the heavenly King:
 to whom with the Father and the Holy Spirit,

be all praise, majesty and dominion,
 now and evermore

Amen. **FINIS.**

The Courtship of a young Lady, and a young Gentleman.

The Courtship of a young Lady, and a young Gentleman.

Robert Dickson.

The Courtship of a young Lady, and a young Gentleman.

The Examination.

37

*his dream, as your wisdom shall better see if you talk with him-
self. I leave this matter to your Honours good consideration which
can best judge how to quench, or how to kindle such sparks.*

The lost Sheep is found.

Henry Smith.

*Robert Dickens confession upon my second Examination,
wherein he declareth, that he had no visions at all, but that
he coyned them, and to what end.*

The matter of the first Vision.

I Did see, upon Valentines day was eight yeares, greene leaves,
which was strange in winter, for which cause I brought them
home, and the leaves of the same Oake in Summer became red; it
chanced at the same time, so thunder and lighten: after this I was
visited, as pleased God, for two yeares.

The matter of the second Vision.

I Dore yeares after I dreamed much like to the matter of the first
Vision, and the same night it chanced to lighten. (Yet of this I
take God to be my Judge) I found a lease printed in my chamber next
morning, with those six sentences, saving only the first line: which
deafe, unless it was lost out of my fellows bookes, I know not how
it came.

The matter of the third Vision.

This time twelve month, I saw light in the shop alone, whereat
I was astonished, and imagining with my selfe what it should
meane, it came into my head to tell my fellows, which came in and
found me afraid, that I had seen an Angell in a flame of fire, which
called me Elias, and bade me write all that I had seen and heard:
whereupon I remembering my former sights and dreames, thought to
make me strange unto men, and so turned all that which I had seen, as
if God had shewed me visions: Here is all the matter and summe of
my supposed visions. To this confession I take God for my Judge, as
I shall be saved in the latter day: but to the other I never swore,
though I was never so often examined.

Robert Dickens.

Upon this he yielded up his Books into my hands, which
I have and keep: and now he hath nothing to shew for that
false title.

Henry Smith.

THE LOST SHEEPE IS FOVND.

1. John 4. 1.

Prove the Spirits, whether they are of God, or no.

Luke 7.



Either too bold, nor too credulous, as *John* sent to Christ, *art thou he that comest, or looke we for another?* So send I unto him which calleth himselfe *Elias*, Art thou hee which was prophesied, or is he come already? But will *Elias* answer as well for himselfe, as Christ proved his authoritie to *S. John*? Goe your way and bring word againe to *John* what things yet have scene and heard; how that the blind see againe, the lame goe, the lepers are cleansed, the deafe heare, the dead rise, the poore receive the Gospell. These tokens the Lord used for an answer, because he would not that men should indanger their salvation, to beleve every man that calleth himselfe Christ, or *Elias*, or a Prophet, unless he bring the testimony of the Holy Ghost in fulnesse of power: therefore hee requireth himselfe, if I do not the works that no man doth, beleve me not. Therefore he saith againe, The workes that I doe, beare witness of me, that the Father hath sent me: therefore it is written, All that heard him, were astonished at his understanding and answers: therefore the servants came back, and could not bring him, but told the Pharisees how their hearts were stricken. No man ever spake as this man speaks. Therefore it is written of *Stephen*, they could not resist his wisdom and the spirit by which hee spake: Therefore the Disciples would

Mat. 14.

John 10.

John 5.

L. ke 2.

John 7.

Acts 6.

would not receive *Paul* before *Barnabas* gave witness of him. Therefore all the Prophets prophesied of Christs coming, that when he came we should know him, and receive our salvation: therefore Christ hath foretold us all the tokens of his second coming, and all the signes which shall go before his day of judgement: and as he had left nothing out, he saith in a full conclusion, take heed, let no man deceive you. I have shewed you all things before. But what hath *Elias* done? Or what hath *Elias* spoken? Or who cannot dispute with *Elias*? Or who giveth witness of *Elias*? Or who hath prophesied of *Elias*? Or who had received *Elias*? Or who hath said, of a truth this is a Prophet? O how necessary had it been, that Christ amongst all other tokens of his coming, should especially have noted unto us that *Elias* that great Prophet, that crier, that trumpeter, that destroyer, that *Noah*, that *Loe*, that soldier of the Lord, that Son of righteousness, that man which no man shall accuse of sin, if there had been any such to come? sure we would have respected more that sign, than all the rest. But so it is that Christ hath forewarned us of many false Prophets, but of any one singular Prophet of God, he hath not in all his tokens once remembered. Alas, *Elias*, where wast thou that the Lord did so forget thee? Hath the Lord revealed all tokens unto us, & yet wilt thou be a token above number? He that cometh in without his wedding garment shall be thrust out, and shame shall come upon him which is without shame.

It is enough for our beleefe, to say, that an Angell called thee *Elias*? Satan is transformed into an Angell of light: search the Scripture, saith Christ, these be they which tell lie of me. Will it excuse *Adam*, to say, the woman deceived me? Be not deceived, saith Christ: if an Angell from heaven teach you any other doctrine than this, beleeve him not: he whom God hath sent, speaketh the words of God. If ye continue in my word, then are you my very Disciples: he which hath the gift of prophesie, let him have it according to the faith. You say, we are true in religion: if thou wert *Elias*, thou wouldst let us so continue. Why are we in the true Religion? because we truly beleve the Scriptures: but the Scriptures so plainly

Acts 9.
Acts 13. 24.

Marke 13. 33.

John 7. 40.

Marke 13. 6.

Math. 23.

John 5. 39.

Gal. 1. 8.

John 3.

Icha 8.

Rom. 12.

ly, so often, so vehemently point unto us, that *Elias* is come already, that now we cannot beleve him that calleth himselfe *Elias*, unlesse we falsifie the word of God. You therefore which say we stand in the true faith, and yet would inveigle us from the faith which we do hold, to beleve contrary to his infallible Word, have a secret meaning to call us to one heresie after another, which he may easily do, whosoever can prove the Sonne of man a lyer, and go under the name of *Elias*. It is hard for thee to kicke against the pricke. Read, see, and behold, how the spirit consents against thee: I say unto you that *Elias* is come already, and they knew him not, but have done to him whatsoever they listed.

All the Prophets and the Law it selfe prophesied unto *John*; and if ye will beleve it, this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias* verily when he cometh, first restoreth all things; but I say unto you, *Elias* is come, and they have done unto him what they would, as it is written of him: *John* shall go before him in the spirit and power of *Elias*, to turne the hearts of the fathers to their children. What say you to all these which beare witness against you? Do all the Evangelists speake in Parables? Was not *Elias* come, because they knew him not? If the Scribes and Pharises had taken *John* for *Elias*, then would you have said the cause is plaine: for all men beleve that *Elias* is come. But now the Scribes knew him not: though Christ say, he is come, yet you will not know him: What is this but to confesse the Scribes, and deny Christ? You therefore which speake not the words of God, are not sent of God: you which continue not in his saying, are not his Disciples: you which prophesie not according to the faith, have not the right gift of Prophecie. This is the sentence of truth, under which if *Elias* fall, all the false Prophets cannot raise him up againe.

Now shew thy testimony *Elias*, thou art of age, answer for thy selfe. How many *Elias*es will you make? or of what *Elias* did Christ speake? his Disciples understood him of *John*, for unto him the Jewes had done what they would:

Acts 9. 5.

Mat. 17.

Mat. 11.

Mat. 3.

Mat. 14. 10.

Luke 1. 17.

John 7.

John 8.

Rom. 12.

John 9. 23.

Mat. 17.

Mat. 9.

would: or that *Elias* was to be fulfilled? not he that was prophesied? or what *Elias* did the Scribes thinke should first come, before the Sonne of man should rise from the dead? or to what prophesie did they leane, why they should looke for *Elias*? did they not stand upon the propesie of *Malachis*? Yea no question, for they had no other to trust unto: but Christ made answer to his Disciples, that *Elias* which the Scribes looked for, was come already: therefore the *Elias* of *Malachis* was come already: for they knew no other but of *Malachis*: and the Apostles asked him in their meaning; to give answer unto the Scribes. If Christ say, *Elias* is come already, doth he not meane that *Elias* which was prophesied and expected, is come already, that the Scripture might be found true? No truth can say that he meant any other: then if *Elias* which was prophesied, be come already, how canst thou be he which was prophesied? The Apostles said; the Scribes looked for *Elias*: Christ said *Elias* is come already: is not this as much as if he had said, let them looke for him no more, for he that is come shall not come againe: if we were now to looke for another, he that comes not in at the doore, is not the right shepherd, and you are as worthy to be welcome, as he which comes before he be bidden: but if you had done wisely, you would have come before Christ, ere he had broached these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would have said, This may bee *Elias*. If Christ had not come when Christ came, then Saint *Parrick* had been Christ. Can you not be content to thinke as the Apostles did? Sure it is, they knew not that any *Elias* should arise in those daies; but accounted the Prophecie of *Malachis* fulfilled, when they heard Christ give sentence thereof, and they all in one spirit understood him of *Isa*. Furthermore all the Prophets prophesied to *Isa*, but after *Isa* we reade of no Prophet, but the Ministers of the Lord. So that if you will interpret a Prophet as they were in the old law, by this sentence, you cannot be a Prophet, but if you say this place of *Malachis* is not so to be understood, then you

Mala. 4. 5.

Mat. 17. 10.

You have as much reason for *Elias*, as the Jewes that thought Christ called for *Elias* when he said, *Eli, Eli, lama-sabachani.* *Ps. 78. 39.* *Iohn 10.*

An Irish devotion.

Mat. 17. 19.

Mat. 11.

must

must needs construe it thus, that all the Prophets prophesied to *John*, that is, that all, which any of the Prophets said to *Elias*, they prophesied in meaning to *John*, and so *Malachie*'s prophecy is fulfilled in *John*. This *Matthew* construes himselfe in the next verse, saying, This *John*, to whom the Prophets prophesied, is the *Elias* which was to come.

You grant that *John* had the spirit, the power and office of *Elias*, and that he did fulfill his duty. Stand there, for in this point *Luke*'s words doe agree with the words of *Malachie*. Now demand I of you, whether names be any thing with God, and when the spirit prophesied a Prophet, whether he prophesied the name, or the office and the power? Christ had faith, they which doe the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophesied, that *Elias* should come, he meant not that *Elias* which was taken up in a fiery Chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, He shall goe before him in the spirit and power of *Elias*. The prophesie is fulfilled, when the thing prophesied is come to passe, and that is done which was spoken. Hee is not a Prophet that beares the name of a Prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* as well at one time as at another. *Elizabeth* could not chuse but call her sonne *John*, *Mary* was warned before she was delivered, to call her fruit *Iesus*. Your Angell speakes to none but to your selfe: Makes God Prophets in such seeret? The holy Ghost lighteth upon Christ in the likenesse of a Dove, that *John* might see and beare witnesse: *Paul* was stricken down to the ground in the sight of all his companions: a voyce came from Heaven that the people heard, and *Iesus* answered, This voyce was not because of me, but for your sakes; but of this Angell I may say, he which intendeth evill hateth light. But *John* said, I am not *Elias*: he said well, for *Elias* was taken up into Heaven, and nothing was prophesied to come againe; but one in the spirit

point and power of *Elias*, (as I have proved before) and thus was *John*, but he would not call himselfe *Elias*, nor say hee came in the point and power of *Elias*, though God had given him both the point and power. *John* was *John* naturally, to humble himselfe, as Christ advanced him: so he said, I am not a Prophet, and yet he was a Prophet, and more than a Prophet. Thou child (saith his Father) shalt be called a Prophet of the highest. So little *John* respected the name of *Elias* or of a Prophet. But are the Prophets of the old Testament, or the Prophets of the new Testament to bee fulfilled in our daies? I thought the Prophets had determined about Christ, and that Christ had prophesied of us: thus *S. Paul* taught the Hebrewes before *Elias* came: hold fast *Elias*, for if this be true, thy kingdome is but short. But I come nearer unto you, doe you beleve, as *S. John*, as a Prophet, or an Apostle? Then you can shew me your faith by your workes. These tokens, saith Christ, shall follow them that beleve: They shall cast out devils in my name, they shall speake with tongues, they shall drive away Serpents: if they drinke poyson, it shall not hurt them, and they shall heale the sick, by laying on their hands. If you cannot doe all these, or none of these, then I may beleve as well as *Elias*: shall he that is full of the Holy Ghost be unable to yeeld one token of faith? hold fast *Elias*. But whether you be a true Prophet or a false, yee you shall have power to cast out devils, for the false Prophets shall come unto me (saith Christ) and shall say: we have cast out devils in thy name. But if thou be but a peevish flogger, and have no cunning, but set a face on things, then take heed how you adure these spirits, lest they turne upon you againe, and say, I know not thee, and thou knowest not me, but who art thou? Truly *Elias* make account of this, that whomsoever thou servest, the same shall pay to thee thy wages. Yet a little nearer to you, you ask your brother, as I read in a peece of a letter under your name, *WILLIAM* the Prophet, what saile do you have I taught? Indeed if you were the Prophet of God, the Holy Ghost should speake within you, and the Spirit of truth should leade you into all truth, as it is written. And if you had the Spirit of

Luke 1.

Hebr. 11.

Matt. 16.

Luke 1. 17.

Matt. 7. 22.

John 16.

Luke 11.

John,

of confusion, should he deliver himself, and shall be no
 friend to the Church, nor to the Church of England, nor
 to distinction, nor to the words which, for the sake
 here his voice, they will think, that the Wolfe counte-
 rier than the true Shepherd, and shall the office, and did
 he not deliver, and shall the power, and shall the
 destroy. In this word, all the words in the world, the
 say destroy, then *Elias* declare (shall stand for what) but if
Matthew say (Restore) then *Elias* shall be content to go
 for a false Prophet, because they have changed the truth
 to a lie. You prophesie that your father shall be cast over
 to ignorance, and all that he hath shall perish. Now *Elias* ex-
 pounds how he meaneth to destroy, and first he beginneth
 with his Father. O miserable child for whom his Father is
 accused: was *John Baptist* Father cast over into ignominy?
 was *Mary* accused did their estate perish? No, thou shalt
 have joy and gladness, saith *Gabriel* to *Elizabeth*, *Eliza-
 beth* was filled with the Holy Ghost, saith *Luke*. Blessed art
 thou among women. With the Angel, is it one *Elias*? this
 will go hard on thy side. You would have men in hand, that
 never plague, nor dearth, nor earthquake, nor water shall
 touch your country, so long as you continue in their sin.
 This is more than ever was granted *Christ* in what shall we
 think? they promise liberty, saith *Peter* and they themselves
 are bound for vanity. Ah Lord God (saith *Isaiah*) behold the
 Prophets, say to them, we shall not see the sword, neither
 shall famine come upon you, but I will give you inward peace
 in this place. Then the Lord said unto him, they prophesie
 lies in my Name. I have not sent them, I spake not to them,
 but they prophesie unto you a false vision, a divination, a
 vanity, a deceitful heart of their own heart, and they them-
 selves shall perish by the plague, from which they exempt
 their Country, without my commandment. You avouch
 that Religion is most sincerely professed, and thoroughly pur-
 ged from ceremonies in *England*. Now I would that *Elias*
 were not a false Prophet, but were I desired, that *Elias* the
 Prophet should not, what a shame he would see. No *Elias*,

Gal. 1. 10.

Luke 1. 17.

6.

7.

Jer. 14. 13.

8.

Geneva

Genevieve is yet to be seen of *Elia* and *Elia* is yet to be seen of *Genevieve*. *Elia* could make no more of *Genevieve* then should we have more Religion, and less Ceremonies.

9. You pretend that *Calvin* was a good man, and yet in your Article of Christ's descent you make him a plaine remembrance, for he never beloved as *Elia* doth. You terme your

10. three apparitions, visions, and yet you doe say they were true, wherein you will beguile your selfe, because you goe

further than your knowledge: you know not what a vision meaneth: but reade, and you shall finde that visions are false. Though *Elia* make a mingle mangle of truths, and

11. seemings together, as though you could dreame and bee awake: either all must bee a vision, or part of a vision, all

truth, or no truth. You say, your soule was taken from your body, indeed *Saint Paul* durst not say so, lest any man

12. should thinke of him, above that which hee did see him to bee, and that he heard of him: but *Elia* had need speake

for himselfe, for no man will speake for him. But *Christ* saith, the word which I speake is not mine, but the Fathers which

13. sent mee. Marke the strong reasons of our new Prophet, hee proves not as we doe, by *Scripture*, but doth speake

as one that hath some inspiration, *Isaiah* 44. 26. for how would you have him prove also that hee walked upon the

clouds, and that the moose opened to let forth his foote? I feare his time is not yet come to prove this by *Scripture*.

But what faith *Isaiah* I say I shall thinke of my selfe, but not the Law the like also. This geese will not hold, *Isaiah* 44. 26. you did not looke well at the knitting, how these things

14. would agree. *Paul* refraineth to glory of himselfe, because hee should not account him above that which they saw in him, *Isaiah* 44. 26.

15. he boasteth himselfe of secret visions, because hee would that men should account of him above that which they see in him

16. *Mat. 16. 20.* I say *Christ* would not be known before his time, how will he a Prophet before he can say hee? Be ye followers of me, *Isaiah* 44. 26. and looke on them that walk so, saye have as

17. *1. Cor. 1. 18.* *Isaiah* 44. 26. and looke on them that walk so, saye have as for

for an example: therefore fashion thy selfe to *Paul*; and we will looke on thee: for he that commendeth himselfe is not allowed; but he whom the Lord commendeth. Is this man likely to have revelations, which cannot reveale any more unto us then we know? God did beare witness unto the doctrine of the Apostles, with signes and wonders, divers miracles and gifts of the Holy Ghost. Is *Ellis* also among the Apostles? Well: he is the least of the Apostles, we will not looke for wonders, we will crave but truth.

Heb. 2.

The Prophet which speaketh a word which I have not spoken, shall die: and if thou thinke in thy heart, how shall we know the word which the Lord hath not spoken? marke if the thing be not, nor come to passe, then the Lord hath not spoken, but presumption.

D. ut. 18. 20.

Is it come to passe that the word of *Matthew*, Restore, is turned to destroy? Is it come to passe, that *England* is before *Geneva* in sincere profession? wee see (alas) it is not so: therefore wee know the Lord hath not spoken to this man, but he speaketh of himselfe, therefore thou shalt not bee afraid of him, saith God. You were sicke as nature inclined, and you say that the Angel prophesied you should bee a Leper: you were bound prentile as others bee, and you say the Angel prophesied you should be a bond-man: your Countrey hath done well, as many moe: And you say the Angel prophesied it should fare well for your sake. This is to prophesie of the weather, when the time is past. Who cannot have enough of such Angels, if men would beleewe them? yet *Hanno* wrought with more credit then this, hee taught birds to sing, *Hanno is a God*, and when they had learned their lesson, hee lets them flye in the ayre, and whereforever they came they cryed, *Hanno is a God*. This had some miracle in it, but *Ellis* will face us out with a card of renne.

This is but a young Devill. You affirme, that at the desire of the proud, *Ellis* is beheaded: this is Prophetical indeede, it passeth my understanding. The Spirit of truth speaketh plainly to edifie in truth, and giveth under-

der-

Psal. 1. 19.

2 Pet.

James 5.

Psal. 89.

Math. 23. 27.

2 Cor. 11. 14.

Acts 16.

understanding to the friends of the Spirit, who have learned
 mens minds to confound themselves as they see. That under
 ambiguous words he might sow erroneous opinions, & con-
 tention amongst men. These are the wells, without water, or
 those which bee deeper than man can draw no water out of
 them. This sentence cannot be verified, unless you make
John Elias : and so we receive your *salutation* : see how
 Satan shall be taken in his owne snare. You demand confi-
 dently, if I bee a false Prophet, what evil have ever I done?
 or where is the person that can accuse me of sinne? Christ
 might very well say so, which had power and reigned over
 sinne : but *Elias* is a man subiect to infirmities, as we are, so
 saith *James* : But was there any Prophet or Apostle whom
 man could not accuse of sinne? O *Solomon*, thou wast not
 the wisest man, if a child be wiser then thou! O *David*, thou
 wast not a man after Gods owne heart, if thy heart were not
 as pure, and thy life as holy as a simple Prentises; if no man
 rebuke thee of sinne, thou hast no faithfull friend; if no man
 could accuse thee before, now I accuse thee of sinne, thou
 hast made thy selfe wiser then the wisest, and thou hast said,
 I am purer then he which is a man after Gods owne heart.
 Woe bee to that holinesse which leadech in hypocrisie un-
 to damnation. Indeed I heare well of your conversation to-
 wards all men, and I am heartily sorry that such a good life
 should impart credit unto a false doctrine. I lament that the
 wisdom of the flesh should bee readier to godly workes,
 then the wisdom of the Spirit. It may pity a good heart
 that a body so well mortified from sin should not have a spi-
 rit fitted unto it. But what doe you thinke of these false
 Prophets? Shall they not make a show of godlinesse? Shall
 they not set forth a kinde of good workes (as the Papists doe
 to merit heaven?) yea no doubt, else Christ would never
 have said, They shall be able (if it were possible) to seduce
 the Elect. Satan himselfe is transformed into an Angell of
 light, therefore it is no great thing if his Ministers bee trans-
 formed into the Ministers of righteousness. The Devil
 cried after *Paul* and *Ternache*. These men are the servants
 of

The left Sheep is found.

48

of the most high God, which shew unto us the way of salvation, and yet thou had a false spirit? thou killed, and yet thee betrayed: *Paul* washed his hands, and yet thee was guilty. *Sachar* alledged Scripture, & yet he was not a divell: some *Phi*. 1. 15. preach Christ of sinne and strife, and some of good will, with *Paul*. If the false Prophets be not in these dayes, when shall they be credned? if they make not a shew of Good works, how shall they be held for Prophets? Whatsoever thou art, *Elia*, the false Prophets shall come daily, they shall come in sheeps clothing, and they shall call themselves great men: and they shall speake strange words, they shall worke wonderfull things, and they shall seeme holy amongst men, and shall deceive many: but the end shall try them. *John* 16. 7. Thou mayst win glory among men, but when desperation shall see from whence his torments come, then they shall cry. Wo unto that Prophet: Wo unto that Prophet. Cast downe those thirty peeces, if thou be not a child of perdition as *Judas* was, cast downe thy false name, call down all which thou hopest to gaine by this cursed spirit: dost thou not know this he is a lyar? what dost thou look for at his hand? build againe the things that thou hast destroyed, then shalt thou be called *Paul*: if it be such a glory to be called a false Prophet, why dost thou call thy selfe a true Prophet, and detract from thy praise? if thou hast not thy reward here, where wilt thou call for it? is the dragon become so familiar? is hell fire become so tolerable, that any man should look for ease with the divell, and make his pasture to lead a number after him into hell? Truly *Elia*, thou canst not seduce the Elect, for their names are written in the booke of life, and *John* 10. the Lord hath promised, no man shall plucke them out of my hands. Alas, wilt thou lose thy selfe, to lose those that are the children of perdition already? This is a strong delusion: yet a little nearer to thee, and if thou canst suffer me, even so thy heart, thou art *Elia*, and thou must preach, wilt thou teach now doctrine? accused be that man, with *Gal*. 1. 8. *John*

that teach the truth: thou sayest we know that already; but yet thou wilt labour with us, and preach together: It is spoken like a friend, why then canst thou not joyne thyselfe with the Disciples? Why doth not the spirit put into their hearts to receive thee? If God had sent thee to us, no doubt he would have sent us to thee: rather amongst the best might beleve; for so did the Jewes when *Peter* came: and so did the Gentiles where *Paul* preached: and as the Angel warned *Peter* to come, so he warned *Paul* to come. Surely the Lord will do nothing, but he revealeth his secrets to his servants and Prophets. Amongst the people some said he is *Elia*, some *John Baptist*, some a Prophet: but the Disciples had him strait before he told them, Thou art the sonne of the living God. For the spirits of the Prophets are subject to the Prophets: so saith *Paul*, which had the spirit of God, My sheepe know my voice. (saith *Christ*) but a stranger they will not follow. What Prophet is he that the spirit brooketh not, and the elect do not beleve? It is, saith *Elia*, and none else: God grant that never false Prophet find us more credin.

But you pretend your time is not yet come, &c. I say, *Paul*, your time is past: you were filled with the holy Ghost from your mothers wombe, and doe yet not beleve: or is not your time yet come, wherein men shall beleve you? Why then doe you speake for credin before your time? or why doe you bid us beleve you, whom weary of these tales, and have beene too long in reproving that spirit, which I trust no brother will beleve. Marke therefore, you shall heare, in a word, all which I have spoken: you which beare witness of your selfe, which have done nothing wonderful, which speake like other men, which cannot answer in disputation, of whom no Disciple beareth witness, of whom no Prophet hath prophesied, whom no Brother hath received, which are not in the number of all the tokens, which come without your wedding garment, which prophesie not according to the faith which lead us from our belefe, which make the son of man a lie, which confesse the simplicity of the Apostle, in parables, and figures, which confesse the

Acts 14.

Acts 10.

Amos 3.7.

Math. 16.

1 Cor. 14.

John 10.

Mat 17. 12.

Luke 1.

The lost Sheepe is found.

51

the scribes, and deny Christ, which presume Christ did not respect the Prophecie, which come before you bee bidden, which come in at the wrong door, which come to prophesie when the Prophets are gone, which thinke not as the Apostles did, which understand not Christ as his Disciples, which make the Spirit prophesie names, which were not called *Elias* from *Yahweh*, whose Angel speaks to none but your selfe, which claime your calling from the prophesie of the old Testament fulfilled before Christ, which have not the tokens which follow them that beleeve, which come to destroy, whose father is a censured, which privilege your country above all the promises that were granted to Christ, which teach false doctrine, which pervert the text of the Scripture, which prophesie of things when they are past, which speak darkly to divers senses, which cast your selves in your own sayings, which proclaim, Who can accuse me of sinne, which glory of your selfe above that which all men see in you, which will be wiser then the wisest, and more righteous then hee which is a chosen man after Gods owne heart, which rise in these suspicious dayes, which make a shew of holinesse, which consist in words to inferre lies, which cannot save your self to the Disciples: what are you a true Prophet or a false? If these be the markes of a true Prophet, how shall wee try spirits of Satan? Our religion taketh these for the markes of a false Prophet. *Elias* saith, we beleeve the truth; therefore he which takes *Elias* with all these markes for a true Prophet, by *Elias* own sentence is in a wrong beleefe: let us therefore keep the possession of our hope without wavering, for he is faithfull that Heb. 10. 23. promised. Be not suddenly moved from your minde, nor troubled neither by spirit, neither by word, neither by letter, as it were from us. If a dreamer or Prophet rise amongst you, and give you a signe or wonder, and the same signe come to passing, and he say withstanding say, let us goe another way: ye shall not hearken unto his words: for the Lord procech you, to know whether ye will love him with all your heart. The Prophet saith, when he is touched our his hand, we shall not say, we will not hearken, neither to eat nor to drinke, nor

1 Kings .8.

turne againe the same way hee came, but hee was gone a man of Bethel over-tooke him, and said: I am a Prophet also as thou art, and an Angel spake unto me, bring him againe to thy house, and let him eate and drinke with thee, but hee lied unto him, yet he went with him, and did case: but as they sate at the Table, the Lord spake to the man of Bethel. Because thou hast not done as the Lord commanded thee, but turned againe and eaten, thou shalt not come home to be buried with thy Fathers. And as hee was gone, a Lion met him by the way, and slew him. God spake once to *Balaam*, but *Balaam* besought God to speake unto him againe, and so the Jewish Prophet was rebu:ed of his Asse, because hee feared God to alter his Commandment. How long looke we at er deceitfull signes? How long haue wee betwene two opinions? If the Apostles speake the truth, believe them; if *Elias* speake the truth, heare him: a Prentice in Mansfield calleth himselfe *Elias*: but *Thomas* will not beleewe, how shall *Thomas* be made to beleewe? Put to thy hand *Thomas*, and feele my wound. So shew me thy testimony *Elias*, let mee feele your heart, let mee see your workes, let me heare your faith, your wisdom, your knowledge, and what you can foretell to come: If you will not come to this reckoning, then I say no more, but warne all men to beware. If I had not knowne the truth, I would have thought this man had spoken truth.

John 20.

Prov. 23. 17.

God is my witnesse, I have suffered the Spirit to speake unto thee, because I seeke thy conversion; but if thou wilt not returne, while mercy is ready, I bring thee sorrowfull tidings, when Satan shall not help thee, the rack must prove this doctrine: Wilt thou heap God and the Divell, and Man upon thee all at once? O wretched creature, and miserable Prophet! Who is able to sustaine? My sonne (saith *Salomon*) if thy heart be wise, my heart shall rejoyce, and I will be glad over thee: so I, which have gone thus far to bring thee unto Christ, if thy portion bee amongst the righteous, and thou hast an houre yet wherein thou shalt bee called, if thou canst goe with mee, and it may please the Divine Providence to

call

call thee at my voyce : I will sing praises, I will give thanks,
I will say unto my soule in all her troubles, Rejoyce my
soule, remember since thou prayedst for *Elias*, and the Lord
heard thee out of his holy Sanctuary, and thy conversion
shall not be hid from *Israel* : pity thy selfe before the day
of payment, and alwayes remember the sentence of
Gabalael, which never lighted false : If thou bee
not of God, thou shalt come to nought,
and thy end shall be worse than
thy beginning.

Acts 9. 31.

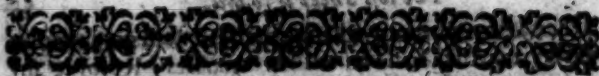
John 12. 48.

*The word that I have spoken, the same shall judge you in the
last day.*

FINIS.

D 3

Luther



Questions gathered out of his own Confession, by Henry Smith: which are yet unanswered.

VV Whether you are sure you shall live these three years, because you say, after three years you must preach?

Whether may a man expect visions from God, because you say, for these three years you are to looke for more visions?

Whether shal you be able at any time to interpret the truth of the Scripture in all places without error, better then all the Doctors?

One of your sentences saith, you shall live chaste in wedlock: when must you take a wife? and why should you not rather continue single?

Whether there hath been neither pestilence, nor dearth, nor warre, nor earth-quake in your countrey these five yeares, nor shall be any time of your continuance there, because the Angel so promised? Is this more then ever was granted to Christ?

What Bible or Translation meane you, when you say, this Bible is truly translated?

Whether it be necessary to salvation, to beleve all the articles of the Creed?

Whether any man since the Apostles, did stand so right in the whole doctrine of the Scripture, that hee did hold and beleve the true interpretation of all the words and sayings through all the Prophets and Apostles in all the Bible?

Whether Predestination, Election, &c. are to bee preached unto Lay-men? What free-will had Adam? And what free-will remaineth unto us?

What Scriptures are Canonically, and which are not Canonically?

Whether

Whether a man may marry his child with a Papist, or
other Heretick, hoping to convert him?

Whether Ministers should have livings or stipends?

Whether in some cases, a Minister may not be non-
resident?

Whether Hereticks, living to themselves, without cor-
rupting others are to be punished with death?

Whether Satan knoweth the inward thoughts; further
then by the outward habit of the body; and whether he can
read and say, *Peccator corde fallitur* &c.

Whether Christ was, for us, or shall be known, and pre-
ached unto all nations of the world?

Where is hell? and what shall be the manner of punish-
ment there to the reprobate?

What think you of the Antipodes, and those monstrous
people which live in *Antipodis*, and of monsters in general?

What think you of that saying of Christ, This day shall
thou be with me in Paradise? what kind of place is this, and
where, and to what purpose now it serveth? and whether it
was a material Apple that *Satan* desired?

How esteeme you of Astronomy, Physiognomy, Palmi-
ley, casting of a figure, or *magic* in the Church? &c.

What think you of our Common prayer book and Letany?

What esteeme you of Faires, Hobgoblins, &c. Whether
their mony be true, and how they have it?

Whether should one meaning to be a Preacher, first stu-
dy the Arts, or else study nothing but Divinity, *how*
have done?

Whether the font, surplices, cappes, tippets, bells, holy-
dayes, fasting dayes, and such like ceremonies, are better
observed, or omitted?

Whether they which are called Protestants; or those
whom we call Puritans, be of the purest religion, and most
reformed to the Primitive Church?

What is meant by the Prison in *Peter*, whether Christ de-
scended in spirit?

Whether our joyes in Heaven shall be, to all equall, and the

the torments in hell, to every one alike? and whether wee shall see, and know one another.

Where was the soule of *Lazarus*, while his body was in the grave?

Whether *Elizab.* having the little children, did not see.

At what age and stature shall all rise, in the resurrection? and whether the wounds and scars shall remain in our bodies glorified.

What thinke ye of the Scribes in the third of *Mark*, that said, Christ had an unclean spirit, and called our divels by *Belzebub*, did they sin against the holy Ghost?

Whether images be in no respect tolerable, and whether a man remembering Christ by seeing the crosse, doth sin.

Which is the greatest sinne that reigneth this day in England?

How is the soule created in man, and when it cometh, and how, or in what part it is placed in the body?

In what estate shall the Sunne, and Moone, the Heavens, and Elements be after the last day, when there shall bee no creature upon earth?

What thinke you of playes, and representing divine matters, as in pageants?

Whether all things amongst the faithfull Christians ought to be common? *Act. 4. 32.*

What doe you thinke concerning the Bishopping of children?

What City is described of *John* in the seventh of his Revelation?

Whether did the Apostles know sufficiently their salvation before Christ died and rose againe?

Answered to every point, by

Henry Smith of Halesworth, at the commandment of the right worshipfull his Uncle, Master Brian Cleeve, high Sheriffe of Leicestershire.

FINIS.

What is meant by the Prison in *Psal.* whether Christ descended in spirit, or whether our joyes in Heaven shall be, to all people, and the

GODS
ARROW
AGAINST
ATHEISTS

By **HENRY SMITH.**



LONDON:
Printed for *John Wright*, at the sign of the Kings-
head in the Old-Bayley, and *George Sam-*
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**A Table of such Chapters, as are
handled in this Book
following.**

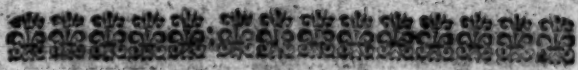
I*N the first Chapter, is contained the absurdity of Athe-
ism and Irreligion, with the confutation thereof.*

*In the second and third Chapter, the Christian Religi-
on is approved to be the only true Religion, against the Gen-
tiles and all the Infidels in the world.*

*In the fourth Chapter, the Religion of Mahomet is con-
futed.*

*In the fifth Chapter, the Church of Rome is disproved
to be the true Church of God.*

*In the sixth Chapter, the Brownists and Barrowists,
with their detestable Schismes are confuted, and our
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A Table of such Chapters, as are handled in this Book following.

In the first Chapter, is contained the substance of the
second Investigation, with the conclusion thereof.

In the second and third Chapter, the Christian Religion
is approved to be the only true Religion, against the Gen-
tiles and all the false in the world.

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GODS ARROW

AGAINST ATHEISME,

AND IRRELIGION.

CHAP. I.

That there is a God, and that he ought to be worshipped.



Theisme and Irreligion was ever odious even among the Heathen themselves in so much as that *Protagoras*, for that he doubted whether there were any God or no, was by the Athenians banished out of their country. *Diagoras* was such a notorious Infidel, that he held there was no God; him, and all such like

1. Arg.
Consent of the
Heathen, and
confession of all
Nations.

Atheists the very Heathens have abhorred and detested, as being more like rude beasts, then reasonable men: for *Cicero*, the Heathen Philosopher doth condemne them all, and further saith; *there was never any Nation so savage, or people so barbarous, but alwayes confessed that there was a God?* whereunto they were led even by the light of nature, and naturall instinct. For the very same is confirmed by the common use of all Heathens, in lifting up their eyes and hands to heaven, in any sudden distresse that commeth upon them. Yea, by experience of all ages it hath been proved that Atheists themselves, that is, such as in their health and prosperity, for more liberty of sinning, would strive against the being of a God, when they came to dye or fall into great misery, they of all others, would

*Cicero lib. de
natura Deor.*

2. Arg.
Instinct of Na-
ture.

*Tertul. in Apo-
log.*

Seneca lib. 1. de
Ira.

3 Arg.
Confession and
experience of A-
theists themselves

Sueton. in Calig.
3. 51. Dion. in
Caligula.

4 Arg.
Difference and
conscience of
good, and evil.

shew themselves most fearful of this God, as *Seneca* himself declareth: inso much as *Zeno* the Philosopher was wont to say, that it seemed to him a more substantiall proofe of this matter, to hear an Atheist at his dying day, preach God (when he asked God and all the world forgiveness) then to hear all the Philosophers in the world dispute the point: for that at this instant of death and misery, it is like that such do speak in earnest and sobriety of spirit, who before in their wantonnes impugned God. It is remembred of *Cajus Caligula* (that wicked and incestuous Emperour) that he was a notable scorner and contemner of God, and made no reckoning of any other to be God but himselfe; yet this abominable and wicked Atheist, as God left him not unpunished (for by his just judgement he was slain by some of his own officers:) so whilst he lived, he was wont (as the Historiographers report of him) at the terrible thundering and lightning, not only to cover his head, but also to get himselfe under his bed, and there to hide himselfe for feare. Whence I pray you, came this fear upon him? but that his owne conscience did tell him (howsoever in words perchance he would not affirm so much) that there was a God in heaven, able to quail and cast down his pride and all the Emperours of the world, if he list; whose thunderbolts were so terrible as that justly by his own example he shewed, he was to be feared of all the world? And hence it is that some say, that God is called *Demus*, of the Greeke word *Theos*, which signifieth fear, because the fear of him is planted and ingrafted in the very natures and conscience of all reasonable creatures, yea even in the conscience of the greatest contemnners, and rankest Atheists, of the world: who, say what they list and do what they list, yet shall they never be able to root out this impression: namely, that there is a God, whose feare is ingraven in the hearts of all men. And whence, I pray you, cometh shame in men after an offence committed? Or why should men (by natural instinct) put a difference between vertue and vice, good and evil, if there were not a God, who because he loved the one, and hated the other, hath written that difference in every mans heart? Therefore

world

Gods Arrow against Atheists.

3

Therefore conclude, that every mans knowledge, conscience, and feeling, is instead of a thousand witnesses to convince him whosoever he be) that there is a God which is to be feared, which hateth iniquity and wicked wayes, and which in time of trouble and deep distresse is to be sought unto for refuge and reliefe, as the acts of the very Heathen themselves do plainly demonstrate.

2. Moreover, as God is to be felt sensibly in every mans, *s. Arg.* conscience, so is he to be seen visibly (if I may so speak) in *The Creation of the world.* the creation of the world, and of all things therein contained, for that this world had a beginning. all the excellent Philosophers that ever were, have agreed, except *Aristotle* for *vide Plutarch. a time, who held a fancy, that this world had no beginning, de p'acit. philos. Aristot lib. 8.* but was from all eternity: but at last in his old age, he confessed and held the contrary, in his book *De mundo*, which *Aristot. lib. 8. de mundo, & vide Justin. in Apolog.* he wrote to King *Alexander* (which book *Justin Martyr* esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophy) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demand then, who it was that made it? If you say it made it self, it is absurd: for how could it make in selfe before it selfe was made, and when it had no being at all? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it is as much as if a man should say, that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be convinced by force of this argument (which is plainly demonstrative) that a greater & more excellent thing then is the whole world put together; yea, that something which was before heaven and earth were made, was and must needs be the maker and framer of this world: and this can be nothing else but *God the Creator of all things*, who was before all his *Creatures*, & is termed in the sacred writings, *Alpha* and *Omega*, the first and the last, for that he on'y was without beginning himself, and shal be and remain without ending. For he is eternall, being the *Primus Motor* and the only *Almighty Creator of all things*. So true it is which *Paul*

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s. Arg.
The Creation of the world.

Vide Plutarch. de placit. philos. Aristot. lib. 8. Aristot. lib. 8. de mundo, & vide Plot. l. de mundo Justin. in Apolog.

Gods Arrow against Atheists.

Rom. 1. 20.

the Apostle doth testify, when he saith, *that the invisible things of God (that is, his eternal power & divine Essence) are seen perfectly in the creation of the world, being perceived by his works which he hath made.* If therefore men would but cast up their eyes to heaven and from thence look down again upon the earth, and so behold the excellent beauty and building of this world, they cannot be so foolish or dull conceited, but they must know there was and is a God which was the maker of them: and be moved in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others have affirmed of God, that he is *Pater hominum*, the Father of men, to shew that men have their originall and creation from him: so that if we should draw our eyes from the beholding of the great world, and consider but man (who for his beauty and excellency is called in Greek *microcosmos*, the little world) still we shall be enforced to acknowledge God the Authour of us, *the Father and Creator of us*. So true is that which *Paul* the Apostle noteth out of the Poet *Aratus*, which saith, that *Ejus progenies sumus*; We are the issue or off-spring of God. And as true it is, which he further saith in that place, that in *him we live, move, and have our being*. And therefore we owe all dutifull obedience and subjection unto him, which duty and nature commands us to performe in regard of our creation. For the son honoteth his father by naturall duty, and all men are naturally carryed to be gratefull to their founders to whom they are specially bound, and whom they ought not to forget, neither will, except they be extreme unthankfull and dissolute.

Ac. 17. 29.

6. Arg.

3 Not onely the creation of the world, and of all things therein contained, doth proclaime that there is a God, who is to be honoured for his infinite extended authority and almighty power (for he made all things of nothing, only he spake the word, and they were created,) but his daily blessings and benefits sent downe upon the earth, do shew also *there is a God*, which is provident, and hath care of men, and therefore of men to be praised, thanked, and glorified for ever.) For true it is, which *Saint Paul* saith in this

The mercies and
blessings of God
Heb. 11. 2.
Gen. 1.

Gods Arrow against Atheists.

this behalf, that God test not himself without witness, when he bestowed benefits from heaven, giving unto us rain and seasonable weather, and filling our hearts with meat and gladness. By means of these and all other his blessings, men might, and still may daily be induced not only to believe that there is a God from whom they receive all these, but also to acknowledge and attribute all praise and thanksgiving unto him, as to their first principall and speciall benefactor. For the Oxe doth know his owner, and the Ass his Master, feeder, and maintainer. And therefore how can it be but reasonable men should much more know God, not onely their first founder and Creator, but their daily feeder, preserver, keeper and upholder? For so oft as they thinke upon these things, and see and have them, they cannot chuse but be put in mind of God the sender and author of them all, and be moved with a gratefull mind towards him. And hereof is it that he is called *Deus, a dando, Of giving*: And in English we call God *quasi good*, because he is only and perfectly good of himselfe alone, and the giver of all goodness, and of all good gifts and blessings unto others; from whom, as from the fountaine, all benefits whatsoever doe come, descend flow, and be delivered unto them.

Act. 14. 17.

Math. 19. 17.

Jam. 1. 17.

Rom. 9. 16.

4 I might here show how God is also knowne to the world by his judgements upon wicked and unrighteous people, whom divers times he maketh visible examples of of God, his severity and justice (if men did well consider them:) for hereby also hath God manifested himselfe, as *Paul* the Apostle teacheth. These premises, I trust may suffice (if there were no more to be said:) for by them we may easily see and prove, that there is a God which created the world, and all things therein: which preserveth and upholdeth the same with his mighty puissance, supported the earth, and all the creatures thereof with his providence and helping hand. Yea, besides the Heavens and the Earth, which are the worke of his hands, every mans owne conscience doth plentifully teach (as I said before) *that there is a God, which is to be feared*. For howsoever many a man hath spent his life in a wicked way, and most damnable course, could.

7. Arg.

The judgements

Gods Arrow against Atheists.

Psal. 14. 1.

could wish in his heart there were no God, because he seeth God no otherwise then in his vengeance: yea, howsoever many a wicked person doth sooth himselfe in his wickednesse, and flatteringly say unto himselfe (like the foole in the Psalms) *There is no God*: yet at other times his owne conscience will so provoke him, and enforce this matter, *(that there is a God)* that with horror and dread of him, it will make him quake, fear and tremble: for the fear of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And which (is more) a kind of devotion to worship him, being the Creator and preserver of men, and of all things else, and the provident father of all, is planted, and inseparably fixed in the hearts of all men: though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations and people in the world, who all have some one kind of Religion or other, though all find not the right Religion. All be devoted to the worship of God; howsoever all do not finde out the true God, nor his right manner of worship, but worship him according to the devices of their own braine. Considering then that there is no Nation under the Sunne so barbarous (nor ever was) but aimed at the worship of God, and either worshipped him, or something else in his place: it appeareth to bee a most vaine and foolish conceit which Atheists sometimes utter; namely, that Religion is nothing else but a matter of policy, or a politicke device of humane invention: for it is evident, that religious affection to worship God is naturally seated (and ever was) in the hearts of all men: and the conscience of every man, even of the greatest scorner and contemner of God, which sometimes trembleth before his judgement seat, doth abundantly testifie, that a religious devotion of feare towards God is bred and borne with every man: and therefore it cannot be any policy of humane invention: in as much as if there were no lawes of men, yet this religious affection to worship God, and the fear of him, would and doth remaine written by the finger of God, in the hearts and consciences of all

all men living, how rude, savage or barbarous soever they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when he heard the terrible thundering in the aite, and saw the flashing flames of lightening about him, to run under his bed, and to hide himselfe for fear of this terrible and great God: or what maketh the rankest Atheist in the world in the like case, and at the like tempest to do the like? Or what made the Heathens in any dangerous or sudden distresse to lift up their eyes or hands to heaven, mightily to fear and to be astonished? None can say it is the law of men, for no law of men doth enforce this attempt. But it is a naturall instinct of the *fear of God*, (whom he hath offended, and whose vengeance he dreadeth, and from whom he thinketh succour may come) seased in all mens hearts even from their Nativity, which doth make him to fear, and cause him to seek to God for refuge. Let this therefore remaine firm and most undoubted: *That the fear of the great God, and a religious disposition to worship the same God, is not enforced by the laws of men, but naturally sown in the hearts of all men* though al find not out, nor observe the right religion. Let us therefore now seeke and search out which is the *true Religion*, which is acceptable to God; and which is without wavering and doubting, is to be observed of man. For all Nations and people have a kind of religion: (as I said before) but all have not the true and right religion,

CHAP. II.

Wherein, and in the next Chapter is shewed that the Christian Religion, is the only true Religion in the world, and wherewith only God is pleased.

IN ancient times all the world was divided and distinguished into Jewes and Gentiles; and this distinction doth, and may still remaine among us: if therefore I can prove the truth of this our Christian Religion against both Jewes and Gentiles, I shall then prove it against all the world.

Christian religion proved to be the true religion against the Jews: because Christ is the Messiah.

Christ the true Messiah.
The general and main argument.

Psal. 18. 22.

Isay 6.

Deut. 28.

Isay 55.

Es. y 53.

Din 9.

The first proofe that Christ was the Messiah.

In this Chapter I will first prove it against the Jewes, and in the next against the Gentiles. Concerning the Jewes, they wil easily grante our Religion to be the true Religion, if we can prove Jesus Christ (whom we beleeve to be that *Messias*) which was foretold by their Prophets, being the true and undoubted Prophets of GOD. And this wee are sure may easily bee proved: and therefore in vaine doe the Jewes looke for any other *Messias*, then he that is already come, namely, *Jesus Christ our Mediator, Saviour and Redeemer in whom God his Father it well pleased, and for whose sake (if we beleeve in him) he wil not be offended with us, but be reconciled to us & save us.* Whatsoever was foretold to belong unto their *Messias* is fully performed, and perfectly accomplished in our Jesus Christ, and in no other: and therefore our Jesus was and is the true *Messias*, and no other. Let us herein consider the marks of the *Messias*, whereby he might be known: and so shall we see that our Saviour Jesus Christ is the only true *Messias*, and none but he.

1. One mark for us to know the *Messias* by, is, that when he came, he should not be known or acknowledged to be the *Messias*, but should be rejected and refused of the Jewish Nation, to the end he might be put to death amongst them, according to the fore-appointment and determinate councill of God: for had they receiyed him for the *Messias*, they would never have used him so shamefully as they did, neither should he then have been slaine amongst them, as was foretold he should. This then being one marke of the *Messias*, that he should be refused for the *Messias* of the Jewish Nation, and of the cheifest rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Saviour Jesus Christ, whom they scorned, rejected, condemned, and put to death. And therefore, if the Jewish Nation had receiyed our Jesus for the *Messias*, it had been an undoubted argument that he had not been the right *Messias*: so on the other side, because they did refuse him, it is a very strong perswasion to us, that he was, and is the very true *Messias*.

Messias indeed. In vain therefore it is, if any do look for such a *Messias*, as should be actually received of the Jewish Nation: for none such was promised, yea it was foretold (contrariwise) that he should be refused of them, as our *Jesus* was: that so he might be made an offering for sin, according to the pre-ordination of God.

2. It was foretold of the *Messias*, that he should be born of a virgin, *Esay*. 7. 14. That the place of his birth, should be *Bethlem*, *Micah*. 5. 1. That at his birth all the infants round about *Bethlem* should be slain for his sake, *Jer.* 31. 15. That the Kings of the earth should come and adore him, and offer gold and other gifts unto him, *Psal.* 71. 10. That he should be presented in the Temple of *Ierusalem*, for the greater glory of the second Temple, *Mal.* 3. 1. That hee should fly into *Egypt*, and bee recalled thence again, *Hos.* 11. 2: That a starre should appear at his birth, to testify his coming into the world, *Num.* 24. that *John Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, *Luk.* 1. 17. *Mat.* 11. 10. 14) should bee the Messenger to go before him, and to prepare the way, and to cry in the desert, *Mal.* 3. 1. *Mar.* 1. 2. *Esay.* 41. After this, that hee should begin his own preaching with all humility, quietnesse, and clemency of spirit, *Esay.* 42. 2. That hee should be poor, abject, and of no reputation in this world, *Esay.* 53. *Dan.* 9. *Zach.* 9. *Jer.* 14. That he should do strange miracles, and heal all diseases, *Esay.* 35. 1. That he should dye and be slain for the finnes of his people. *Dan.* 9. *Esay.* 53. That he should be betrayed by one that put his hand in the dish with him, and was his own Disciple, *Psal.* 41. vers. 9. and *Psal.* 55. vers. 13. 14. That he should be sold for thirty pennes of silver, *Zach.* 1. vers. 12. That with those thirty pennes, there should be bought afterwards a field of potters, *Jer.* 32. That hee should ride into *Ierusalem* upon an Ass before his Passion, *Zach.* 9. 9. That the Jews should beat and buffet his face, and vnto the stone wall spitting upon it, *Esay.* 50. 6. That they should whip his body before they put him to death, *Esay.* 53. 2. *Psal.* 37. 18. That they should put him to death among thieves, and make

Old Arguments About:

20 *Jon: 12: 37, 38.* That they should give him vinegar to drink, divide his apparel, and cast lots for his upper garment, *Psal: 68: 22, and Psal: 78: 17.* That the manner of his death should be crucifixion, that is, pulling of his hands and his feet upon the Crosse, *Psal: 12: 16 Zach: 12.* That his side should bee pierced, and that they should look upon him when they had so pierced him, *Zach: 12.* That hee should rise again from death the third day: *Psal: 16: 10. Hos: 6: 3.* That he should ascend into heaven, and sit at the right hand of his Father (in glory and royalty, and like a conquering potentate over-ruling all) *Psal: 101: 1, 2.* All these things and whatsoever else belonging to the *Messias*, we found perfectly fulfilled in Jesus Christ, and in no other. And therefore hee alone and no other is the true *Messias*.

3. *Hitherto* have I spoken of such circumstances and accidents, as did belong unto the *Messias*, concerning his incarnation, birth, life, death, burial, resurrection, and ascension into heaven, and there sitting at the right hand of his Father: and also of his rejection, by Jews, and the Jewish Nation: which things albeit they be very wonderful, and sufficient to establish any mans belief in Christ Jesus our Lord, in whom only they are found faithfully fulfilled: yet if we shall consider whatall, the time of the *Messias*, his appearing, and when he should come into the world, our faith will be so much the more confirmed to wards him.

Dan: 2: 39, 44.
Another argument from the time of Christs coming.

Daniel the Prophet of God (who lived in the time of the first Monarchy) foretold that there should be three Monarchies more, and the last of these four Monarchies greatest of all. And that in the dayes of this fourth, and last Monarchy (which was the Roman Monarchy or Empire) the eternal King or King should come, and build up Gods Kingdom throughout all the world. And this happened accordingly: for Jesus Christ, and was born in the fourth Monarchy (which was the Roman) namely, in the dayes of *Augustus* the Roman Emperour. But yet let us go more strictly to the point.

The Temple of Jerusalem (as all men know) was builded again: first by *King Salomon*, which lasted about 400 years.

Messiah (as both Jews and Christians expound it.) This prophecy so long foretold, was performed at the birth of Jesus Christ. In the days of **Herod** King of **Jury**. For from the time that the scepter was given to King **David**, (who was the first King of the Tribe of **Judah**) it did not depart from that Tribe, but remained always in it, until the days of King **Herod**; in whose time, and not until whose time, all government was taken away, and clean departed from the Tribe of **Judah**; and committed to a stranger: and therefore in the time of **Herod**, was the **Messiah** to be born, and neither before nor after his time. That the Scepter or government was not clean taken away, or departed from the house of **Judah**, (after it was conceded in, in the person of King **David**) even till the days of **Herod** the King, is evident: for from **David** (who was the first King of that Tribe) unto **Zedekiah** that died in the Captivity of **Babylon**, the Scripture sheweth how all the Kings descended of the house of **Judah**: And during the time of their captivity in **Babylon** (which was seventy years) the Jews were always permitted to chuse unto themselves a governor of the house of **Judah** (whom they called **Raschayana**.) And after their delivery from **Babylon**, **Zerubbabel** was their governor of the same tribe, and so others after him until you come to the **Macchabees**, who were both governors and Priests, for that they were of the mother side of the tribe of **Judah**, and by the Father's side of the tribe of **Levi**, (as **Rabbi Kamhi** affirmeth) and so from these men down to **Hircanus** King of **Jury**, who was the last King which was lineally descended of the house of **David**, and of the Tribe of **Judah**.

For after **Hircanus**, came the aforementioned **Herod**, a meer stranger, whose father (as **Josephus**, who well knew, reporteth) was called **Antipater**, and came out of **Idumea**; he came into acquaintance and favour with the Romans, partly by his said Father's means: (who was, as **Josephus** saith, a well minded man, industrious, and famous) and partly by his own diligence and ambition, being of himself both witty, bustling, and of most excellent and rare quality.

Sambed-cap.
Dinci Man
mouth.
Rab. Moses
Egypt in pra-
fa.
Maimonim.
Esd. lib. 1. cap.
1. 23. Mac. lib.
1. cap. 1. 3.
Rab. Kimhi.
com. in Agg.

Joseph. lib. 1. 1
1 & 14. Antiq.

Gods Arrow against Atheists.

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qualities by which commendations he came at length to marry the daughter of *Hircanus* aforesaid King of *Jerry*, and by this marriage obtained of his father in law to be chief governor and ruler of the Province and land of *Galile* under him. But *Hircanus* afterward in a battle against the *Parthians*, fell into their hands, and was taken and carried prisoner into *Parthia*.

Herod then took his journey to *Rome*, and there he obtained to be created King of *Jerry*, without any title or interest in the world: for that not only his father in law, *Hircanus*, was then living in *Parthia*, but that also his younger brother *Aristobulus*, and three of his sons, viz. *Antigenus*, *Alexander*, and *Aristobulus* with divers others of the blood Royall in *Jerry* were alive also.

Herod then having procured by this means to be King of *Jerry*, procured first to have in his hands the King *Hircanus*, and so put him to death. He brought also to the same end his younger brother *Aristobulus*, and his three sons likewise. He put to death also his owne wife *Mariannes*, which was King *Hircanus* daughter as also *Alexandra* her mother, and soon after two of his owne sonnes, which he had by the same *Mariannes*, for that they were of the blood Royall of *Juda*: and a little after that againe, he put to death his third son, named *Antipater*. He caused also to be slain many of the chiefest Noble men of the same Tribe of *Judah*. And as *Philo* the Jew (who lived at the same time with him) writeth, *He put to death all the Sanhedrim*; that is, the twenty seven Senators or Elders of the Tribe of *Judah* that ruled the people. He kild the chief of the sect of the Pharisees. He burned the genealogies of all the Kings and Princes of the house of *Judah*, and caused one *Nicetas Damasceus*, an Historiographer, that was his servant, to draw out a pedigree for him and his Line, as though he had descended from the ancient Kings of *Judah*. He translated the Priesthood and sold it to strangers. And finally, he so razed, dispersed & mangled the house of *Judah*, in such sort, as no one part of government or principality remained therein. Now then in the daies of this

Phil. lib. de iem.

B

King

Gods Arrow against Atheists.

King *Hered*, and not till then was the Scepter, that is, the government departed from Judah; and therefore then, and not till then, was the *Messias* to appear, according to that prophecy of *Jacob*, and so it came to passe accordingly: for Christ *Jesus* the true and undoubted *Messias* was then borne, viz. in the time of *Hered* King of Jewrie. In vain therefore do the Jewes, or any other, look for any other *Messias* to come after the dayes of that *Hered*, in whose time (and not before) was the Scepter and all principality and government departed utterly from the house of Judah: and therefore in his time, and neither before nor after, was the *Messias* to appear and come, according to *Jacob*s prophecy.

Daniel the Prophet yet goeth nearer to work, and foresheweth even the very day, and time of the day when the *Messias* should be slain for the sins of the people: for in the first yeer of *Darius*, son of *Ahasuerus*, King of the Medes, about the time of the evening oblation, he prayed to his God for the people and their deliverance, in as much as then he perceived that the seventy years of their captivity (foretold by *Jeremiah*) were now come to an end.

So *Daniel* thus praying, about that time of the evening Oblation, God sent his Angell *Gabriel* to signifie and shew unto him, that at the very beginning of his supplications, the commandment came forth for the return of the people, from their captivity, and to build again *Jerusalem*; and sheweth likewise, that as the people had now been in the captivity of *Babylon* seventy years, and then were delivered from that their earthly bondage: so it should come to passe, that within seventy weeks of yeares, the *Messias* should come, who should finish wickednes, seal up sins, blot out iniquity, and bring in everlasting righteousness, and be a deliverer not only from the outward, but from the spiritual *Babylon*, and hellish *Egypt*.

The words of the Angell be these following: *At the very beginning of thy supplications, the commandment came forth: & I am come to shew thee, for thou art greatly beloved: therefore understand the matter, & consider the vision,*
Seventy

Seventy weekes are determined over thy people, and over thy holy City to finish wickedness, and to seal up sins & blot out iniquity, and to bring in everlasting righteousness, to seal up the vision of prophecy, and to anoint the HOLY OF HOLIES, or the MOST HOLY. Know therefore and understand that from the giving forth of the commandment to bring again the people, and to build Jerusalem, unto MESSIAH THE PRINCE, there shall be seven weekes and threescore and two weekes &c. After these threescore and two weekes shall MESSIAH be slain, but not for himself, &c. He shall confirm the covenant with many for one week, & in the midst of the week he shall cause the sacrifice & the Oblation to cease for the better understanding of which words it must be remembered, that this word *Hebdomada* signifying a week or seven, is sometimes taken for a week of daies, that is seven daies; and then it is called *Hebdomada diurna*; a week of dayes; as in this prophecy of Daniel he saith of himself that he did mourn three weekes of daies. But at other times it signifieth the space of seven years, and that is called *Hebdomada annuorum*, a week of years, as in *Leuit. 25. 8.* where it is said, *Thou shalt number unto thee seven weekes of years, that is, seven times seven years, which make forty and nine years.*

Expofition of
Daniels prophe-

Dan 10. 2.

Leuit. 25. 8. &c.
cap. 12. & Ahissist
posited.

Now it is most certaine that these seventy weekes are to be understood of weekes of years, and not of dayes, for that even by the Jewes owne confession, as also by the bookes of *Esdra*, it is manifest, that the Temple and Jerusalem were many yeares in building before they were finished. These seventy weekes of years therefore are seven times seventy yeares, which makes in a summe totall, foure hundred and ninety yeares, within which time the Messias should bee slaine: for from the going forth of the commandment to bring the people backe againe, and to build Jerusalem (which commandment went forth at the beginning of his supplications; which were the first year of *Darius*, as the Text sheweth) unto the time that Messiah the Prince was anointed to preach the Kingdom of GOD, which was after his baptism, when he began

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began to be about thirty years of age) there must be seven weeks, and threescore and two weeks, that is, forty and nine weeks which make foure hundred, fourscore, and three years: which number of years being rightly accounted from that time of *Darius*, wherein the commandment went forth, are fully accomplished in the fiftieth year of *Tiberius Caesar*, at which time Christ Jesus was baptized and anointed by the spirit of God, descending down upon him in the form of a Dove, a voyer also being heard from heaven, saying, *This is my beloved Son in whom I am well pleased.*

Yet is there one week more to make up the number of seventy, in the midst of which week the Messias should be slaine, which came to passe accordingly; for in the midst of that week, that is about three years and a halfe after Christs baptism, Christ Jesus the true Messias was put to death, and dyed for our sins, which was in the eighteenth year of *Tiberius Caesar*. In vain therefore do the Jews or any other look for another Messias to come, after the days of that *Tiberius Caesar*, the Roman Emperour.

4. The Scriptures do shew that the Messias should come of the seed of *David*, according to the words of God, *I have sworn unto David my servant, I will prepare thy seed for ever, and will build up thy seat: to all generations,* which cannot be applied to King *Solomon* his son (as the latter Jewes apply it) for these words, that his Kingdome shall stand for ever, and for all eternitie cannot be verified in *Solomon*, whose earthly Kingdome was rent and torn in peeces straight after his death by *Jerobam*, and not long after as it were extinguished: neither can they be understood of any terrestiall King: but they must needs be understood of an eternall King, which should come of *David*s seed. The promise then made to *David* for Christ to come of his seed is again repeated after his death by many Prophets, and confirmed by God: as in *Jeremiah*, where God useth these words; *Behold the dayes come when I will raise up unto David a just seed, and he shall reign a King, and shall be wise; and shall doe judgement and justice upon earth,*

Psal. 88.

2 Kings 7.

1 Chron. 22.

Ier. 23. 6. &c. 2

33. 16.

for he, and in his doings that Iuda be saved, and Irael shall dwell confidently, and this is the name that men shall call him; Our just God. All this was spoken of David above four hundred years after David was dead: which proves manifestly that the promises and speeches were not made unto King David, for Solomon his Son, nor for any other temporall King of Davids line, but for Christ, who was particularly called the Son of David: for that David was the first King of the Tribe of Iudah, and not only was Christs proper root in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezekiel* (who lived about the same time that *Jeremiah* did) the Messias is called by the name of David himselfe: for thus saith God at that time to *Ezekiel*: I will save my flock, neither shall they any longer be left to the spile: I will set over them a shepherd and he shall feed them, even David my servant, he shall feed them, and he shall be their shepherd, & I will be their God, and my servant David shall be their Prince. In which words, not only we that are Christians, but the latter Jewes also themselves do confesse in the Talmud, that their Messias is called David, for that he was to descend of his seed.

Ezeck. 34 1.
&c.

Now then let us see whether Jesus Christ our Lord did come of the seed of David, as was fore-told the Messias should. It is plaine that he did, for never any man doubteth or denied but that Jesus was directly of the tribe of Iudah, and descended lineally, by his mother, of the only house of David (as was fore-told he should:) which is confirmed most clearly by the two genealogies & pedigrees set down by Saint *Matthew* and Saint *Luke*, of the blessed Virgin whose descent from David and Joseph, that was of the same tribe and kindred with her, for according to the Law of the Jews, they used to marry in their owne tribe. And therefore the Evangelists shewing the line of Joseph, doe thereby also declare the lineage and stock of Mary, (the Mother of Jesus) as being a thing then sufficiently known unto all, though they spake no more.

Luke 3.
Marth. 1.

Secondly, it is confirmed by their repairing unto Beth-

Luk. 2. 1, 2, 3, *Hebren* (when commandement was given by *Augustus Caesar* that every one should repair to the head City of their Tribe and family, to be taxed or telled for their tribute) for by their going thither it is shewed, that they were both of the lineage of *David*, in as much as *Bethlehem* was the proper City only of them that were of the house and lineage of *David*, for that King *David* was born therein.

Tal. trall. Sab.
esp. Higmor.
Rom. 1. 3, 4.

Thirdly it may appear by this, for that the *Jews* who sought out all exceptions they could against him, yet never excepted this, nor alledged against him, that he was not of the house of *Juda*, nor of the house of *David*: which they would never have omitted, if they might have done it with any colour for such a speech (if it could truly have bin spoken) would easily have convinced our *Jesus* not to be the true *Messias*. But it appeareth they never doubted of this. Yea, I adde further, that it remaineth registred in the *Jew* Talmud it self, that *Jesus* of Nazareth crucified was of the blood Royall, from *Zerubbabel* of the house of *David*.

Wherewith agreeeth that saying of *Paul* the Apostle, where he testifieth thus; *Jesus Christ was borne of the seed of David according to the flesh, though he were also the Son of God in power, according to the spirit of Sanctification,*

That the Mother of *Jesus* was a Virgin, is plentifully testified by the Evangelists: and that so the *Messias* Mother should be, the Scriptures of the *Jews* do sufficiently shew. For in *Esa* 7. 14. it is told as a strange thing to King *Achaz* (and so it is indeed) that a Virgin should conceive and bring forth a Sonne, and they should call his name *Emanuel*, that is, *God with us*. Which could not be strange, if the Hebrew word in that place did signifie only a young woman (as some later Rabines doe assume) for that is no strange or new thing, but common and ordinary for young women to conceive and beare children: Wherefore the Septuagint doe rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder *Jews* understand it, as *Rabbi Simcon* wel knoweth.

Rab. Sim. Ben.
Fobai in esp. 2.
Gen.

And *Rabbi Moses Hadasan* (of singular credit among the *Jews*) upon these words of the Psalm; *Truth shall bud forth*

first of the earth, saith, that it is not said, Truth shall be ingendred of the earth, but Truth shall be forth to signify thereby, that the Messias (who is mean by the word truth) shall not be begotten as other men in carnall copulation: he also teacheth Rabbi Berachim to be of the same opinion: and finally Rabbi Haundsch proveth by an Cabalistical out of many places of Scripture, not onely that the mother of the Messias shall be a Virgin, but also that her name shall be Mary. Like as also the same Rabbi Haundsch proveth by the same art out of many Texts of Scripture, that the Messias name at his coming shall be Jesus. And that the mother of the Messias should be a Virgin, may further appear in the prophecy of *Jeremiah*, where God saith, *I will work a new thing upon earth, a woman shall inspire an in-closed man*, which were no new thing, but usuall and wonted, except he understood of a Virgin that should beare a child.

6 Now because Christ Jesus by the wonderfull workes and surpassing miracles which he did, being such as no man could doe (if he had been but a bare man), as also by his heavenly doctrine, words, and deeds, did declare himselfe to be the Sonne of God, sent from the bosome of his Father, let us also as we have found the Messias to be man, so search whether he ought not to be God also. The sacred Scriptures of the Jewes give answer, that he ought to be God also, and so to be both God and man: Which thing is signified by the Prophet *Esay*, when he saith: *They shall call his name Emanuel, which is by interpretation, God with us*. Again, the same *Esay* testifieth, that they shall call his name *wonderfull counsellor, the mighty God, the everlasting Father, the prince of peace*. Again by *Esay* he is called *the issue of the Lord, and also the fruit of the earth*, to signifie him to be both the Son of God, and the Son of man. And *Jeremiah* the Prophet doth testifie of him, that he shall be called *the righteous God, or God our righteousness*. And God himselfe saith of him, *Thou art my son this day have I begotten thee*: And *David* proveth him plainly to be the Sonne of God: for though he knew he should come of his

Rab. Moses.
Hadorf. in
Psal. 14.

Rab. Mos. Had.
in Gen. 23. Rab.
Hacad. ad quest.
in Ely: cap. 9.
Rab. Hacad. in
Ely 9:11.

Jer. 31:22.

Ely 7:14

Ely 9:6.

Ely. 4: 4.

Jer. 23: 6: & 23.
26.
Psal. 135: 3.

DGL. Ho. 1.

DGL. Ho. 1.

DGL. Ho. 1.

DGL. Ho. 1.

DGL. Ho. 1.

DGL. Ho. 1.

DGL. Ho. 1.

DGL. Ho. 1.

Din. 3.44.
Mich. 4.3.
Psal. 2.

Psa. 72.

Gen. 12.

Ez. 40.6.

Ez. 40.6.

seed as touching the flesh, yet doth he also call him his Son, laying this: *The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy footstool.* Sicut David calleth him his Lord, it is manifest that he maketh him not only to be man but God also even the Son of God, the second person in the Trinity. This matter is testified almost every where to the Scripture of the Jewes, and therefore I need no further to amplify. Yee because the Jewes do look for the Messias to be a terrestriall King which should reign in *Jewry* and subdue all their enemies with his terrestriall power and force: wherein how grossely they erre, as the promises do partly shew, so is it not impertinent here to speake somewhat to convince their so grosse opinion. For first, the time is past long ago wherein the Messias should come, and yet no such terrestriall King as they dream of, hath been reigning in *Jewry*: and therefore very experience and knowledge of the times might teach them to abandon so foolishly a conceit. *Dauid* calleth him the *eternall King*. *Isaiah* saith, *he shall reigne for ever*, which cannot be supposed of an earthly Kingdom. Again, *Aske of me* (saith God to his Son the Messias) *and I will give unto thee the heathen for thine inheritance, and the uttermost part of the world for thy possession.* Which words do shew, that the Messias should be an universall King to rule not only over the Jewes, but over the Gentiles also even over all the world. Again, it is said, *that he shall rule with the Sun*, and *before the Moon from generation to generation*, *he shall reigne from Sea to Sea*, *unto the end of the world*. *King* *that shall rule him*, and *all nations shall serve him*, *all rivers of the earth shall be blessed in him*, and *all nations shall magnifie him*. And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seed) *all Nations of the earth should be blessed*. Now then should he overthrow all Nations for the Jewes sake (as they dream) when all Nations were to receive their blessing from him, in the prophecy of *Isay*, the commission of God his Father unto him is thus set down, *It is thou that shall be unto me a light*

that I will also be the Father of Jacob, & so connect unto me
the preserved of Israel. Should I have appointed thee also
to be a light unto the Gentiles; when thou beest a witness
unto the Jews, that thou art the Messiah. Every man almost
it is testified; that the Gentiles should have every way
much interest in the Messiah of the Jews; and should be as
beneficial unto them. The Messiah therefore, though he be
termed a King, and is so indeed, yet is to be supposed a spir-
itual and eternal King (as the Prophets declare him) for he
is too childlike and fond to imagine that he be an earthly
King, which should reign only in Judaea, and be a great and
mighty terrestriall conqueror. Doth not *Zachary* (as tou-
ching his estate in this World) shew, that he should come
poorly riding upon an Ass? Doth not *Ezra* say, that in this
world he should be a man despised, abject, and of no repu-
tation? Doth not *Daniel* expressly say, that he should come
to be slaine, that with his sacrifice he might take away sin,
and cease all other sacrifices? Doth not *Isaiah* say, that
they should look upon him when they had pierced him, and
cruelified him? And doth not the Prophet *Isaiah* say, that
he gave his soule an offering for sin, and that he should be
led as a sheep to the slaughter, and as a Lamb dumb before
his shearer, so openeth he not his mouth? Where then
is his pompe, when he was to be poor? Where was
his earthly honour, when he was to be despised, and of no re-
putation? Where was his worldly comfort, when he was
to be slaine? Where should his gently resistance
be, when he was need so much as to offer up, and when his
enemies were to leade him to death as the sheep to the
slaughter, and as a Lamb dumb before his shearer, that open-
ing his mouth to save himself? Yet how should the Jews
think (if they would thoroughly consider) that the Messiah
should be such a one as they desire of, when they write the
men that should pursue him to death, and whom they
should look upon when they had pierced him with darts?

These things which have been spoken (though in very
brief and plaine sort) are I trust sufficient to convince the
Jews, that our Lord and Saviour Jesus Christ is their kinde

Christ
Isaiah
Zachary
Ezra
Daniel
Isaiah

Zach. 9.

Ezra 53.

Dan 9.

Zach. 12.

Ezra 53.

Isaiah 53.

Isaiah 53.

Isaiah 53.

Isaiah 53.

Isaiah 53.

Isaiah 53.

Isaiah 53.

Isaiah 53.

Isaiah 53.

Isaiah 53.

Isaiah 53.

Isaiah 53.

of the woman which should breake the Serpents head, which deceived Adam and Eve our first parents; and he in whom all the Nations of the earth should be blessed and is in all points the very true, certain, and unclouded Messiah, *Christ the true* *Messiah, Ergo,* which was fore-promised and fore-told by their Prophets: *Christian Religion the true Religion.* for all things which were fore-told of the Messiah, doe fully, fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christian religion which we profess, and which we hold derived to us from that Christ the true Messiah (the author thereof) is the only true religion which is acceptable to God.

CHAP. III.

Wherein is showed, that the Christian Religion is the only true Religion against the Gentiles, and all Infidels of the world.

The Heathen
confessed one
God.

Plato Epist. 13.
ad Dionys.

Plotin. Enne

1 lib. 8. 1. 2. 69

En. 6 lib. 4. cap.

12. 3. 4.

Pythag. lib. 2. de

Atheist. & lib. de

soci. cap. 2.

Præcl. in The-

log. Platon. &

lib. de Anima

& de 1. 31.

41. 35.

Has there a God, the Heathen have ever-
more confessed, that there is but one God,
(as the Christian Religion holdeth) all the
learned men of the Heathen Philosophers
have acknowledged; for howsoever they
dissembled in some things, and applied them selves outwardly
to the honour of the vulgar law, worshipping of Gods, yet sure-
ly they never spake before them of one God. Which thing
may appear by Plato in an Epistle which he writeth unto
Dionysius King of Sicily, wherein he giveth him a signe
when he spake in jest and when in earnest: *Hinc discet
tu scribere ego serio: nam serio, videtur Epistolam
ut ante Deum: cum serio, & plurimum, Heresy (saith he)
you shall know whether I write in earnest or not: for
when I write in earnest, I begin my letter with one God:
& when I write not in earnest, I do begin my letter in the
name of many Gods. And three of the most learned that
ever professed the Platonicke Sect, Plotinus, Porphyry, and
Præclius, do all testifie & prove in divers parts of their works
(being themselves but heathens) that both themselves, and
their Master Plato, never believed indeed but one God.*

Aristotle

Aristotle that ensued *Plato*, and began the Sect of the Peripateticks, though he were a man so much given to the search of nature, as that sometime he seemed to forget God, the Author of Nature; yet in his old age, when he wrote the Booke of the World, he resolveth the matter more clearly, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was invented to expresse the power of this one God by the multitude of his Ministers. Whereby doth appeare, that belike the foolishher sort of Heathens did imagine of God as of earthly Princes: for they saw that every earthly Prince had a great many men Ministers, otherwise called servants, and attendants upon him, thereby to declare and shew his power, his magnificence, and high honour; and therefore they thought likewise, that the great and high God could not be sufficiently conceived of, except it were supposed that hee had a great number of inferiour gods waiting and attending upon him, in like sort to shew his greatness and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodisius*, two principall Peripateticks, doe confirme at large.

Theop. in Metaph. Alex. Aphro. lib. de

Zeno, the chiefe and Father of all the Stoicks was wont to say (as *Aristotle* himself reporteth) that either one God, or no God. Which opinion of one God, is avowed every where by *Plutarch* and *Seneca*, two most excellent writers, and great admirers of the Stoick severity. And before them by *Epictetus*, a man of singular account in that Sect, whose words were esteemed Oracles; *Dicendum autem omnia, unum esse Deum, omnia regere, omnibus providere*. Before all things (saith he) we must affirme that there is one God, and that this God governeth all, and hath providence over all.

As for the Academicks, although their usage was to doubt and dispute every thing, as *Cicero* seemeth to do in his discourse concerning the gods; yet at last he concludeth in this point with the Stoicks, who beleeveth one God. And as for *Socrates*, who was the Father and founder of the Academick Sect (and who was judged by the Oracle of *Apollo*

Cicero lib. de natura Deor. Apuleius Alleg. & Laert. in vita Socrati.

Apollo to be the wisest man in all Greece) the world doth know that he was put to death for jesting at the multitude of Gods, among the Gentiles.

*Vide apud Plin-
arch de placis.
Philos. Trismeg-
is paman. & in
Asclep.*

All these four Sects of Philosophers (then & who in their time bare the credit of learning) made (as we see) profession of one God, when they came to speake as they thought. And yet if we will ascend up higher to the dayes before these Sects began, that is, to *Pythagoras* and *Archytas Tarentinus*, and before them againe to *Athenius Trismegistus*, that was the first parent of Philosophy to the Egyptians, we shall finde them to plaime and reioyce herein, as none can be more. It is true that the Heathen did honour such men as were famous (either for their valliant acts, their singular invention in matters, their good tunes to others, or their own rare gifts and qualities above others) with the title of gods, but yet they beleaved not that those men were gods: yet they knew them to be no other then mortall men, which thing *Trismegistus* sheweth, when he saith;

*Trism. in paman
cap. 2. 3. 4. 5. &c.
in Asclep. 26.
&c.*

Deus non natur a ratione, sed honoris causa nominatur. We name them gods, not in respect of their natures, but for honours sake. That is, we call them gods, not for that we thinke them to be so, but because under that title, we would honour some famous acts, or rare parts and qualities which were in them. *Cicero* likewise testifieth the same in these words; *The life of man (saith he) and common customs have*

*Cicero his opi-
nion concern-
ing the gods
of the Pannins*

now received to lift up so heavenly fame and good will such men as for their good turns are accounted excellent; and hereof it cometh, that Hercules, Castor, & Pollux,

*Perseus, his opi-
nion, Herod.
lib. 2.*

Esculapius, and Liber (which were but men) were now reckoned for gods. Perseus likewise Demetrius Scholler testifieth the same. And therefore did the Grecians truly thinke, who (as Herodorus reporteth) thought that their gods (whom they so called) were no other at first then mortall men & so is the common opinion of all. And when men and women that were famous, excellent, and surpassing others, dyed; because the memory of them should not dye with them, but remaine as presidents to follow, or as persons to be admired at: those that were living could not be content

ren to honour them with the title of gods and goddesses; but also, would needs have their pictures or Images drawne, and set up some where for posterity to behold. Hereof it came, that they after a while began (as must be the beginning of naturall corrupt inclination is too prone that way) to give Idolatry, honour, and to doe reverence unto them: and not so contented, they proceeded further, and builded Altars and Temples unto them, and at length consecrated Priests and appointed certain Rites, Ceremonies, and Sacrifices to be done there. The Devill hereupon taking occasion and fit opportunity, (purposing alwayes to seduce the world, and to hold them in error so far forth as he might) entered at last into those Altars (which were dedicated to those men) and under the names of those men, made way to have himselfe worshipped: (instead of the true God.) For true it is, which the sacred Psalm witnesseth; *That the Gentiles sacrificed their sons and daughters unto Devils.* And which Paul saith, *that whatsoever the Gentiles offer they offer unto devills,* and not to God. For the Devils being entred into those Altars, received their sacrifices offered to them, being glad they had them in such a predicament: and because their delusion should be the stronger, under the names of those men they would yeeld forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles: and with such sleight those devillish spirits bewitched the world, and deceived them. Of which their Oracles, more shall be spoken hereafter. But here first I make this argument against them: *That the Gentiles worshipped devills, and not God.*

Psal. 105.
3. Cor. 10. 20.

They which (howsoever ignorantly) worship devills are far from the true Religion: this is plain. But the Gentiles worshipped devills: Ergo, &c.

That the Gentiles worshipped devills (not God) may appear, first by this reason; for that, those their gods allowed (yea required) not heeds, but men to be sacrificed unto them, delighting themselves in such inhumane murders and man-slaughters, as were most cruel and unnaturall signifying themselves to be thereby appeased, wherein God,

is.

*Polyd. de. In ven.
lib. 5. cap. 8.*

*In antiquis
statu.*

*Dionys. Halicar.
1 Antig.*

is most displeased. For (as *Palidus Virgil* hath collected) the people of Rhodes sacrificed a man to *Saturn*. In the Island *Salamis* a man was sacrificed to *Agrotylia*. To *Dionysus* in the Temple of *Pallus* a man was offered, who being thrice led about the Altar by young men, was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of Cyprus, *Tenetur* sacrificed humane sacrifice unto *Jupiter*, and left the same to posterity to follow. To *Dionysus* likewise humane sacrifices were offered. The like was done to *Hesius* and *Tentatus*. Amongst the Egyptians, three men a day which were sought out (if they were cleane) were sacrificed to *Juno*. Amongst the Lacedaemonians they were wont to sacrifice a man to *Mars*. The Phenicians in the calamitous times of Warre and Pestilence, were wont to sacrifice unto *Saturn*, their dearest friends. The people called *Carcas* sacrificed children unto *Saturn*. At *Laodicea* a Virgin was sacrificed to *Pallas*. And amongst the Arabians, every year a child was sacrificed and buried under the Altar. Also the Thracians, Scythians, the Carthaginians, and almost all the Grecians (especially when they were to go to Warre) sacrificed a man. All barbarous Nations have done the like: yea, the Frenchmen and Germans; yea, the Romans themselves did the like sacrifice, as namely, to *Saturn* in *Italy* a man was sacrificed at the Altar: and not onely so, but he was also to be cast down from a bridge into the river *Tyber*. *Dionysius Halicarnassensis* writeth, that *Jupiter* and *Apollo* were marvelous angry, for that the tenth part of men were not sacrificed unto them, and therefore sought they revenge upon *Italy*. *Dionysius* reporteth, that the Carthaginians when they were overcome of *Agathocles* King of the Sicilians, thought their gods to be angry with them, and therefore to appease them, sacrificed unto them two hundred of the Noblest men sonnes at a time. O monstrous cruelty! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed unto) were meer devils, considering that such monstrous, unkind, and

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naturall slaughters of men (which must needs offend God the more) were the appeasements of their anger and wrath?

Again, these gods of the Gentiles were not only well pleased with the sacrifices of the blood of men, but also wel liked and allowed of fornication, adulteries, and all uncleannesse: for at Alexandria the Image of *Saturn* was most devoutly worshipped, whole Priest *Tymon* by name, brought certain Matrons of the City, which he had selected out unto that Image or Idol, as being sent for by their god: and there when the lights were put out, had to doe with them in the name of that their god. Also among the *Assamons* it was the custom that the Bride the first night after her marriage should lye with all the guests, in honour of the goddesse *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise, in their filthinesse and uncleannesse, must needs be devils: for the kind and righteous God can abide none of these things: as any mans own reason, sense and understanding may teach them.

*polyd. de invent.
lib. 5. cap. 8.*

Another Argument to prove that gods of the Gentiles were Devils, is this; because the Oracles which they gave forth in matters merely contingent, were either false, or else so ambiguous and uncertain, as that they were deceitfull, and therefore could not come from God, but from the devill. This falshood and deceitfullnesse of their Oracles, *Porphry* himself, the great Patron of Paganisme, testifieth in a speciall book of the answers of the gods, wherein he professeth that he hath gathered truly without addition or detraction, the Oracle that were most famous before his time with the false and uncertain event thereof, in consideration of which event, he setteth down his owne judgement of their power in prediction after this manner: *The gods doe foretell some naturall things to some, for that they observe the order of their naturall causes: but in things which are contingent, or do depend upon mans wil, they have but conjectures: only in that by their subtilty celerity they prevent us: but yet they oftentimes lie, & do*

*Porphry lib. de
respons. & oracul.*

ceip.

*Quomodo de
falsitate oracu-
rum, & de oracul-
is malefici-*

*cious as in both kindes for that as natural things are un-
variable, so mans will is much more mutable. Thus for Per-
phyrie of the propheties of his gods: whereunto agreeth a-
nother Heathen among the Grecians, named Democritus,
who for that he had been much delighted with Oracles,
and more deceived, wrote also a speciall booke in the end, of
their fallhoods and lies; and yet sheweth that in many things
wherein they were deceived, it was not easie to convince
them of open fallhood, for that (cunningly) they would in-
volve their answers (of purpose) with such obscurities, equiv-
ocations, amphibologies and doubtfulnesse as that always
they would leave themselves a corner wherein to save their
credits. As for example, when Cræsus that famous and
rich King of Lydia, consulted with the Oracle of Apollo,
whether he should make war against the Persians, and there-
by obtain their Empire: the Oracle gave answer thus: If
Cræsus without fear shall passe over Halys, (which was a
river that lay between him and Persia) he shall bring to con-
fusion a great and rich Kingdome. Upon which words
Cræsus passed over his Army, in hope to get Persia; but he
lost Lydia his own Kingdome, and was deceived by that un-
certain Oracle.*

Like answer gave the Oracle of Apollo to Pyrrhus King
of Epirus, demanding whether he should prosper in the
war against the Romans; for it was delivered in these words;
Asio te Æneida Romanos vincere posse: I say that the son
of Æneid the Romans may overcome. Upon which Oracle
Pyrrhus the son of Æneid thinking to be the conqueror,
was himselfe vanquished by the Romans.

A number more such Oracles there were, wherewith the
world was deceived, that trusted them: but I need not
recite them; for (as it appeareth) the Oracles and answers
which their wicked Spirits gave forth in matters future
and meerly contingent, were such as might be taken and
construed two waies: and therefore their worshippers (if
they had been wise to have noted their cunning and de-
ceitfull answers, containing no certainty at all) they had
been as good never to come at them to enquire of any
mat-

matters future: for they had such ambiguous answers, as whereby they might maintain a) doubtful; and as unresolv'd as they were at first, and so depart home as wife as they came, or rather more foolish then when they went. But what might be the cause why these Devils or devillish spirits, gave no certain answers to their worshippers in these matters future, whereof they were demanded?

The reason is manifest: for no doubt they would if they could; that in their credit might have been the more. But it was a thing not in their power, but only reserved unto God, to know and fore-tell certainly the things that are to come: for herein God provoketh all the gods of the Gentiles to make trial and experience of their power, in these words: *Disputare uobis (saith he) quia scitis uos facere uisum, et idcirco et scitis quia sunt dei in uobis.* Which sheweth, that the certaine fore-telling of things future, doth manifest a Divine power, whereof these devillish spirits are not partakers: for had these wicked spirits such a power in them, as certainly to know and fore-tell such things as were to come from of all doubt they would then have given such certaine, plaine, and undoubted Oracles and answers in this behalfe; as would have purchased them everlasting credit in all the world. But now the falsehood and uncertainty and deceitfulness of them, have got them justly perpetuall discredit in all the world, and manifested them to be no better then lying spirits, whole worshippers were miserably deluded by them; as even the Heathen themselves have testified.

Having thus briefly, yet I trust sufficiently, disproved the religion of the *Gentiles*; as being a cruel, wicked, false, lying, and deceitfull religion, having in it no certainty at all whercupon men might rest, or assure themselves; it remaineth now that I shew and prove against them the truth of the Christian religion; which will consist in three the first argument, to shew the powerful and undoubted truth thereof, shall be this: namely, the confession of the gods of the *Gentiles*, that is, of Devils and bellish Spirits themselves, who have given testimony thereof, even to their

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Attenuabis annos Deus terra, that we are out all the gods of the earth. The truth whereof, all the world doth now see Sept. 2. clearly to be certain and undoubted by the event. V/

The Oracles and answers of these gods, even in *Cicero's* time (as *Cicero* himself witnesseth, who lived some what before the coming of Christ) began to cease: and at last *Cicero lib. de divin. 2.* by little and little they ceased altogether, and were utterly extinct. It is reported that in *Egypt* (when Christ was there with *Joseph* and his mother *Mary*) all the Idols of that foolish and superstitious Nation fell downe of their

owne accord. Afterwards, in the time of the Emperour *Adrian*, all sacrifices unto these gods ceased, as also the Oracles of *Apollo*, and all other Oracles became dumb. Wherefore *Juvenal* saith: *Cessant oracula Delphi*: that is, The Oracles cease at *Delphos*. And another Poet saith: *Excessere omnes adrita, trisq; relictis*. *polid. lib. 4. cap. 3.*

Diis quibus imperium hoc steterat, &c. that is, all the gods whereby this Empire stood, have departed from their Temples, and left their Altars and place of their habitation, *Plutarch* affirmeth the like, & is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathen was much troubled herewith, guessing at the matter and vainly devising fond conceits in his brain not able indeed to pierce into the very cause thereof. But *Porphyry* (even that great patron of Paganism, and enemy of Christian Religion) can teach him, or any other, the true cause thereof shewing them that since the coming of Jesus, their gods are dumbe, and can doe them no good, but all are gone and departed from them. His words be these: *Nunc vera mirantur* (inquit) *si tam multas annos civitas peste vexetur*, *Plutarch. de defectu oraculorum.*

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showed the gods of the *Gentiles* (as histories & the visible events show) his religion must needs be the only true religion.

4 What should I say more? even the *Gentiles* themselves, the most ancient, and the best, have testified of Jesus Christ, and of the truth of his religion: for, in as much as Christ was appointed before the creation of the world, to worke the redemption both of the *Jews* and *Gentiles*, and to make them both one People in the service of his Father; here-hence it is that he was fore-told, and not altogether unknown or unheard-of to both these Nations, and therefore divers fore-warnings and significations of him were left, as well among the *Gentiles* as the *Jews*, to stir them up to expect his coming. For, first by the consent of writers it is agreed, that in those ancient times there were three famous men that lived together: namely *Abraham*, (who descending from *Heber*, was the Father or beginner of the *Hebrews*, who were afterward called the *Jews*) and with him *Job*, and *Zoroastres*, that were not of that lineage of *Heber*, but (as we call them for distinction sake) *Horitans* or *Gentiles*. *Job* (we know) testified of Christ, calling him the Redeemer; and was most assured to see him one day with his owne eyes, and none other for him, although worms should destroy that body of his (as he himself testified.) *Zoroastres* living thus in *Abraham*'s time also, might (by account of Scriptures) see or speake with *Noe*.

Euseb. in Chron.

Job 19. 25. 26.
27.

Clem. Alca. lib. 1 Strom. & O-
ri. lib. 6. contra
Celsum &
Procl. lib. 2. & 3.
Parn. p. 160.
Herm. in Pa-
man cap. 1. &
desceps.

for *Abraham* was borne threescore yeares before *Noe* deceased: and hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there be found very many plaine speeches of the Son of God, whom he calleth *Secundatus mentem*, the second mind: but much more is to be seene in the writings of *Hermes Trismegistus*, (who received his learning from this *Zoroastres*) by whom appeareth, that these first Heathen Philosophers had manifest understanding of this second person in Trinity, whom *Hermes* calleth, *The first begotten Son of God: his only Son, his deare, eternally immutabile, and incorruptible Son, whose sacred name is ineffable*: so are his words, and after him again amongst the *Greeks*, were

Byron

were

were *Orpheus*, *Hesiodus*, and others, that uttered the like speeches of the son of God, as also did the *Platinnists*, whose words and sentences were too long to repeat.

Moreover the Gentiles must remember, that they had also some Prophets among them; for *Balaam* was a Prophet among the Gentiles, and a Gentile, and he is such a one as testified of Christ, and of the Star, that should appear at his birth: by means of whose prophecy (it should seem) the wise men in the East seeing that Starre, were assured that Christ was borne, and therefore came a long journey to *Judea* to see him; as one Gospel sheweth: The same Star is mentioned by divers Heathen writers, as by *Plinie* under the name of a Comet (for so they term all extraordinary Stars) which appeared in the latter daies of *Augustus Caesar*, and was far different from all other that ever appeared. And *Pliny* saith of it: *Is comita unus toto orbe calitur*: That only Comet is worshiped throughout all the world: *Calcidius* a Platonick doth say, that the *Caldean* Astronomers did gather by coateploration of this Starre, that some God descended from heaven to the benefit of mankind.

*Calcid. apud
Marfit.
Picin 17. lib. de
Stella Mag.*

The Gentiles also had certaine women called *Sybilla*, which were Prophetesses, who being indued with a certaine spirit of propheticke, uttered most wonderfull particularities of Christ to come: one of them beginning her Greek metre in these very words: *Know thy God, which is the Sonne of God*. Another of them maketh a whole discourse in Greeke verse called *Acrostiche*, expressly affirming therein, that Christ Jesus (by name) should be the Saviour, and that hee was the Sonne of God, and expressly saying, that he should be incarnate of a Virgine, that he should suffer death for our sinnes, and that hee should be crucified, that he should rise again and be exalted into the glorious heavens, and from thence (at the time appointed) and at the day of the resurrection of all flesh, come again to the last judgement. Of these *Sybils* there were ten in number; and talking of his first coming into the world, they also say, that *Rutilius* *cum sidus monstrabit*: a blazing

*Laet contra
Gent.*

*Sybil Samia a
pud Betul,
Star*

Gods Arrow against Atheists.

Scarre shall declare him. These Sybils speak so plainly of Christ Jesus, as the Prophets among the Jewes did, yea more plainly, and as plainly as may be, and in a manner as fully as our Gospel speaketh: and therefore if the Gentiles will beleve their own Prophets, they must likewise beleive the Christian religion (whereof Jesus Christ is the author, of whom they abundantly testifie.) Now, lest it might be thought by some suspicious heads, that Christians have devised and invented these things, as also that it may yet more fully appear, that Christ before his coming was notified over the world by means of those verses of the Sybils: it must be remembred, that *Marcus Varro* a learned *Romane* (who lived almost a hundred yeares before Christ) maketh mention at large of the Sybils, (who in number he saith, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memory of them: and both he and *Fenestella* (another Heathen) do affirme, that the writings of the Sybils were gathered by the *Romans*, from all parts of the world, where they might be heard of, and laid up with great diligence and reverence in the Capitall. *Sybilla Eritrea*, who made the former Acrostick verses, testifieth of her selfe (as *Constantine* the Emperour doth record) that she lived about six hundred yeares after the flood of *Noah*: and her country-man *Apollodorus Eritreus* and *Varro* do report that she lived before the war of *Troy*, and prophesied to the *Grecians* that went to that war, that *Troy* should be destroyed, (as it came to passe) which was more then a thousand yeares before Christ was borne. *Cicero* also (that died more then forty yeares before Christ was born) translated into Latine the former Acrosticke verses, (as *Constantine* saith) which translation was to be seen in his works, when *Constantine* wrote that his Oration: See *Cicero* of these Acrostick verses of *Sybilla* li. 2. de *Divinatione*. And finally *Suetonius* an Heathen recordeth, that *Augustus Caesar* (before our Saviour Christ was born) had such speciall regard of the sayings of the Sybils, that he laid them up in more staiter order then before, under the Altar of *Apollon*, in the hill *Pa-*

*Varro lib. de rebus
divinis ad Celsus
Pomponium.*

*Fenest. cap. de 13
viris.*

*See the Oration
of Constantine
Euseb. lib. 4. cap.
23. de vita Constant.*

*Cic. lib. 2. de di-
vinatione. Sueton.
Transl. cap. 3. de
vita.*

Palatine, where no man might have the sight of them, but by special licence. And so much for the credit of the *Sybil*, who gave full testimony of our Saviour Jesus Christ (by name) and therefore if the Gentiles will beleve them, (who were their own Prophets, and highly revered of all the world) they must also beleve our Gospell, and the Christian religion to be the only true religion. Lastly, the Gentiles might have the understanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language divers ages before Christ was borne. For *Ptolomy* King of *Egypt* which had the famous Library, was studiously inquisitive to search out the originall of all Nations and Religions, and he found that the people of the Jews was the most ancient, and that they only had the most certain and undoubted history of the creation of the world: and therefore he sent unto them, to send to him from *Jerusalem* seventy men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might have knowledge of this Messias, either by access into the Jewish country, or by the access of the Jewes into their country: as namely by their long bondage in *Egypt*, as also their long captivity in *Babylon*, &c. But I conclude this matter thus: Such the Prophets of both Jewes and Gentiles (that is to say, the Prophets of all the world) have given full, plain, and evident testimony of Jesus Christ, the Son of God, that therefore his religion is the only true religion, and all other to be rejected and detested.

That religion which is most ancient, is the true religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandring from truth:) but the religion whereof Christ is the author, is the most ancient (in as much as Christ the author thereof is the most ancient of daies, being the Son of God, as also because he is testified of by the Hebrew records, which are the most ancient writings in the world: *vergo*, the Christian religion is that which must needs be the only true Religion in the world. For it is a true saying of *Tertullian*. *Verum quod pri-*

Tertul. contra
Prax.

nam, quod posterius adulterium est: That is true, whatsoever is first; and that is adulterate which is not the first. That the Hebrew records doe testifie and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that ever God made, under the name of the seed of the woman, that should break the Serpents head: he was foretold to *Abraham*, that he should come of his seed, in whom all the Nations of the earth should be blessed.

Jacob foretold of him, calling him *Sbilo*, and that he should be the expectation of the Gentiles. God telleth *Moses* of him, and foresheweth to him, that he should be the Prophet, whose voyce all should hear and obey, &c. Considering then that he is come, and that he is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient Records in the world, I conclude, that his religion (whereof he is the author) is the only true religion.

Euseb. lib. 10 de
prepar. Evang.

The antiquity of the Hebrew history to be long before all other, is acknowledged by the Heathen themselves, and therefore I need not to prove it: only this I say, that *Eupolemus* and *Eusebius* also do say, that letters (which are the beginning of words that should be written) were first found out by *Moses*, and by him delivered to the Jewes, and that the Jewes taught them to the *Phenicians*; and that lastly, the *Grecians* received them of the *Phenicians*; and therefore the Hebrewes must needs be they, amongst whom the first & most ancient records of the world were to be found as *Ptolomy* also King of *Aegypt* did finde and affirme, and therefore made much of the Hebrew Scriptures. Now then for as much as the Hebrew writings and histories be the most ancient, they must also needs be supposed true, in as much as in themselves they all agree in a sweet harmony, and no other records are able to disprove them: yea, if men will be so incredulous as to doubt of *Moses* history (because it is so ancient) why may they not (with as good reason also) doubt of any other history which is ancient, and long before their times? But because some are of so little believe
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(although the history do sufficiently give credite to it self) yet for better setting of their minds in this behalfe, I will briefly shew, that even the heathen Historiographers and writers do confirm the same, that so the credit and reverence due unto *Moses*, may be reserved, and wicked tongues that barke against him may be stopped. The very Heathen and prophane writers themselves, that spake of *Moses*, spake of him most reverently; in so much, that *Trebellius Pol. is* *Pollio* speaking of *Moses*, *Solus Dei familiaris vocet*: *Claud.* Doth call him the only man with whom God was familiar. *Cornelius Tacitus*, although he speaketh what he can against the religion of the Jewes, yet cannot discredit *Moses* history, but is enforced to confesse (according to the history written by *Moses*) that after there were botches and swelling sores sent into the land of *Egypt*, which were noysome both to men and beasts, the King of *Egypt* then took order, that the people of the *Hebrews* should go out of his land; and depart whither they should be directed: *Procopius* also mentioneth *Iosua*, the sonne of *Nun*, *Moses* successor and saith, that the people of *Phenicia*, for fear of *Iosua* and the *Israelites*, left their owne Country, and departed into *Africke*: he mentioneth likewise the *Jebusites*, *Gergasites*, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient writers next to *Moses*, and an heathen, doth mention the two Tables of stone wherein the law of God was written, and wisbeth moreover, all such as be studious of vertue, to learn out of his verses divine knowledge: *Whereby* (saith he) *they shall understand and know the author of the world, which is one God, which created all things, cherisheth all things, nourisheth all things, who is not seen with mortall eyes, but is perceived secretly by the minde: which doth no hurt to mortall men, inasmuch as hee is the cause and procurer of all good things.* Furthermore he addeth, *that no naturall man hath seen God at any time, except onely a certaine most goodly old man (that came of the Caldeans (viz. Moses.) At last hee concluded with this saying: That he had learned these things out of the monuments which God in times past had delivered in two Tables of stone.*

Plin. *Linn.* also saith, that God created all things, and in the seventh day had finished all things. *Homer* also and *Hesiodus* testifie the same, the one saying that the seventh day did perfect and finish all things; the other, *Septiman tunc fuisse sanctam & presulgidam*: That the seventh day was most holy and bright, How the earth was without form before it was fashioned by God. *Ovid* testifieth, calling it a *Chaos*, which is *rudis indigestaque moles*, a rude and unfashioned heape: which *Homer*, and *Hesiodus* also testifie, calling it *Hyle*, a certaine unshapen and rude matter, which God afterwards brought into good forme and fashion. These have testified, we see, of the creation of the world, (which is the great marvel of marvels) affirming in manner the very words of *Moses* which he writeth in *Genesis*, shewing that the world had a beginning, and that God created heaven and earth, and all therein in seven dayes, and that the seventh day was holy unto the Lord. And this truth of *Moses* history concerning the Creation of the world, all the chiefe and best learned Philosophers amongst the Heathens did also firmly beleve. The flood that drowned the world, which we call the flood of *Noah* not only *Ovid* testifieth in his *Metamorphosis*, but also divers ancient Heathen Writers, namely *Berosus* *Caldæus*, *Jeronymus*, *Aegyptus*, *Nicolaus Damascenus*, *Abydenus*, and others (according as both *Josephus*, and *Eusebius* doe prove;) have testified.

Concerning the Tower of *Babylon*, and confusion of tongues there, which *Moses* recordeth *Gen. 11.* testimony is given by *Abydenus*, that lived about King *Alexanders* time; and by *Sylla*, and by the words of *Hesiodus*, concerning the land of *Senaar*, where it was builded: and these Gentiles doe shew by reason, that if there had not bin some such miracle in the division of tongues, no doubt but that all tongues being derived from one, (as all men are of one father) would still have retained the same language, which we see was such long not to be in the world: the difference of languages in the world, is a proove of that confusion of tongues.

Of

Vide Plus. de placis. Philos.

Ios. lib. de antiq. Jud. Euseb. lib. 9. de pray. Evang.

Euseb. lib. 9. de pray. esp. 4.

Of the long life of the first Patriarchs, not only the fore-
named *Beniam, Celdrus, Jeronimus, Egyptus, Nibelus*
Damascenus, Abydenus, but also *Metastius*, that gathered
the history of the *Egyptians, Aulus Heliandus*, that wrote
the Acts of the *Phoenicians, Hesiodus, Hecateus, Abderus*
Helanicus, Eusilous, and Euborus doe testifie, that these
first inhabitants of the world did live so long. And they
alledge the reason thereof to be for the multiplication of
people, and for the bringing of all Sciences to perfection,
especially *Astronomy* and *Astronomy*, which (as they write)
could not bee brought to any sufficient perfection by any
one man that had lived lesse then six hundred yeares, in
which space the great yeare (as they call it) returneth a-
bout.

Of *Abraham* and his affaires, I have alledged some Hea-
then writers before, as *Herodotus, Hecateus, and Nibelus*
Damascenus, but of all others, *Polybister* alledgeth *Eusebius*
most at large of *Abraham* being in *Egypt*, of his fight
and victory in the behalfe of *Lot*, of his entertainment by
King *Milchisedech*, of his wife and sister *Sara*, and of other
his doings, especially of the sacrifice of his son *Isaac*. To
whom agreeth *Mela* in his books written against the *Jews*
and *Attianus*, of the strange lake wherein *Sodom* and *Go-
morah* were turned, by their destruction, called *Mare murtu-
um* (the dead sea, where nothing can live, both *Galen, Pau-
sanias, Solinus, Tacitus, and Strabo* doe testifie and shew the
particular wonders thereof.

Alex. polybist.
Lib. de Indica.
bistoria.

Galen de simpl.
Paus. in Elia.
Solinus polybist.
Tacit. in lib. ult.

From *Abraham* downe to *Moses* writeth very particu-
larly the said *Alexander Polybister*, albeit he minglet
sometimes certaine fables: whereby it appeareth that he
took not his story wholly out of the Bible. And he alled-
geth one *Leodemus*, who (as he saith) lived with *Moses*,
and wrote the selfe-same things as *Moses* did: and with
these also do concurre *Tibullus* a most ancient Poet, *Ar-
tobanus* and *Philon*, *Genethes*. And therefore it is manifest that
Moses history (as also all the rest of the sacred & canonical
Scriptures) is no fable or fained matter (as the devil would
make us beleve) but a true, certaine, and most undoubted

history

history in all points. All which matters be sufficiently and substantially shewed also even by the Heathen writings; which are too tedious to be here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to be done not by his own power, but by the power of God, doe sufficiently give credit unto him; of whom and of whose acts doe bear witness, not only the forenamed (especially *Abraham* in his book of the Jewes) but many others also (especially *Eusebius*) out of whom *Polybist* reciteth very long narrations of the wonderfull and strange things done by *Moses* in *Egypt*. Yea, the miracles done by him, the greatest enemies that ever he had in the world, that is *Appian* in his fourth book against the Jewes, and *Porphyrie* in his fourth book against the Christians do confesse. And *Porphyrie* adjoyneth more for proofs thereof, namely, that he found the same things confirmed by the story of one *Sacountalon* a Gentile, who lived (as he saith) at the same time with *Moses*: but all those miracles (say those two his great enemies) were done by art Magicke, and not by the power of God. But first, where could *Moses*, a simple shepherd, learn so much Magicke? Or why could not then the great Magicians of *Egypt* either doe the like, or at leastwise deliver themselves from those plagues that were in *Egypt*, (especially since their study was in Art Magicke from their infancy?) yea, why did they cry out, *The finger of God is here*, when they could not do as he did? Or let them answer, why *Pharaoh* King of *Egypt* did speak to *Moses* and *Aaron*, saying: *Pray ye unto the Lord that he may take away the frogs from me, and from my people*. His great Magicians belike could not do it; yea, he signifieth in that speech, that none can doe it but God; yea, and that neither *Moses*, nor *Aaron* could do it any otherwise then by praying unto God. And indeed *Moses* and *Aaron* did by prayer unto God effect it, at the very same time that the King did appoint it to be done: that he and all the world might know, that there was not any like unto the God of *Israel*.

Where did you ever heare of such workes done by Art Magicke

*Appian lib. 4.
contra Iudeos
Porph. lib. 4.
adversus Chri-
stian.*

*Exod. 8. 18.
Exo. 9. 10, 11 &c.*

Magicke as *Moses* did? when he divided the great and mighty red Sea that the people of *Israel* might go through the dry land? when the waters came together againe upon *Pharaoh*, and all his host and drowned them, and all their glory in the Sea? when he called so many Quails upon the sudden into the Campe, as sufficed to feed six hundred thousand men, besides women and children? When he made a very Rocke by striking it, to yeeld forth abundance of water, sufficient for the whole company of *Israel*? When hee caused the ground to open and swallow down alive, three of the greatest of his Army, *Corah*, *Dathan*, and *Abiram*, together with their tabernacles, bags and baggage? Exod. 14.
Exod. 16.
Exod. 17.
Numb. 16.

Beside, what wondrous workes or miracles soever *Moses* did, he alwayes acknowledged to come from God, rejecting utterly all glory from himselfe, and attributing and yeelding all the glory unto God. Again, in his writings hee doth not excuse nor conceale his owne sinne, nor the sinne of his people, no nor the sinne of *Aaron* his owne Brother, nor of *Mary* his sister, nor of *Levi* his Grandfather, nor of any other of his lineage and kindred. Neither did he once seeke or goe about (although he were in place of power and authority to doe it) to bring in any of his own Sonnes into the Rule and Government after his decease, (although he had many) but left the onely Rule and Government unto a stranger, named *Joshuah*, as God commanded. Deut. 31.
Gen. 49.
Numb. 12.
Deut. 14.
Deut. 3.
Numb. 27.

All which things doe shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his workes, was no man of ambition, or of worldly spirit, but a meek, humble, dutifull, obedient, and faithfull servant of God in all matters.

The history of *Moses* therefore being the most ancient, and the same being most undoubted and certaine true, in so much as hee and his History doe plentifully testifie of Christ which was to come, and should be heard in all that hee should say and teach; it remaineth that his religion which he hath taught unto the world, is the only true Religion,

ligion,

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ligion, and all other religion (not grounded on the like antiquity and truth) to be abandoned.

6 None can discredit *Moses*, nor the *Psalms*, nor any of the *Prophets* amongst the *Jews*, but they must withall discredit *Christ* for *Christ* saith thus of himself, that *All must be fulfilled which were written of him in Moses, the Prophets and the Psalms*. Again, he sendeth such as would know of him whether he were the true *Messias*, to the *Scriptures* of the *Jews* saying thus, *Search the Scriptures, for they are they that testify of me*. So that *Christ, Moses, the Psalms, and the Prophets*, in a word, the whole *Canonick Scriptures* of the *Jews* doe go arme in arme, and be linked together like inseparable friends that will not be sundred; and therefore the one is alwayes a proof for the other; as likewise a disproof of the truth of the one, is a disproof of the other: and therefore is it, that though the incredulous *Jews* be so false in friendship, as that they will not (through unbelcefe) take part with the *Christians*, yet the *Christians* be more firme, and will hold with the *Scriptures* of the *Jews* to the death. Now if there were no more to prove the *Divinity* of *Christ*, but the great and wonderful miracles which he did (some whereof were such, as never any did before, nor could doe but *God* only) it were sufficient to prove him to be the *Son of God*, and that he came from the bosome of his *Father*. The great and many miracles that he did (being famous not only in *Judea*, but in all the *Romane Empire*, and so over all the world) are and were such as none of the *Heathen* dare doe, or can deny, but all acknowledge. And therefore I conclude, that the *Christian religion*, proceeding from so divine a power, and from one whole works and wonders are above all the world, is the most undoubted true Religion.

7 *Christ* did never any hurt on earth, but he did marvellous much good, he healed all manner of diseases, he caused the dumbe to speake, the halt to goe, the blinde to see, and the deaf to hear: he stilled the raging of the winds and seas, gave sight to him that was born blinde, raised the dead to life againe, cast out *Devils*, knew mens thoughts, and

and did such workes as no man could doe; except God were with him; yea, except himselfe were God. Moreover, his life was such; as none was able to accuse him of any fault; for pure and unreproucheable was he. Again, the doctrine he taught was farre from a worldly spirit, being most heavenly, most innocent, and most Divine, for never any man spake as he spake, nor with such authority. Again, he alwayes pronounced that he sought not his owne glory, (which deceivers are wont to doe) but the glory of his Father; and as he spake, so it was indeed. The whole course of his life and Death, Resurrection and Ascension doth shew the same: For when the *Jews* would have made him an earthly King, he would none of it, but conveyed himselfe away. *Iohn* 6. 15. teaching his Ministers to doe the like. *Luke* 22. 25, 26. For he proclaimed that his kingdom was not of this world, *Ioh.* 18. 36. But that he came to doe the will of his Father. Over and above all this, he was the greatest Prophet that ever was, and fore-told divers things (as namely, that he should be crucified of the *Jews*, and the third day rise again: that *Jerusalem* and the Temple should be destroyed ere that Generation passed: that after his Ascension, the holy Ghost should come upon his Disciples assembled at *Jerusalem*, and divers others) all which the world doth know came to passe accordingly. And nothing which he hath spoken, but it shal be performed: for there was never any fraud within his lips, or fallshood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmlesse towards others, most bountifull towards all, most wonderfull in his workes, most true in his Prophecies, most heavenly in his Doctrine, not favouring of any camall delight or worldly affection, nor by any way or meanes seeking his owne glory, but the glory of God, and to doe the will of his Father) is and must needs be the only true Religion.

8 Another argument I frame thus; That religion which proceedeth undoubtedly from God, is the true religion: But the Christian religion proceedeth undoubtedly from God,

God,

God: *Ergo, &c.* That it proceedeth indoubtedly from God, I prove thus: Either it must proceed from God, or from the Devill, or from men: but it is too holy to proceed either from men or Devils; for it overthroweth the works and kingdom of the one, and forbiddeth the revenging spirit of the other: (commanding men to love their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their covetous humour, admitting no uncleannesse or impurity, and forbidding all iniquity and wickednesse, be it never so secret or close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they be carried, and that it commandeth to be holy, even as God is holy; it is manifest, that it can neither be of mans devising, nor of the Devils invention: it remaineth therefore that it must needs be of God, and consequently the only true Religion.

9 Another argument is this: that Religion which respecteth only the glory of God, is, and must needs be the only true Religion. But such is the Christian Religion: for it alloweth not any man to glory in himselfe, but sheweth that whosoever glorieth, should glory in the Lord, *1 Cor. 1. 30, 31. Rom. 4. 2.* Therefore the Christian religion is the only true religion.

10 Lastly, the spreading and prevailing of the Gospel of Christ over the universall world, when as all the world (both *Jews* and *Gentiles*) were set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceedeth from God, and that God is the Author thereof: for if it had not had a God to protect and patronage it, and to make it passe currantly through the world, it must needs have been utterly suppressed and choaked, even in the springing and first rising thereof. For after the ascension of Christ Jesus into Heaven, what were his few Apostles (in the judgement of reasonable men) able to doe, for the spreading and prevailing thereof, against the force and power of all the world, which was then ready bent with all both fury and fraud, violence and vengeance, and

and with all their devices which they could invent to improve it? or what eloquence had his few Apostles to persuade the world, or any therein, to the receiving and embracing of that Christian Religion, which they were appointed to preach? They (as all men know) were reputed and known to be unlearned men, but only that they were taught and instructed by the spirit of God, which according to the promise of Christ their Master) at the time appointed, descended down upon them, being assembled at Jerusalem; by which spirit they were enabled to speak all languages, and emboldened to preach his Gospel and Religion in such sort, and with such puissant and divine wisdom, as none should be able to resist that spirit they spake by, howsoever their persons might be hindered, molested, vexed and persecuted. This, even this is a wonder of wonders, and an infallible demonstration of the divine virtue of the Christian Religion; that it having so few to publish it, and such as they were, and being incountered by all the Princes and Potentates of the world, it should notwithstanding so strangely prevaille, as within a short time to be universally spread over the face of the whole earth: Who can now say but that it was protected, and prevailed by the power of God? for the power of all the world was against it: and if the Christian Religion had been no better protected by God, then by men, alas, it had perished long ago, yea, it had never lived until this day, but it had bin choaked even at the first uprising, and as it were in the cradle or infancy thereof. Let all wits therefore throw down themselves, and let all tongues freely confesse the divine virtue of the Christian Religion, which could not be stopped nor suppressed; but was so mighty, as that the power of all the world, and all the devils in hell joyning with them, was not able to stay the course and passage thereof, but that it did prevaille, & that within short space, over all the earth. And therefore the Christian Religion (without all doubt) is the only true Religion, which came down from heaven, being brought by Jesus Christ the true Messiah, from the bosome of God the Father. Of which

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(having

(having so many and so infallible arguments to prove to every mans sense the truth thereof) none can doubt, except he will also doubt whether the eye doth see, the ear doth hear, and the heart doth understand: the evidence thereof is so clear and manifest, that it is able, if not to convert, yet to convince all gainsayers who soever, and to make us, that already profess, firmly to hold the same; knowing for certain that the Christian Religion is the only true Religion in the world and that salvation is no where else to be sought. For run over all the religions of the world, and where shall you find any so pure, so divine, so powerful, so miraculous; it hath all the signes, tokens, arguments and proofs that may be, for the splendent truth thereof, & to demonstrate, that undoubtedly it came from God.

CHAP. IV.

Whether it be not proved the Religion of Mahomet, to be a false and wicked Religion.

I shall speak something of the Mahometist Religion. I thinke the truth of the Christian Religion will appeare so much the more: for when black and white are laid together, the white carrieth the greater estimation and glory with it. And beside, Mahomet himselfe defined Christ, to be a great Prophet of God, and a great worker of miracles. And that the same Jesus Christ was borne of the Virgin Mary, that he lived without sin among men, that he was a Prophet, and more then a Prophet, and that he ascended into Heaven, and therefore he reproveth the Jews, for that they would not believe him to be borne of a Virgin. But on the other side, because he would not have Christ to be ascribed unto him, he disliked that he should be called or reputed the Son of God. But beside the testimony of all the former Prophets of the world, both Jewes and Gentiles (as is shew-shewed) doe all teach, that he must be the Sonne of God. Since doth moreover confirm this false Prophet, who reporteth in his history that

Mand. Paris
hist. Aug. in
Hm. 3.

Snider.

that the Pharisees at Jerusalem, called a Council to find out the father of Jesus: they enjoined certain women to search his mother: the women affirmed they found her a Virgin, then was it recorded in the famous Register book of the Temple, *Jesus the Son of God, and of Mary the Virgin*. This proveth not only that the mother of Jesus was a Virgin, (which Mahomet truly held) but also that Jesus was the Son of God (which Mahomet alloweth not.) And indeed Mahomet's religion is a patched religion, mixt partly with *Judaisme*, partly with *Gemilisme*, partly with *Papisme*, partly with *Christianisme*, being subleely contrived for the crediting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomet's* usurping, and of his sect, was thus: many hundred years after Christ, namely, in the year of our Lord 597. and in the reign of *Mauritius* the Emperor, when as *Gregorius Magnus* was Bishop of Rome, *scilicet* *Chaldei* this *Mahomet* was borne (being of the line of *Ishmael* the Sonne of *Abraham*, by *Agar* the Bond-woman, having unto his Father one *Abdara*, and unto his Mother one *Emma*, being very obscure and base parents) in *Meccha* a City of *Arabia*: his parents deceased, and left him a very young Orphan, who in short time by misadventure was taken captive: This being once known unto his kindred, one *Ademnaples* (saith *Volaterran*) an *Ishmaelite*, bearing him good will, for his favor and forwardnesse of wit, paid his ransome, and made him Servant and Factor in all his merchandize.

Not long after his Master died without issue, and his servant *Mahomet* matched with his Mistress, a widow of fifty years of age, called *Eadigan*, and (saith *Paulus Diaconus*) his own kinswoman: so that his Master being of credit and substance, and his Mistress (afterwards his Wife) of no less account, and so shortly after departing this life, he succeeded them both in credit, and all their substance, and by this means grew to a great power and estimation. (Discour further saith, that this *Mahomet* for the space of ten yeares gave himself secretly by perswasion

Mahomet Palm.
Mahomet Chro.
lib. 12. Drenab.
scilicet *Chaldei*
Chaldei
orig.

Volat. Georg.
lib. 12.

Paul Diacon.
lib. 12.

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to bewitch the people, and other ten yeares after, with Rogues and Vagabonds that repaied unto him, with force of Armes, with sword, and shedding of blood, he spent in subduing of Countries. And lastly, nine years he openly and manifestly enjoyed as a deceiver, a false Prophet, and a King over those whom he had already infected throughout *Arabie*.

Sabel. Anecd.
2. lib. 8.

Sabelicus writeth, that *Mahomet* father was an Heathen and his mother an *Ishmaelite*, whereby it came to passe, that whilst his mother taught somewhat of the religion of the *Hebrewes*, and his father on the other side, the religion of the *Gentiles*. *Mahomet* (like a duntfull childe, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. He had the falling sickness, which took him so extreemly, that he grovelled along the ground, and fomed pittously at his mouth. His wife being of great honour and substance, bewailed her hard hap in matching with a beggerly rascal, and a diseased creature: but he (with his wily companions) having taught a Dove to feed at his eare, wherein he had put grains of corne, perswaded his wife to be content, and that he was another manner of man then she took him to be: namely that he was a Prophet, that the spirit of God fell upon him, and that the Angell *Gabriel* in the forme of a Dove came to his eare, and revealed to him secrets from God whose presence he was not able to abide: and therefore was it that he so prostrated himself, & lay in a trance. His wife being herewith satisfied, she began to chat the same amongst her gossips, saying, *Say nothing, my husband is a Prophet*. The women after their manner (whereof some of them can keepe no counsell) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

Ammian.
Anecd. lib. 3.

This being once noysed, they flocked unto him from all parts of *Arabie*. He being thoroughly instructed in *Saxons* school, and well versed in *Magick*, observed the present opportunity. The *Romans* and *Persians* then warring together, *Mahomet* with his *Arabians* went, and first took part with the *Romans*, but afterwards served them a

he flie touch, and forsook them, and thereby weakened that side. In a while after he espied the Persians go to wrack; and having despised the *Romans*, he setteth lesse by the *Persians*, and then setteth forth himselfe with might and *Zenar's Annal.* maine, with his Captaines and Lieutenants (called *Amirel*) *Tom. 3.* to subdue Nations, and to destroy the Christians, to the end that he might establish that false religion; devised by himselfe, and his wicked confederates; he prevailed wonderfully, and in short time after his decease (in the time of *Ebn-bezer* and *Haumer*, that successively reigned after him in *Arabia*) there were got and subdued to the *Arabians*, the region of *Gaza*, the City of *Bosra* in *Arabia*, *Damascus*, *Phoenicia*, *Egypt*, *Palestina*, the City *Jerusalem*, all *Syria*, *Antioch*, *Edessa*, *Mesopotamia*, all *Persia*, yea and in a manner all *Asia*. But I may not forget the end of *Mahomet*, who in an evening sitting up late in his Pallace, and having taken his fill of wine, wherein one of his companions had poured some poyson, felt his wonted sickness approaching, and made haste forth, saying he must needs depart to confer with the Angel *Gabriel*, and go aside, lest his glorious presence should be an occasion of their deaths; forth he went, and remembring that a soft place was best for his falling sickness, down he fell upon a dunghill, groveling along with great pain, foaming at the mouth, and gnashing his teeth; the Swine came about the dunghill, fell upon him, wounded him sore, and had eaten him up, had not his wife, and others of his house heard the noise of the Hogs, and rescued the false Prophet. *Antoninus* reporteth, that he was not without sundry diseases, which intemperate diet brought to him; namely, the Plurisie, and a kinde of Lethargy; for oftentimes his senses seemed to be taken from him. He continued drooping the space of fourteen dayes; at length he departed this life. His belly had such a swelling that it seemed ready to burst, and his little finger bowed backwards: In the time of his sickness he commanded them that were about him, that when breath departed his body, they should not straight-way bury him; for he said, that within three dayes he would ascend into heaven; but hereby

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appeared that he was a false Prophet, for they kept him above the ground the third and fourth day, yea (as *Florus Historiarum* testifieth) the space of thirty dayes, in great hope he would rise, and ascend according to promise; but they saw nothing, saving that they felt an intolerable stench, so that in great disdain (saith *Antonius*) *Eum longe a domibus projecerunt*, they cast him far from houses. But his companions (such as consulted with him, and concealed his falsehood and treachery) remembring themselves, and judging that the disdain of *Mahomet* would be their discredit, and his fall their foile and shame, they fetcht him again, they chest him in an iron coffin (saith *Sabellius* and *Nucleius*) they bring him unto the famous Temple of *Meeha* (in which City he was born) with great solemnity, as if hee had never been seated upon the dunghill with Swine, they convey to the roof of the Temple mighty Load-stones, they lift up the iron Coffin, where the Load-stones, according to their nature, draw to them the iron, and hold it up, and there hangs *Mahomet* on high.

Sabel. Aread. 8.
lib 6.

This was the
report of old,
Anon. Chro.
part. 2. cap. 5.
Wolfgang.
Drenster. Chron.
Nat. Gen. 22.
Sabel. Aread. 8.
lib 6.

Those that imbrace the Religion of *Mahomet*, are called *Saracens*; for it was the pride of *Mahomet* to have them so called; to advance his owne doctrine and profession, because he knew himselfe lineally descended of *Ishmael* the son of *Agar* the bondwoman; therefore to avoid this reproach, he bare the world in hand, that he came of *Sara* the free woman, the wife of *Abraham*, and called himself and his followers, *Saracens*. *Sabellius* writeth, that the *Grecians* of spight are wont to call the *Saracens*, *Agarans*; for that they came not of *Sara*, but of *Agar*.

Sabel. Aread. 8.
lib 6.
Rascul. Temp.

This *Mahomet* while he lived, used the company of *Christians*, *Jews*, and *Infidels*; *Et ut popularior esset ejus lex, ex omnium gentium sectis aliquid assumpsit*. And to the end his law might be the more favoured, hee borrowed something of every Sect. Satan furnished him with three instruments, as helps to bring his mischievous intent about. The first was a *Jew*, a great *Astronomer*, and a *Magician*, who opened to him at large the *Jewish* folliet; The second, one *John* of *Antioch*; The third, one *Sergius* a Monk, both

both abominable hereticks. Every one plaid his part. To flatter the Christians, he was content to be baptised of *Sergius*, and of these hereticks; he learned with the *Sabelians* to deny the Trinity; with the *Manichæans* to establish two *Sabel. Aeneid. 8.* beginnings; with *Ennomius* to deny the equall power of *lib. 6.* the Father and the Son; with *Macdonius* to call the Holy Ghost a creature; and with the *Nicolaists* to allow many wives, and wanton lust. *Sergius* the Monke also perswaded *Mahomet* in his *Alcoran* (so is the book of the law termed) to contempe the humility of Christian Monkes and Priests; he made him also deliver the *Saracens* a Monks coul, which they use to this day, also *inftar Monachorum multas genuflexiones*, many duckings and crouchings like the Monkes. *Matthias a Michovla* addeth that they use shaving, and this no doubt was the Monks doctrine. They commend the blessed Virgin *Mary*, confesse God to be the governor of all things, and that Iesus Christ was the Apostle of God, begotten by the Angel *Gabriel* on *Mary* the Virgin, *Matthias a Michov. de Samar. lib. 1. l. 7. Laonic. de Turc. lib. 3.* who never knew man; and that he was greater and worthier then man; they allow the Miracles that Christ did, and the Gospel (so far forth as it agreeth with the *Alcoran*) and *Moses*; and the Old Testament, correcting therein (so presumptuous is the Spirit) certaine errors. Hee called himself a Prophet, and that he was sent of God to supply the Imperfections of all lawes: he forbad his followers all Pictures and Images in their Temples; he forbad the eating of Swines flesh; he commanded purifyings and washings, *ad similitudinem Judæorum*; after the manner of the *Jewes*. The Christians have Sunday for their Sabbath, the *Jews* Saturday, and *Mahomet* Friday, to dissent from the *Hebrews* and Christians; or, as *Antonius* writeth, in the honour of *Venus* the goddesse of *Arabia*, thereby the rather to win that Country people; and thus it pleased him to devise a Religion mixt of all these; to the end hee might have of all Religions, some to build up his Kingdom: And indeed *Mahomet* took the advantage of the time; for that time was a time of dissention among Princes; and of division amongst those which called themselves Christians

rians. *Heraclius* the Emperour, and *Chosroes* King of *Persia* were at deadly enmity, one warring against another. The *Scythian* Nation were of neither side; but at last against both, raising a power of themselves, having *Mahomet* their Ring-leader. The Church was troubled with divers Sects and heresies, as with Nestorians, Jacobites, Monothelites &c. And then was there contention amongst the Bishops, who should have the proud title of Universal Bishop. God was highly displeased with this wickednesse, and suffered Nations to rise as a rod or scourge to whip his people; for where the hedge is broken, there it is easie for the beasts of the field to enter and spoyle. Now the vanity and falshood of this religion may be proved thus:

The vanity of
the Turke Reli-
gion.

First, by the newness of it; for it is but of late years begun, and there was never any Prophecie that did allow of such a Prophet, or of the doctrine of such a one. And therefore he commeth in his own name, and so consequently not to be received.

Secondly, he did no miracle at his coming, and therefore no reason that any should beleve in him. He spake unto the *Saracens* of himselfe; *Non sum miraculis, aut indicis ad vos missus*: I am not sent unto you with miracles and signes. There was no divine power shewed in all his practise.

Marb. Paris
hist. Aug. in
Hen. 3.

Thirdly, it is manifest that *Mahomet* was a false Prophet, because he said that within three dayes after his death he should ascend into heaven; which was notoriously false, as before appeareth.

For hist.

Jacob de Voyag.
legend. 157.
L. amir. de yeh.
Turc. lib. 3.

Fourthly, The religion of *Mahomet* is fleshly, consisting in naturall delights, and corporall pleasures, which shew that man, and not the divine Spirit of God, is the author thereof, for it is permitted the *Saracens* by that his law to have foure wives (though these be of sugh kin) yea five, marrying them Virgins, and to take besides as many of them which they have bought and taken captives; as their ability will serve to maintain. The Paradise likewise promised to his followers is this; namely, they shall have garments of silke, with all sorts of colours, bracelets of gold and

Ant. Cleo.

and Amber, parlours and banquetting houses upon floods and rivers, vessels of gold and silver, Angels serving them, bringing in gold, milke, silver, wine, lodgings furnished, cushions, pillows, and down-beds, most beautiful women to accompany them, Maideas and Virgins with twinkling eyes, Gardens and Orchards, with Arbours, Fountains, Springs, and all manner of pleasant fruits, rivers of Milke, Honey, and spiced Wine; all manner of sweet Odors, Perfumes, and fragrant scents; and to be short, whatsoever the flesh shall desire to eat. Thus fleshy people have a fleshy religion, and a fleshy Paradise to inhabit. But like Prophet, like people, and like religion; for Mahomet himselfe was such a fleshy fellow, as that though modest ears are loath to hear, yet because the filthinesse of this Prophet may not be concealed, I must utter it. He committed buggery with an Ass; *Bonfinius* writeth it: Again, he committed adultery with another mans wife, that upon displeasure was from her husband; and when he perceived the murmure of the people, he fained that he had received a paper from heaven, wherein it was permitted him so to doe, to the end hee might begger Prophets and worthy men. Again, Mahomet (as *Calius* reporteth) had forty wives, and further he gloried of himself, that it was given him from above to exceed ten men (*saith Cleonard*) fifty men (*saith Anonimus*) In carnal lust and venery. *Avicenna*, one of Mahomet's own sect, is himselfe brought in dishonour of this Religion for this reason; Because Mahomet (*saith hee*) hath given us a law, which sheweth the perfection of felicity to consist in those things which concern the body; whereas the wise and Sages of old had a greater desire to compress the felicity of the soul then of the body; as for the bodily felicity, though it were granted them, yet they regarded not, neither esteemed it, in comparison of the felicity which the soule requireth. His Paradise and Doctrine is such as there seemeth small difference between Epicurisme, Atheisme, and Mahometisme.

5 Mahomet's law is a tyrannical law; for he made it death to dispute of it, and if any man speak against it (*saith part 2. lib. 13. he*)

Bonfin. lib. 8. De ad. Bernardin. Ro. ser. part. 2. serm. 14. An. Chro. part. 3. lib. 15. cap. 2. Calius Nichol. Cleon. 1. Epist. Anonim. Chro. part. 2. cap. 9. Avicenna. Metaphys.

Avicenna. Metaphys.

Im) Proditor occidatur. Let him be traiterously put to death. And again, *Sine iudicio occidatur.* Let him be put to death without coming to his answer. *Qua sanctione esse &c.* By which decree he manifested; that there is nothing sincere in that law, &c. Moreover, he wrote in the Arabian tongue; and taught his followers, that his Religion *A gladio nascitur, per gladium tenetur, & in gladio terminatur.* Began by the sword, is holden by the sword, and is finished or ended in the sword; which sheweth that the sword and arm of flesh is all the author and protector that his Religion hath. Again, *Mahomet* made this law amongst them saying, *He that slayeth his enemy, or is slain of his enemy, let him enter and possess Paradise.* He spake like a man, with a small spirit; teaching revenge to the uttermost, and promising paradise to such; but no proof of a divine Spirit appeareth in him.

Sabel. Aenead. 8.
lib. 6.

Math. Paris
bist. Ang. in
Hen. 3.

Paul. Diacon. ver.
Rom. lib. 18.

Zonaras Anal.
Tom. 3.

Ant. Chrys. part.
8. lib. 13. cap. 3.

6 As *Mahomet*'s Religion is defended by force of sword and fraud; in so much as he made it death to call it into question; so likewise did it begin, as by the force of sword, so likewise by notable fraud; and was established through wiles, deceit, flattery, and lies. For first he having the falling sickness; perswaded his wife, and others, that it was the power of God, and the presence of the Angel *Gabriel* that caused him to fall down. *Serapion* the heretical Monk was at hand, and bare false witness to the same (saith *Zonaras*.) He told them that the same Dove which he taught to feed at his ear, was sometimes an Angel, and sometimes the Holy Ghost. He had three companions all of a confederacy, to deceive, and face out lies with him. When he perceived that men gave ear to him, he fained that the Angel *Gabriel* had carried him to *Jerusalem*, and thence to have lifted him up to heaven, and there to have learned his Law.

He made the *Saracens* believe, that before God made the world, there was written in the Throne of God, *There is no God, but Ibe God of Mahomet.* When he had framed his *Alcoran*, and bound it up fast, he caused secretly a wilde fire to be taken, and the book to be bound about his neck,

Week, and as he preached unto the people, upon a sudden he stood amazed, as if some great secret were revealed to him from above, and brake out; and told the people, *Behold, God hath sent you a law from Heaven; go to such a Desert, there you shall finde an Ass, and a bookes eyed about his neck.* The people ran in great haste, they found it so as he had said, they take the Ass, they bring the book, they honour the Prophet. Touching divorced, and separated wives, he told the *Saracens* he had received a paper from heaven. He used soothsaying and divination, the which at *Fessa*, a City of *Mauritanie*, unto this day is called *Zavragia*. Hee perswaded his followers, that at the end of the world he should be transformed in the form of a mighty Ram, full of locks, and long fleeces of wool; and that all that held of his law, should be as fleas surrounding themselves in his fleeces, and that he would jump into heaven, and so convey them all thither. These, and such like were his sleights, to beguile a foolish, rude, and barbarous Country people; the foolery, pride, and vanity of whose Religion, I trust, every one doth sufficiently perceive.

Avicenna lib. 2.

cap. 12. Feb.

Leo lib. 3. cap. 23.

Aphra.

Bern. in Rufan.

part. 1. Sermon. 101.

7 *Mahomet's* Religion is no true Religion, but a meer device of his own, and of three others his false conspirators; for he hath patched together his *Alcoran* of the doctrine of Heathens, Indians, and Arabians, of superstitious Jews, of *Rechabites*, of false Christians and hereticks, as *Nestorians*, *Sabellians*, *Manichees*, *Arians*, *Cerinthians*, *Macedonians*, *Eutychians*, and *Nicenes*, of illusions, and inventions of their own: And lastly, (for further credit) he borrowed some out of the Old and New Testament. But God will not thus be served; for he delivered his mind of old unto *Israel*, and he is not changed; but continueth the same God still, *Ye shall not (saith God) do every man what Dm. 12.* seemeth him good in his own eyes; *Whatsoever I command you, take heed you do it; thou shalt put nothing thereto, nor take ought therefrom.* Satan being conjured to deliver the truth of the *Alcoran* of *Mahomet*, said, that therein were comprised twelve thousand lyes, and the rest was truth; by all likelihood very little. And therefore I conclude, that there.

Isa. 55. 10.

there is no evidence to prove Mahomet a true Prophet, many prove him to be a false Prophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnal, absurd, and false religion, proceeding from a proud spirit, and humane, subtle, and corrupt invention, and even from the devil, the crafty father of lyes, a murderer, and man-killer from the beginning. And so much hereof may suffice.

CHAP. V.

wherein is shewed that the Church of Rome is not the true Church of God, nor observeth the true Religion.

I Am now entering into that great controversy between the Protestants and the Papists, whether of them should bee the true Church, and true worshippers of God in Christ; for they both acknowledge God, and Christ his Son; and all the sacred and Canonical books of the Scriptures, they confesse to come from God, and from his divine Spirit, as indeed they could come from no other. But whiles they both confesse this Book, it is good reason that they should both stand to the arbitrement and judgement of these Books, for the trial of the true Church; which if they doe, (as indeed they must) this controversy is at an end, and not worthy to be made a question, or to be doubted of; for by the sacred and Canonical writings it shall by and by be manifest, that the Church of Rome cannot be the true Church possibly. But first let us hear what it saith for it selfe, and what good grounds it hath for the fortification thereof. For if it be not builded upon a good foundation, and upon such grounds, as will hold, the whole building is like to lye in the dust and to come to ruine.

1 They hold very stiffely (but not so strongly) that the Church of God militant here upon earth, is visible to the outward eye, and may be pointed out by the finger at all times, in such sort as that o may know which to relect,

resort as to the congregation of Gods people that to join himself unto them, and to praise and pray unto God with them, and to doe those things that he commanded in their hands. But all this cannot profit them, nor suite us for as in the primitive Churches persecuted by those tyrannical & heathen Emperors, there was a Church of God (though not seen of them) who had their meetings and Assemblies amongst themselves (though secretly because of their enemies) so likewise in the daies of Queen Mary, as also in all other times of the persecution of our Church by the Romish Bishops and their partakers, our Church no doubt was, and might be, and they likewise had their meetings and assemblies, though both they, and the place of their resort were unknown to those their persecutors.

Visibility or
splendency of
the Church in
outward show
is no certaine
or inseparable
marke of the
true Church.
A Simily.

In the time of Dioclesian the Emperour (apostate) Christians were so wasted, as to the judgement of men none were remaining, their books were burned, the Churches destroyed, and themselves perished: but at last when this great havock was made, and cruelly had wasted and destroyed all that could be found, there was then the visible Church? It must needs be then inforced to hide it selfe, and so it was, and the glory thereof so eclipsed, that for a while it shined no where. And therefore the Church is not alwaies visible and seen to the outward eye, not splendens in the faces and sight of men, and yet a true Church notwithstanding, as then it was: for it is the Sun, though it be sometimes overwhelmed with a cloud, and it is fire still, though it be sometimes raked up in embers: and so the true Church is and may be, although not seen or known to the world; yea though it seem overwhelmed with tyrannical malice, and hide it selfe as though it were clean extinct.

The Church
not alwaies
visible.

Let them tell me where the Church was visible, when being assembled at Jerusalem, there arose a great persecution against it, in so much as they were all dispersed & scattered, as the text sheweth? Or let them tell me, where or how the Church was visible when Christ was smitten, and all the rest were scattered and hid, and concealed them selves.

Act. 8. 1.

Mark 12. 17.

selves the face of the visible Church was then not in Christ
 and his Apostles, but in the Jews among the Scribes and Pha-
 risees, and therefore invisibility be such a mark of the true
 Church, then those who crucified Christ were the true
 Church, and not Jesus Christ and his Apostles: which
 who dare affirm? Yea, who will not deny? Yea, when
 the Shepherd was smitten, and the sheep scattered, and
 yet a true Church: who can deny but that a true Church
 may be, though it be not apparently visible, and seen to
 the world? What shall I say more? Doth not St. John in
 his Revelation call it expressly, *the Church of Christ* (sig-
 nified there by a woman) *dwelling in solitude, and in a desert*
or wilderness, where shee had a place prepared for her of
 God, & where she could not for a certain season be found
 of her persecutors? Let them further shew me how the
 Church was visible in the time of *Elias* the Prophet, when
 he complained that he himself was left alone: O Lord (said
 he) *they have forsaken thy covenant, they have destroyed thine Al-*
tars, and slain thy Prophets with the sword, and I am left alone. *Elias*
 did not think himselfe to be *solus propheta reliquus* (as *Campian*
 answered in the Tower) I say he spake not of himself
 onely in that respect: but in this respect, that he took
 himselfe to be the only true worshipper that was left in
Israel: which is manifest by the answer which God gave
 him; namely, that besides him he had seven thousand true
 worshippers yet remaining, which had not bowed their
 knee to *Baal*: I demand of the Papists, when *Elias* knew
 no other true worshippers of God but himselfe, how the
 Church was visible? for whether he should go to find a true
 worshipper, he knew not. Again, it is written in 2 *King*. 16.
 that under the reign of *Achaz*, there was taken a pattern of
 the Altar of the Idolaters of *Damascus*, and that *Uria*, the
 high Priest removed the Altar of the Lord: whereby it
 appeareth, that the Priesthood was corrupted, the Altar re-
 moved, and consequently the sacrifices ceased, &c. What
 visibility of the true Church could there be in those daies,
 either of *Achaz*, *Menasses*, and other Kings being Idolat-
 ers, when the Temple it selfe (where only by the Law of
 God,

Revel. 12. 6, 7.

1 King. 19. 11.
&c.

God, the Jewes were to offer the sacrifices) was polluted and defiled with heathenish Idolatry? What Church or Congregation could any man in this case have resorted unto, to have performed a true and acceptable sacrifice unto God in those times, when the Temple of Jerusalem (which was the place to worship at) would admit no true worshippers, but only Idolaters? It is therefore manifest, that a true Church may be, though they know not a congregation of God to resort to; yea, though it be close and not seen or known one to the other, nor yet to the world. And consequently visibility (which the Papists make a mark of the Church) is no perpetuall mark thereof. Yea, if such visibility should be a marke of the true Church, then were the Idolatrous people in the time of *Elia*, in the time of *Acha*, *Musses*, and many other Kings of Israel that were Idolaters, the true Church, who indeed were the false Church: and then were *Elia* and all other the true worshippers of God, who had in those times no places left to sacrifice in, the false Church, which is absurd. *Chrysostome* saith, that in the time of the abomination of desolation (spoken of by Christ Jesus, in *Matth. 24.*) that is, in the time of wicked heresie, which is the Army of Antichrist (as he expounds it:) *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianorum aliud uoluntatem cognoscere fidei ueritatem, nisi scriptura divina: No* proesse can be made of Christianity; neither can there be any other refuge for Christians, which are desirous to know the true faith, but onely the diuine Scriptures. And therefore I conclude (which is apparent) that the true Church sometime is in such a state, as that visibility cannot discern or prove it; but onely the diuine Scriptures must demonstrate and declare it: and consequently it is demonstratively manifest, that it is no true position of the Papists, That the Church of God is alwayes and evermore visible, seene, and splendid; to the outward eye and view of the world. Wherefore the Papists doe us great iniurie, and bewray their owne ignorance, when they would have us to shew our Church in all times and ages (which notwithstanding per-

Chrys. in Mat. 24.

perhaps may be done) for our Church was visible, though it were not seen or known to them; but lay hid and kept it selfe close from their fury and tyranny, as the first and Primitive Churches did from those bloody persecutors. Our Church was then persecuted in those times when it could not be seen, and many then, like constant Martyrs, endured the tyranny of that Romish Religion; so that some were banished, others fled into other Nations, some endured martyrdom at home, some other hide themselves but the whole Church generally was vexed, and oppressed. And therefore when our Church was thus persecuted, it is a good argument (I thinke) to say; We had our Church then and alwaies, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seen or visible to them, yea though in it selfe it were enlightened from God many ages together, namely, till the tyranny of Antichrist were over-past.

2 Thes. 2. 3. 4.
The Church
may erre.

Secondly, another erroneous position whereby they are miserably deceived, is this: They hold the Church cannot erre: and therefore suppose, because the Church of Rome was once the true Church of God, therefore it is so now and evermore. As though there might not be an apostasie in the Church, which S. Paul affirmeth there should. Or as though a particular Church (for the Church of Rome is but a particular Church) could not erre? Yea, as though generall Councils (which represent the whole Church) could not erre: for so they affirm, but how truly let the world judge. And if it may be shewed that generall councils have erred or may erre, then they yield their cause in this behalf. I wish they would for their own sakes: for false Jesuites and Seminaries do but deceive themselves and others, to their own confusion in this world, and except they repent, in the world to come.

That generall Councils may erre, is manifest by *Augustine*, who plainly teacheth that only the Scriptures cannot erre, all other writers may erre. Provinciall Councils may erre: Lastly, he saith; *Concilia quæ sunt in universis orbibus*

Chri-

Gods Arrow against Atheists.

of their Church may erre. Ergo their whole Church may erre. *Augustine* proveth it thus. *Beate memoris Innocentius Papa sine lapsione Christi, & sine participatione corporis & sanguinis Christi, utamur non habere partem in doct: Behold, Pope Innocentius of blessed memory doth teach, that young children cannot be saved, except they receive the Baptisme of Christ, and also the communion of the body and blood of Christ.*

Papal Errours.

Bur this is taxed for an error; Ergo, the Pope of Rome may erre, and consequently the whole Church under him, except perchance members have a priviledge above others head. But what shall I heed to fraile hereupon? their own Canon Law as it is evident in the decrees doth say expressly that if the Pope be found negligent of his owne and his bretherens saluation; yea though he lead innumerable people by heaps to the Devill of hell, no mortal man may presume to reprove him, because he himselfe bringeth to judge all is to be judged of none, *nisi deus*. And thus they conclude except he be found erring from the faith: whereby it appeareth, that they thought he might erre in matters of faith, or else that exception was put in vaine. But the Pope is no other then a man, as also the members of his Church be, and *humani sunt erroris*, all men are subject to errour. Let every man take heed how he trusteth the Popes, say man mortall; for it is written, Jer. 17. *Maledictus homo qui in homine confidit, Curved is the mar that putteth his trust in man.* And why? Because (as the Prophet David saith) *(Al. 1. 16.) All men are liars in their words, and sinners in their work.* Bur when the doctrine of the man of Rome, and of his Church is in divers things cleane contrary to the expresse Word of God, who can deny but it is an apparent erring Church?

As when it established Ignorance to bee, the mother of
 Ignorance and devotion, which Christ calleth the mother of error, saying
Te terre, non knowing the Scripture Mar. 22. 29. who can
 chuse but think that it hath no good meaning in it, but
 purposed onely to build up the pride of the Pope, of his
 Cardinals, Bishops, Priests, Monks, and other that Exe-

And least men Christ biddeth the people to *search the Scriptures*, John 7. 17. this Antiquity forbiddeth them, saying, it is dangerous to encrease Schisms, Sects, and Heresies, as though they were wiser then Christ. Again, the Apostle *Paul* commanded, *that the word of God should be plentiful in the house, whereby they might reach themselves*, Col. 3. 16. But the Pope of Rome, and his Church allowed not plentiful knowledge of the Word in them, yea Ignorance is the knowledge that he would desire them to have. Who would not justly suspect such a Church, and such a Religion, yea, condemn it, when to maintaine, and continue their Church in errors, they would have none of the people to search any Scriptures, whereby they might be discovered? Thus the silly Papists (whom I pity) are lead like blinde men they know not whither, and with their *implicita fides* (which is to beleve, for their part they know not what is eternally seduced. It is good themselves should see and know what they beleve, and that their faith and beleve be right, lest at last they be (through overmuch trust of their teachers) extremely deceived. The people of Berea were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no which *Paul* himselfe taught, Act. 17. For who-soever he be, yea though he were an Angel from heaven, if he teach matters contrary to the Doctrine of the holy and canonical Scriptures, we are to hold him accused, yea and accused again, as the Apostle of Christ Jesus *S. Paul* commanded, Gal. 1. 8. 9.

Again, the Church of Rome when it taught and holdeth that the Scriptures were to be read unto the people, or congregation in an unknowne tongue, what were the people the wiser? *S. Paul* would have all things done to edifying in the Church. For, saith *S. Paul*, *It is not sufficient to say Amen, quomodo disternis est Amen ad rationem gratiam, ut non quidam quidem quid Amen sit? How shall he that supplieth the place of an unlearned man, say Amen with a good conscience when he understandeth not what thou sayest?* 1 Cor. 14. And in that whole Chapter he inviteth the

liketh service in an unknown tongue. And therefore if the Church of Rome will not confesse their error herein, she is past all shame and hath the impudent and shamelesse face of an harlot.

Against Purgatory.

They have all devised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) untill they helpe to fetch them out with their Masses, and other their inventions and devices, which they will not do, nor think they have reason to do, except they have good current coin for the same.

And therefore it may be well and justly called Purgatory Pick-purse; and it is manifestly apparent hereby, that wealth and great riches of the Clergy, was the onely mark they aimed at. For it hath no warrant in the Canonick books of the Scriptures; yea, the Canonick bookes of Scriptures shew the contrary, and so doe the ancient Fathers. Christ in the Gospel, *Luke 16*, sheweth only but two places, namely, Heaven and Hell; saying, that the rich man's soule (which was unmercifull to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* soule (he being dead) was carried into *Abrahams* bosome; a place of joy and comfort. To the These which was recited at the Passion and suffering of Christ, and beleaved in him, Christ answered, *Hodie eris mecum in Paradiso*; *This day shalt thou be with me in Paradise*, *Luk. 23. 43*. Which sheweth that the souls of the faithful never come in Purgatory fire to be bogled and punished; for all their sin is forgiven, and consequently, the punishment incident to the same, is forgiven also, and their soules passe from death to life, and into Paradise, a place of comfort, delectablenesse, & all sweetnesse, namely, heaven, where Christ is; *Verily, Verily, I say unto you* (saith Christ) *he that heareth my word, and beleeves in him, shall have eternal life, and shall not come into condemnation, but shall passe from death to life*, *Joh. 5. 25*. What is become then of this Purgatory? *S. Paul* saith, *I covet to be dissolved, & to be with Christ*, *Phil. 1. 23*. shewing thereby that presently after his dissolution, he was to be with Christ in glory. *For we know* (saith he) *that when*

This earthly tabernacle of ours is dissolved, we have a building not made with hands, but eternal in the heavens, 1 Cor. 5. 1. Saint John in his Revelation saith, Blessed are the dead which die in the Lord: from henceforth they rest from their labours, and their work follow them, Rev. 4. 13. If from the time of their death they have blessedness and rest (as he sheweth) then are they not in any Purgatorie fire to bee scorched and molested. Saint Peter telleth the Saints and children of God, and assureth them of it, That the end of their faith is the salvation of their souls, 1 Pet. 1. 9. If salvation of their souls begin at the end of their faith, which lasteth unto the end of their life, (and no longer, for then they have the fruition and possession of that which they beleve and hope for) then it is manifest there is no Purgatory. Ambrose saith, *Qui hic non recipiunt remissionem peccatorum, illic non erit in celo: quia remissio peccatorum vita aeterna est.* He that here in this life receiveth not remission of sins, shall never come into the Kingdom of heaven: for life eternal is remission of sinnes. Cyprian saith, *Quando istinc excessum fueris, nullus jam locus penitentiae, nullus satisfactionis effectus: hic vitam amittitur, aut tenetur hic salutis aeternae cultus Dei & fructus promittitur.* And again by and by, he saith, *Tu sub ipso licet enim & vita temporalis occasu pro delictis Deum roges, qui verus & unus est, venia datur confitenti, & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transitur.* That is, When men are once departed hence, there is then no more place of repentance, no effect of satisfaction: here life is either lost or kept: here provision is made for eternal salvation by the worship of God, & fruits. And therefore saith he, do thou call upon God, though it be at thy last gasp, & departure of this thy temporal life: but call upon that God which is true & true pardon is given thee if thou confesse thy sins, & saying for goveners if thou beleevest from death presently thou shalt passe to immortality. Hieron saith, that the time of sowing their seed for Christians is this present life, and that as soon as this life is ended, they reap everlasting life. Augustine saith, *Etiam post mortem auctoritas divina regnum esse*

Ambr. lib. 3. de bono mortis.

Cyprian contra Demet. tract. 1.

Hier. in Gal. c. 6

*credit e a norma secundum yohannem ubi omnis Apostolus dicit
 a Christi fide alienam, supplicia experitur. Tertium penitus
 ignoramus, nec esse in scripturis sanctis reperimus.* The first
 place (saith hee) the faith of Catholikes doth (by divine au-
 thority) beleve to be the kingdome of heaven: the second,
 hell: a third place we are utterly ignorant of, neither can we
 finde any such in the holy Scriptures. And the same *Augu-
 stine* writeth in another place, *That they which beleve a
 Purgatory fire, are much deceived, and that through an
 humane conceit.* How then can the Papists be the true Ca-
 tholicks; which beleve not the faith of the Catholicks, which
Augustine doth affirm?

*Aug. Enchir. ad
 Laurent. cap. 67.*

*Against free
 will.*

They also hold, that a man, since the fall of *Adam*, hath
 free will of himself, and of his own power to come unto
 God, and to do things acceptable and well-pleasing in
 his sight: Whereas God saith after that time, *that the im-
 aginations of mens hearts are auely evil every day* Gen. 6. If
 they be only evil, then have they of themselves no affecti-
 on to goodnesse acceptable to him. And Christ saith, *No
 man can come unto mee except my Father draw him* John 6.
 44. If hee must be drawn before he can come, he hath
 no proclivity or willingnesse of himself to come. And
 therefore is it that the Prophet saith, *Convert thou me
 and I shall be converted* Jeremy 17. shewing that he hath no
 power in himself to be converted. And *S. Paul* sheweth,
 that till God give grace, *there is none that doth Good, no na-
 ure* Rom. 7. 10. &c. For all the Philosophical virtues and
 good deeds which men do before they have Faith (which
 is the gift of God) are sin, and not acceptable to God, John 6.
 29. For the Apostle witnesseth, *that without faith it is im-
 possible to please God* Heb. 11. 6. And that *whatsoever is not
 of Faith is sin* Rom. 14. 23. Christ himself again saith,
*that except a man be ingrafted into him, hee can bring forth
 no fruit* John 15. 2. &c. *Paul* often teacheth that we must
 be new men, and cast off the old man, Ephel. 4. 22. And *Pa-
 ul* her bids us to be renewed in the spirit of our mind,
 Ephel. 4. 23. And moreover he saith that *he not all men
 should yet be like unto him, that are of God* Ephel. 4. 24.

Ephel. 4. 8.

they are spiritually discerned, 1 Cor. 2. 14. And again, that
it is God that worketh the will and the deed, Phil. 2. 13.
And be plainly confessed of himself God of all others, that we are
not able of our selves so much as to think a good thought,
and that all our sufficiency is of God, 2 Cor. 3. 5. Which pre-
misses do shew, that our understanding is blind, and our
will perverse in any divine matter, or acceptable service un-
to God, till God do enlighten the one, and draw and move
the other unto himself. Thus hath God ordered matters,
to the end himself might have all the glory ascribed to him,
as good reason he should. For what is man since his fall in
Adam, but an abject and runne-away from God; of himself
seeking by-paths, and crooked out-ways, leading from God,
and from his worship, except he be assisted from above?
(which is signified by Adams hiding himself from the pre-
sence of God after his fall.) And therefore Augustin saith well
and truly, *Hominem libero arbitrio male usum, & se il-
lud perdidisse*: That man having ill used his free will that
he hath, hath now lost himself; and that. And again, *Li-
berum arbitrium captivatum, ne quid possit ad iustitiam*:
That free will is taken captive, that it can do nothing to-
ward right, confessed. And again, *Homini non libera sed a
Deo liberata voluntas obsequitur*: Not the free will, but the
freed will of man (which is set free by God) doth obey and
yield obedience. And again, *Liberum non sine quod Dei gra-
tia non liberavimus*: That the will is bound and not free, till
God deliver it and set it at liberty. Cyprian (which Saint Au-
stin so often citeth) saith, *De nullo gloriamur, &c.* Man
must glory of nothing, because nothing is ours: therefore e-
very man, attributing his own power, must learn wholly to
depend upon God. And Chrysostom saith, *quod omnis homo non
modò naturam, sed peccatum est*: Every
man is not only sinful naturally, but is altogether sin. And
therefore St. Paul sheweth, that till a man be regenerate or born
new, and untill he be renewed in the spirit of his mind, he hath
in him nothing else, but sinners flesh and error; lusts and af-
fections after vice, Eph. 2. 3, 4. saying likewise, that by na-
ture we are the sons of wrath, Eph. 2. 3. Which also Christ

Aug. ad Arth.
Epi. 7. 44 &
Enchir. ad Lat.
cap. 30. & lib. 3.
cap. 7. et ad
Bonif. sup. 3. &
3. et alib. passim

Lib. de predest.
(sanctum ad
Bonif. lib. 4. in
Gen. Hom. 1.

2 Cor. 15. 17

himself iustifieth to Nicodemus, saying, *That that which is born of the flesh is flesh, and that which is born of the spirit, is spirit, and that except a man be born again by that spirit, he can never so much as see the Kingdom of God.* Joh. 3. 3. &c. And therefore S. Paul telleth, that there must be a new creature, whosoever will be in Christ Jesus, and a renewing and Metamorphosis of the minde (hee useth the very word) before men can finde out the good, and acceptable will of God, and what pleaseth him, *Rom. 12. 2.* I therefore conclude, that the Papists are sure wide, and know not the misery and thraldome of men, wherein to they are fish by that great sinne and disobedience of *Adam*, whilest they stand to defend free-will in natural men. Indeed it appeareth to bee free and too free unto evil, but it is so bound and fast tyed from desire of any divine duties, that God must first draw it out of that servitude wherein it is, and set it at liberty, and move it to come, before it will shew any readinesse that way. I trust therefore they see, that their Church not onely may erre, but erreth most grievously in many points.

Against communion in one kind.

They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the cup: and so they use: which is contrary to the institution of Christ, *Bibis ex hoc ammet, Drink ye all of this, Mat. 26. 27.* And as well and by as good authority may they take the bread from the people likewise. And it is contrary to the expresse doctrine of S. Paul, *1 Cor. 11. 23, 28.* (who, as himself testifieth, delivered the institution of Christ) for he saith, *Let a man examine himself, if he eat, & bibat: and so let him eat of this bread, and drink of this cup.* So that he must drink as well as he must eat, And that the people should be partakers, and receive in both kinds, was observed many hundred years in the Church after Christ. In such, as Pope *Gelasius* decreed, that all they should be excommunicate, which would receive but in one kinde. But *Rome* that now is, is not *Rome* that then was: but with her Councill of *Constance*, is not ashamed to go against all Antiquity, and all Divinity.

C. Communion
de consecra.
dist. 2.

But they hold (which is a marvellous grosse error also) Transubstantion in the Sacrament, namely, that after the words of Consecration, the bread and Wine are changed into the very substance of the body and blood of Christ; And this they would seem to ground upon these words, *Hic est corpus meum, This is my body, Mar. 26. 26.* which they will have to be expounded literally. But why then do they not expound the other words of Christ literally also concerning the Cup? For the text saith, in the 27. and 28 verses, *That hee took the Cup, &c. and said, This is my blood.* I am sure they will not say, that the Cup was the blood of Christ (as the words bee) but they will grant a figure in those words: namely, *Costumens pro contextu*, that by the cup is meant the wine in it. If then they will admit a figure in this, why may there not be a figure in the other? namely, *signatum pro signo*: That these words, *This is my body*, shou'd bee understood thus, *The bread is a sign of my body* (which was broken for you.) If wee look into the old Sacraments of the Jews, namely, Circumcision, and the Paschal Lamb, wee shall finde the phrase of speech observed. For Circumcision was called the Lords Covenant, when indeed it was not the covenant (as all men do know) but a sign and seal of the Covenant: for the Covenant was this to Abraham: *Ego Domini sum, & seminis tui, &c. I will be thy God, and thou God of thy seed, &c. Gen. 17. Rom. 4. 21.* So likewise the Paschal Lamb is called the Paslover, when indeed it was but a sign of the Paslover, or passing over or thorow the red Sea, (which was a mighty and most wonderful deliverance, *Pharaoh* and all his Hosts being drowned in the Sea, when they passed thorow as a dry land.) Inasmuch therefore as it is usual in Sacraments so to speak, it is not against reason, but standeth with very good reason to think, that Christ Jesus in instituting this Sacrament, which to the Christians is the same that the Paschal Lamb was to the Jews, did likewise call the bread his body, in such sort as the Paschal Lamb was the Paslover: that is to say, figuratively; that as the Paschal Lamb was called the Paslover, and yet was but a sign and

Tertul. cont.

Marcion. lib. 4.

Aug. in psal. 8.

August. in Tem.

6. cont. ad-
man.

remembrance of their Passover: so the bread was called his body, and yet it was but a sign and remembrance of his body.

And that this is the right exposition, may appear by the words of Christ, where he saith, *Do this in remembrance of me*, Luk. 22. 19. Tertullian likewise doth so expound them: for he saith, Christ said, *hoc est corpus meum, id est, figura corporis mei*. This is my body, that is, a figure of my body. Augustine likewise saith, *Christi miranda patientia adhibuit Iudam ad convivium, in quo corporis & sanguinis sui signum discipulis tradidit*: The admirable patience of Christ admitted Judas to the Banquet, wherein he delivered to his Disciples a figure of his body and blood. And again he saith, *Non dubitavi Dominus dicere, Hoc est corpus meum, cum daret signum corporis sui*: The Lord doubted not to say, This is my body, when he gave but the sign of his body. And this exposition must needs be true: for S. Paul saith plainly and expressly, 1 Cor. 11. 26, 28. *Tha the communicants doth eat & drinke*: Ergo, it remaineth bread, after the words of consecration. For if it were transubstantiated into the body of Christ, then were there no bread to eat, but the body of Christ is the thing that should be eaten. But none do eat the very body of Christ: for if every communicant did eat the very body of Christ naturally, carnally, and really (as they grossly suppose), Christ should have a number of bodies, which is palpably absurd and monstrous; and beside, then every communicant should be saved, yea, even Judas himself (which is known to bee the child of perdition) for Christ saith, *Hec estis qui estis mei flesh, and drinke my blood but eternal life*: Joh. 6. 54. Indeed the elect and godly do eat Christ and drink Christ, but how? not carnally, but spiritually, and by a true faith, apprehending Christ, and applying Christ with all his benefits, as firmly unto their souls, as the bread and wine is applied to their bodies. Besides, if Christ gave his body to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang on the Crosse on the morrow? Moreover, S. Peter saith, 1 Pet. 1. 18, 19. *that is touching the body of Christ, the heavens must contain him unto the end of the world. If his body be in heaven, and that*

bec

he hath a true body (as all men know he hath) how can it bee
that he should be both in heaven and in earth, as touching
his body at one time? For though hee have a glorified body,
yet hee retaineth the nature and property of a true body
still; which can be but in one place at once. And so saith *Aug*
Augustine saying, *Corpus Domini in quo resurrexit, unum tantum*
loca esse potest: The body of the Lord where he rose again,
can be but in one place only. But the Papists, to help them-
selves, are driven to this, to say, that there is a miracle in the
Sacrament, and that Christ is there miraculously. Where-
unto I answer, that if the bread bee turned into the very bo-
dy of Christ by a miracle, then should it appear visibly so;
for the nature of every miracle is to bee visible to the
outward eye and senses: as when Christ turned water into
wine, it was visibly wine; when *Moses* rod was turned into a
Serpent, it was visibly a Serpent: and so if the bread be turned
into the very body of Christ, it is visibly his body; if you will
hold a miracle to be wrought therein. But *Augustine* an-
swereth, there is no miracle in the Sacrament, saying thus, *Ho-*
morem tanquam religiosa possunt habere, studium tanquam
miraculum possunt: The Sacraments may have honour as
things religious, but they are not to be admired as mira-
cles. *Theodore*, also is most expresse against Transubstantia-
tion, for thus he saith, *Necque enim signa mystica post sancti-*
ficationem recedunt a natura sua: manent enim in priore sub-
stantia signa & forma, & videri & tangi possunt sicut pri-
us. That is, the mystical signs after consecration, do not depart
from their nature: for they abide still in their former sub-
stance, figure, & form, & may be both seen & felt as before.

Aug in Joh.
1728. 3. 1. 20.
1728. 3. 1. 20.

Aug. Tom 3. de
Trinit. l. 3. c. 10.

Theod. Dialog 2.

Gelasius a Pope himself, doth say most plainly, that
there is no Transubstantiation in the Sacrament: his words
be these, *Non desinit substantia vel natura panis & vini in*
certe imago, & similitudo corporis & sanguinis Christi in
actione mysteriorum corporis Christi celebratur: The sub-
stance or nature of bread and wine doth not cease, and verily
there is the image and similitude of the body and blood of
Christ, celebrated in the action of the mysteries of the body
of Christ. And therefore I conclude, that the Church of
Rome

Gelasius
Epist.

Rome which now is, is not the same which it was in former times, but it is become degenerate and revolted from that former purity, which once was in it: And consequently it is expressly manifest, that that Church both may and doth erre.

Against the
Popes Supremacy

The Church of Rome doth further hold, that their Pope hath authority to depose Kings and Princes. But by what title? It is clear that in his either so doing, or attempting to do, hee is both a notable traitor unto God, whose authority he doth claim and arrogate, and unto Princes, to whom hee should be subject. For, the raising and pulling down of Princes, God hath reserved to himself alone, in his power: *For it is he, (not the Pope) that deposeth the mighty from their seats, and exalteth them that are of low degree, Luk. 1. It is he (not the Pope) that putteth down Kings, & giveth kingdoms to whomsoever he will.* And it is he that testifieth of himself, saying, *Per me Reges regnant, & principes dominantur: By me Kings reign, and Princes bear dominion, Dan. 2. 20. and Chap. 4. 14. and 22.* Seeing therefore it is God that hath this high authority proper to himself, which way can the Pope claim it, without injury and treason unto God? Will he claim it by reason of his keyes, and in his Apostolical right? That hee cannot do, For hee must remember that the Keyes given, *were the keys of the Kingdom of heaven, Mat. 16. 19.* And therefore by authority of the keyes hee cannot meddle with terrestrial kingdoms, to open an entrance for any into them, or to shut out or exclude any that bee in them. And beside, Saint Paul the Apostle doth say expressly both of himself, and of the rest of the Apostles, that how great authority soever they have for the overthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiff-necked opinions seated in mens hearts against God, as himself expoundeth in the same place) that all their power and means to convert men, is onely by the sword of the Spirit, which is the word of God, and by the power of the keyes committed to them. In all which their authority, given unto them from Christ, hee confesseth plainly.

3 Cor.

2 Cor. 10. 4. that the weapons of their warfare are not carnal, but mighty through God, that is for conquest: Which words doe demonstrate, that by their Ecclesiasticall Ministry, they have clearly no civill authority committed to them. And moreover it is manifest, by the practice of the Apostles, and all their Precepts (commanding all Christians to obey their Rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles never had any such authority committed to them, Rom. 13. 1, 2, 3, 4. 1 Pet. 2. 13. Tit. 2. 1. And therefore it is undoubtedly true, that the Pope of Rome cannot claime it by any such authority. Against the Bishop of Rome can claime no more authority by the power of the Keyes, or of binding and loosing, then any other Bishop elsewhere may do; for the Keyes that is to say, the power of opening and shutting, and of binding and loosing, Joh. 10. 23, 24, was given to all the rest of the Apostles as well as to Peter, and consequently to any Minister of the Gospel; thereby to claime authority above another, is absurd; for they bee all indifferently joyned in one commission, and therefore have all equall authority; and therefore the Bishop of Rome by vertue of the Keyes, hath no more authority then any other Bishop hath; (that is to say, none at all to depose Princes.) Their duty is rather to practise obedience themselves to them, and to teach the same obedience to others, as the Apostles of Christ did. Yea Christ himself said, *His Kingdom was not of this world* Joh. 18. 36. himself likewise refused to be made a King, Joh. 6. 15. Himself paid tribute unto Caesar, and commanded others to give the same, and all other duties of subjection and obedience unto Caesar, Mat. 22. 21. If he were subject to Caesar, it is a shame for the Bishop of Rome to exalt himself above Caesar. Whereupon the Bishop of Rome will challenge this his sovereign authority over Princes by donation from Constantine, or some other Christian Emperour. Indeed such fables sometimes he is not ashamed to utter: but let it be the strongest way for him, if you will, that some Christian

sing the sacred and Canonical Scriptures, that they contain not all matters necessary to salvation: which is directly contrary to the testimony of Saint John, who saith, *That these things, and without these ye may believe, and that in believing ye may have life eternal*: and cleane contrary to the testimony of St. Paul, who saith, *That the Scriptures (given by divine inspiration) are profitable to reprove, to teach to correct, to instruct, and perfect the man of God*, 2 Tim. 3. 15. Ergo, the Scriptures or Word of God written, is a true, sound, and perfect whole doctrine, containing in it self fully all things needfull for our salvation. Yea, S. Paul saith expressly to Timothy, *That the Scriptures are able to make him wise unto salvation*, 2 Tim. 3. 15. And therefore the Church of Rome being cleane contradictory, doth marvellously erre: and therefore also we need none of their unwritten traditions.

And again, how should we bee assured that those Traditions which they call Apostolicall, bee Apostolicall, considering them not written by the Apostles? Augustine speaking hereof, saith thus: *Siqua retineat Jesus Christus, quis nostrum dicit haec vetulund esse? Et si quis hoc dicit, quomodo probabit?* That is? *If Jesus Christ have kept any thing close, which of us shall say it is this or that? And if any say it is this, how will he prove it?* For all the errors of the Church of Rome, shroud themselves under the harbour of Traditions. And Chrysostome saith flatly, *Whatsoever is requisite for our salvation, is contained in the Scriptures*. And again he saith, *All things be clear and manifest in the Scriptures, and whatsoever things be needfull be manifest there*. And Hierome in the prologue of the Bible to Pauline, after hee had recited the Books of the New Testament, and the Old, saith thus: *I pray thee dear Brother, among these I have made upon these know nothing also seek for your other thing*. And again, upon the Books of the Old and New Testament: *These writings be holy, these Books be sound, there is nothing of these to be compared to these, whatsoever is beside these, may in no wise be received among these holy things*. And again he saith, *All other things which they seek out or invent*.

August. in epist. ad Iamam.

Chrysost in Mar. 24. Rom. 4. Chrysost in 2. Thessa. 2.

Hierome in his prologue of the Bible.

Hierome upon Hagg. 2.

*Ambrosius contra
Gentiles.*

Deut. 4.

Deut. 12.

Re. 22.

at their pleasure without the authority and testimony of the Scriptures (although they were the traditions of the Apostles) the word of God cutteth off. Let us therefore stand fast to the written Word of God; and as for these Traditions, which they cannot prove, but obtrude unto us without testimony of Scriptures; let us condemn them. For as *Ambrosius* saith, *The holy Scriptures inspired from God are sufficient to all instruction of the truth.* And as for the other points of the Papists in equalling and adding their Traditions, their Decretal Epistles and Canons, to the pure and divine word of God, it is blasphemy inexcusable: and who can induce it? For doth not God say thus, *I will put nothing to the word which I command you, neither shall ye augments therefrom?* Deut. 4. And again he saith, *Whatsoever I command you, that ye shall do, and ye shall take heed to do, and ye shall not take ought therefrom.* And doth not *S. John* in his Revelation say, *Thus if any man adds to this Book, God shall add unto him the plagues which are written in this Book, and shall take away his part out of the Book of Life?* I conclude therefore that the Church of Rome, which doth not content her self with the sacred and holy Scripture (which the chaste spouse of Christ evermore doth) is not the true Church of God: For she sheweth her self to bear the mark of a strumpet. But when she proceedeth and addeth her own Traditions, Decretal Epistles and Canons, to the word written; and maketh them to be of as good and equal authority as the Canonical and sacred Scriptures themselves, what greater pride could have been shewed, or what higher blasphemy? But these are the right notes of an adulteress, as equal her self with her Husband. Yea, what should I say more? They hold that the authority of the Church is above the Scriptures, which sheweth fully the notable pride and spiritual Whoredome of their Church.

Against Images. The Church of Rome idolatrous, and therefore is not the true Church. They fall down before idols, and images, as the Heathen did, and therefore cannot follow us in the worship of the Father, Son, and Holy Ghost.

worship; for the Heathen, howsoever they worshipped not
 the true God, yet they thought they worshipped the true
 God, and their meaning was to worship the true God in the
 Image or Idol, as the Papists likewise do mean; for they
 say they be not such fools, as to think, or believe, that an
 Image or Idol (made of wood or stone) could be God: nei-
 ther were the Heathen so foolish as to think, or believe,
 that their Idols or Images were God, (for they knew they
 were made of wood or stone, or such like;) but (as they
 took in) they worshipped God in the Image, as the Papists
 say they do. And therefore the case for the manner of Wor-
 ship is all one. Again, if the Papists do not worship the I-
 dol, or Image, why do they bow down unto it? God com-
 manded, saying, *Thou shalt not make to thy self any graven
 Image;* so that the very making of Images to represent God
 which is (who is a Spirit eternal and invisible) is Idolatry. A-
 gain he saith, *Thou shalt not bow down to them nor worship
 them,* &c. So that to bow down unto them (though they be
 supposed to represent God) is Idolatry: for God must be
 worshipped in such sort as himself hath prescribed, and not
 otherwise. And that it is flat Idolatry to Worship God in
 any Image, is expressed and manifest by the children of Israel,
 when they made the golden Calf to bee a representation of
 God; for the Text sheweth that it was Idolatry, for which
 many of them were plagued and punished; and yet their
 meaning was to worship the true God in the Calf: for they
 were not so simple as to think, or believe, that that dead
 Idol or Image was God: and therefore the Idolatry of the
 Church of Rome is as gross and wicked as theirs was.
 Neither can the Papists help themselves in their wretched
 distinction of *Adoration*, & *Reverence*, affirming that they give to
 Images but *Duotion*, that is, service; and to God *Adoration*,
 that is, worship: shewing thereby, that both they worship
 God, and love Images. But how agreeeth the Temple of
 God with Images, such as this? & what warrant have they to
 give Images to be God? which Christ himself saith (in the
 which) *Thou shalt worship the Lord thy God, and him
 only shalt thou serve;*

1. Cor. 10

1. Cor. 10

1. Cor. 10

Exod. 10

Exod. 31

1. Cor. 6. 15, 16

Mat. 4. 10

Deut. 9. 13

2. 10. 20

2 Thes. 1:

Habak. 1:

1 Joh. 5. 21

Mat. 6.

Rom. 10. 1.

And *Paul* the Apostle doth likewise perswade expressly, that men should turn from *Idols or Images*, to serve the living God (where the word *Dulia* is used) whereby the Apostle doth shew, that there is such an opposition between Images and the Service of God, that hee that serveth the one cannot serve the other. God himself disliketh *Idols and Images* utterly, saying by the Prophet, that they are so farre from being *Lay-mens books* (as the Papists verily them) that they are no better than teachers of lyes. And *Saint John* himself commandeth all Christians to keep themselves from *Idols*: besides, it is *Idolatry* to pray unto any but God; for *Christ* biddeth when men pray, not to call upon the *Virgin Mary*, nor any other *Saint* departed this life, but upon God only. When yet pray (saith he) say thus: Our Father which art in heaven, &c. Again, *Saint Paul* saith, How shall they call upon him on whom they have not believed? Declaring thereby, that Faith and Prayer go together. Wee can call upon none, but wee must consequently also believe on him: but wee are to believe on none but God; therefore wee may pray to none but God; and therefore the Church of *Rome* calling upon *Saints* departed, committeth gross *Idolatry*: for the Scripture sheweth, that God only is to be prayed unto. Besides, they teach in their *Idolatrous Masse*, or Sacrament of the Altar (as they term it) after a certain mumbling of words by the Priest, there is no Bread nor Wine remaining, but the very Body and Bloud of *Christ*; and that peece of Bread which is shewed (for Bread it still appeareth to be, for all their Magical mumbling) they command to be adored and worshipped. To adore or worship any Creature (such as Bread is) is *Idolatry*: The *Papistical Church* doth the same: Ergo, it is *Idolatrous*. I have proved it before, that it remaineth Bread after the Consecration, and that *Christ* cannot possibly be there, as touching the bodily substance, because in that respect he is ascended up into heaven, and his Spirit is the right hand of God his Father, and he cometh to judge the quick and the dead. And if they will not believe *Divine testimonies* therein, yet the authority of

Quidam a Heathen man might somewhat more than; for in one place he saith, *Quidam sunt homines esse putant, qui deum non agnoscunt, Deum credere esse? That is, whom do you think so mad, as to believe that which he esteem to be God?* In so much therefore as the Church of Rome doth worship bread as if it were God, it is manifest, they bee gross idolaters. And consequently their Church cannot bee the true Church of God on earth.

Chrys. 115. 6.
Athen's Den.

3. The Papists do not deny Christ in words, but if we examine them by particulars, we shall find that in deed they do: as for example, we know that the right faith beleevech Christ Jesus to be both God and Man, which the Church of Rome in words will also affirm; but urge them in this point of the Sacrament, and then they bewray themselves, that they beleeve not Christ to have a true Body: for when they are pressed with this, that the Body of Christ cannot be both in Heaven and in Earth at one and the selfsame time, because it is against the nature of a true body so to be: then they become *Ubiquitaries*, and say, that because the God-head of Christ is every where, therefore his Humanity is every where. But this is no good consequent; for the God-head and Humanity are of several natures. And if his Body and Flesh were every where, as his God-head is; how is that true which the Angel spake, saying, *Surrexit, non est hic: He is risen, he is not here*? for these words shew that his Body and Flesh is not every where. Again, if he were every where in respect of his Humanity, how is it true that he ascended into Heaven? For that word, Ascension, doth shew that his bodily presence did remove from one place to another; and then was it not in that place from whence it did remove.

Mat. 28. 6.

Lastly, It is the property of a Divine Nature to bee every where, and therefore whilst they defend this Ubiquity of the Flesh of Christ, it is as much as if they should say, that the Flesh of Christ is turned into God (which is a gross Heresy.) And thus it appeareth, that the Papists do, with the *Heathens*, deny that Christ hath a true Body, when they hold, that (contrary to the nature of a true body) it may bee in

disturbs places at once; yea, every where: and therefore deny-
ing Christ to have a true body, they are not the true Church.
And so much for their error concerning the Person of
Christ. Now for the Office of Christ (for his Person and his
Office bee two chief things, which wee are all to regard.)
The Papists will geeld with us, that it consisteth in these
three points; namely that hee is both a Prophet, a Priest,
and a King. This I say in words they will acknowledge, but
in deeds and verily they do not: for in respect that Christ
is our Prophet, which should and did reveal his Fathers
Will unto the World, wee ought to bee content with his
woyce, and search no further than hee hath revealed in the
Scriptures. But the Papists are not so contented, but they
hold that their unwritten Traditions, and Popish Canons,
must also be received upon like peril of Damnation, as be-
fore I shewed. Concerning the Priest-hood of Christ, it
consisteth in two things, namely, the offering up of himself
once for a full, perfect, and sufficient Sacrifice; And his inter-
cession with his Fathers, which yet remaineth also, and shall
do so to the worlds end. Both these the Papists annihilate, as
I will prove. First, concerning the Sacrifice and Oblation
of Christ, there is no doubt, but being once done upon the
Crosse, it was a most full, perfect, and satisfactory Sacrifice,
that deliver both a sinner of penne, from the guiltiness, and
the punishment incident to that guiltiness; For otherwise,
how should Christ be Jesus, that is, a Saviour, if he did not
deliver us from the punishment, as well as from the sin?
But the Papists hold that Christ hath obtained by his Pas-
sion remission for our sins going before Baptism, but
for sins committed after Baptism, that his Passion hath
taken away only the guiltiness, but the punishment re-
maineth still standing; which is to be paid in Purga-
tory (as they say) and to be redeemed by our own pain-
ful labours, and so they make the punishment due to sin,
which is indeed obtained by Christ, to be a necessary way in
Purgatory, upon which Christians (as they have devised.) But
what can give for the redemption of his Soul? And it
appeareth

Mat. 1. 21

appeareth before, even by the report of *angelus*, that the Catholick faith beleeveth no Purgatory, such as they have invented. For as Saint *John* saith, *The blood of Christ is that* 1 John 1. 7 *which purgeth us from all unrighteousness*; and that his most precious blood is the only Purgatory, was holden, and doth deliver his people from the punishment due to sinners, as well as from sins: for our punishment was laid upon him, and with his stripes we are healed, as the Prophet *Esaie* speaketh. Again, the Papists do say, they offer up Christ in their Masse, which Masse they say is propitiatory, both for the living and the dead. First, for the dead it cannot be propitiatory, nor do good unto, for as the tree falleth, so it lieth, and as a man is found to die, so hee goeth either to heaven or to Hell. Eccle. 12. A third place which the Papists call Purgatory, there is not. And if any be in heaven, their Masses can do them no good; for they enjoy all good already. And if any man be in hell, wee know that *Ex inferno nulla redemptio*, from hell there is no redemption. And therefore for the dead it cannot be propitiatory, nor any thing else available: and for the living it cannot be propitiatory. Yea it is blasphemous and derogatory to the passion of Christ once for all: for as much as he is a Priest for ever, after the order of *Melchisedech*, hee is to dye but once, which he did upon the Crosse: whose oblation being perfect (as the Author to the Hebrews speaketh) needed not any other help (as of Masse, or whatsoever else) to make it perfect: yea, it is wicked, grossely blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Jesus Christ: for God twice cried with a loud voice from heaven, saying, *This is my beloved Son in whom I am well pleased.* Mat. 3. 17
Mat. 17. 8

5 As touching the other part of his Priest-hood, namely, his intercession with his Father, whereby hee maketh request unto God for us, although the Papists ascribe that chiefly unto Christ; yet what do they else but cleave him of it, when they associate others with him? And namely the Virgin *Mary*, they call her the *Queen of heaven*, the *Gate of Paradise*, their *Life and Saviour*, the *Treasure of Grace*, the *refuge of sinners*, and the *mediatrix of men*. Rom. 8. 34
Heb. 7. 25

Gods Arrow against Anabaptists.

pray, what do they now leave to Christ? Yea when they say thus to him:

*O Felix pauperes
nostra piana secula
iure marie impera
Redemptori, that in*

*O happy Mother
Satisfying for our sinnes
by thy Motherly authority
command the Redeemer.*

What greater blasphemy to Christ could they have uttered? It is cleare that S. Paul saith, *There is but one God, and one Mediator between God and Man, The Man Christ Jesus,* 1. Tim. 2. 5. But the Papists be not content with him, but will have many Mediators. S. Paul saith moreover, that *by him we have boldnesse and access unto God,* Eph. 3. 12. And therefore what foolish fear is it of Papists to appoint to themselves other Mediators? Sith therefore the Church of Rome doth not repute the one oblation of Jesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrine) it cannot possibly be the true Church. Christ himself biddeth to ask in no other name than his, and promisseth that whatsoever shall be asked in his name it shall be done, *John 14. 13, 14.* Chrysostome speaking of the woman of Canaan, who though she were a sinner was bold to come unto Christ, saith thus. *En prudentiam huius mulieris; non Precatur Iacobum, non supplicat Iohanni, non adit ad Petrum nec Apostolorum ceterum respicit, aut ullum eorum requirit: sed pro his omnibus penitentiam sibi committit adiungit. & ad ipsum fontem pergit dicitur: Beati dei wisdom of this woman she doth not pray James, she doth not beseech John she goeth not to Peter, she looketh not to the company of the Apostles, neither doth request of any of them, but for all this she taketh repentance for her companion, and goeth to the very fountain it self. And again he saith, that to have access unto God, nihil opus est alienis servo vel intercessore, sed dic, miserere mei Deus: in enim se audis quocunque sis loco, & undecunque invocaveris have no need of any Courtly attendant or intercessor, but say, Have mercy upon me O God: for he heareth thee*

*Chrysost. hom. 12
de Canaan.*

Idem hom.

From what place soever thou art, and from what place soever thou callest upon him. Ambrose likewise answereth the carnal reason of the Papists; Solent (saith he) misera mei excusationes, dicentes, per istos posse ire ad Deum, sicut per Comites nostr ad Reges. Ideo ad Regem per tribunos, & comites nostr, quia homo utique est Rex ad Deum autem quem utique nihil laet, suffragatore non est opus, sed inique devoto. Vbiunque enim talis locutus fuerit, respondet illi. That is, They are wont to use a pittifull excuse, saying, By these (Saints) they may have access unto God, as by Earls there is access to Kings. Therefore it is that by Officers and Earls, access is made to the King, because the King himself is a man. But to come to God (from whom nothing is hid) there is no need of a spokesman, but of a devout mind: for whereforever such a one speaketh to him, he will answer him. The Church of Rome therefore, which accounteth not of the sufficiency and perfection of that one oblation of Christ, nor of his continual intercession, cannot possibly be the true Church.

Amb. in Rom 1

81, 81, 81

James 4. 12

6 The Papists in words will not deny but Christ is a King, which hath all power in heaven and in earth. But indeed it appeareth they do exile and banish him out of his Kingdom, or at least leave him but a small portion, or rather none at all, for in respect that he is a spiritual King, and the King of his Church, he is also (as Saint James speaketh) the only Law-giver thereunto, and therefore by his Laws only, the Church is to be governed, which they cannot abide: for they add their Popish Canons, Constitutions, and Customes, whereby they will have the Church governed: yea, they will have these take place, though they utterly displace the word of God, for the maintenance of them. Secondly, Christ only is to reign in the consciences of men, and yet the Pope claimeth power to bind mens consciences by his Laws, statutes, and decrees, Thirdly, hee claimeth most traitterously to be the head of the whole universal Church, which title by way of prerogative is given and attributed only to Jesus Christ (to whom it only appertaineth.) But before I proceed any further herein, I demand of the Pope and Papists, when, and by what right,

Ephes 5. 23

right

right, he their proud Pope taketh upon him this title to be head of the Church, or universal bishop over all the Christian world (by vertue of which title he taketh upon him to rule as he list, and to do what he list,) First, to claim it as succession to *Peter*, is impossible: for that *Peter* the Apostle never had any such title, preheminance, or authority over the rest of the Apostles.

It is true, that Christ said to *Peter* (after he had confessed Christ to be that Christ, the Sonne of the living God) *Then art Peter, and upon this rock will I build my Church.* These words hitherto give no superiority to *Peter* above the rest: onely they shew that the Church is builded *non super Petrum*, *sed super Petram*: not upon the Person of *Peter*, but upon the rock; and upon what Rock? namely, upon that Christ Jesus whom *Peter* confesseth to be the Sonne of the living God. For that confession of *Peter* concerning Jesus to be that Christ the Sonne of the living God, is the rock, whereupon the Church is builded: for as *S. Paul* expoundeth and affirmeth, *Other foundation can no man lay; but that which is laid already*, namely Jesus Christ. And in another place hee saith expressly, *that the rock was Christ.* And Christ himself affirmeth likewise, *that he that heareth his words, and doth them, is likened to one that buildeth his house upon a rock: shewing thereby, that he, and his words and Doctrin, be the rock, against which the gates of hell shall never prevail.* Agreeable hereunto speaketh Saint *Paul* again when hee saith, that the Church is builded upon the foundation of the Prophets and Apostles. Christ Jesus himself being the headstone in the corner. Where then shall wee finde that *Peter* was made Prince of the Apostles, to rule over all the rest, as the Pope now doth? The Papists answer, that in the next words, when Christ gave unto *Peter* by special name, the keys of binding and loosing, hee thereby made *Peter* the Prince and universal Bishop of the whole Church. But hereunto I say, that Christ therein gave no authority more to *Peter*, than to the rest, that as this time the keyes were not given to him, nor to the rest, only there was a promise that they should

Mat. 16, 18.

1 Cor. 3. 11.

1 Cor. 10. 4

Mat. 7. 24

Ephes. 2. 20

Mat. 16, 19.

should be given: for the words be not in the present tense, *Dabo tibi, I give unto thee*: but in the future tense, *Dabo tibi, I will give unto thee*: which promise of Christ was afterwards truly performed, and when it was performed, the keys, that is, the power of binding and loosing sinners, was given exclusively to Peter, but to Peter and all the rest together, as Saint John in his Gospel clearly declareth, and waver-
 18th. Now because Peter was the man that gave answer for himself and the rest, therefore our Saviour Christ spake personally unto Peter, and so both Cyprian and Augustine do expound and declare it. Otherwise, neither the promise of the keys, nor yet in the receipt of the same, did Peter receive any more authority or superiority than the rest of the Apostles did. I grant he was called *primus*, because he was of the first that was called to the Apostleship; or because he was the first of all the Apostles, that confessed Christ to be the Messias and Sonne of the living God: or because hee was readiest always to speak and answer. But all this doth not prove that hee had authority over the rest, or a larger commission than the rest. Yes, the words of their commissions do shew the contrary, namely, that they had all equal authority: for it was thus made unto them all indifferently, and without putting a difference, namely, *Go ye and teach all Nations, Baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost, teaching them to observe all things, what soever I have commanded you*, Mat 28. 19. 20. Run over all that remaineth written, and you shall finde that Peter was one of the twelve, equal with the rest, and their fellow, but not their Lord. Where was Peters superiority, when Paul reproved him to his face *Gal. 2. 14*. when being accused, he pleaded no privilege, but for the clearing of himself, and satisfaction of others, hee answereth to that accusation? Where was Peters authority over the rest, when the rest sent him, and Subd. unto *Samarit.* At the eleventh Chapter, the third and fourth verses: and also in *Acts* the eighth Chapter, and the fourteenth verse. In that hee went at their sending, hee plainly sheweth that hee had no principality

John 20. 21, 23.

gality over them. Where was his preheminoce or authority, when in a Council held at *Jerusalem*, where the Apostles were, yet not *Peter* but *James* ruled the action, and according to his Sentence was the Decree made? *Acts* 15. 13, &c. Yes, I say moreover, that when there was contention amongst the Apostles, who should be chief amongst them, Christ told them plainly, *that Kings of Nations might bear rule over their people, and that great men under those Kings might likewise exercise authority over other, but so might not they do one over another.* *Luk.* 22. 25, 26, &c. *but the greatest amongst them should be as the least, and as a servant: yea, should be the least, and should be a servant,* as is declared in *Mat.* 20. 25, 26, and in *Mark* 10. 42, 43.

If the greatest must be as the least, what authority hath he above the least? For then hath the least as great authority as the greatest: that is, they have all equal authority. I marvel therefore what the Pope and Papists mean, contrary to the teneur of the Commission of Christ, contrary to the practice of *Peter* himself, and contrary to this Decree made by Christ of their equality, to say notwithstanding that *Peter* was Prince of the Apostles, and had authority over them all: when as indeed it is manifest by all the Scriptures, and course of his life, he neither claimed nor had any authority over the rest more than the rest had over him, and consequently the Pope of *Rome* can never claim that as Successour to *Peter*, which was never in *Peter* his supposed Predecessour.

The Papists perceiving that the Scriptures make nothing for them, but against them, (because they would have the matter coloured with some antiquity, or shew of antiquity at the least) have devised some counterfeit and forged Authors (as *Anacletus*, and *Anicetus*, and such like) to speak something for them. But the falsehood of all those, is discovered by other Writers (if they be well marked.) In *Cyprian*'s time it was deemed a matter odious for any to take upon him to be Bishop of Bishops, as appeareth by that voyce which he crieth in the Council of *Carthage*. It was likewise Decreed in the *African* Council, that

that none should be called Priest or Pnesti, or Arch-priest, or any such like. The Council of Nice did decree, that the Bishop of *Rome* should keep himself within the compass of his Province, and not exceed his bounds; as likewise the Bishops of *Antioch*, *Jerusalem*, and *Constantinople* were to do the like. Other Councils did affirm as much, (which, because they are sufficiently known, I need not recite.) But they all shew, that at those times the Bishop of *Rome* had no greater Jurisdiction than within his own Province, and that hee could not meddle within the Provinces of other Bishops. And *Hierome* of his time saith, that the Bishop of *Euphrates*, or any other the least Sea, is equal to the Bishop of *Rome*. The title of universal Bishop, was much desired of *John* Bishop of *Constantinople*, and much contention there was about it, but it was never obtained of the Bishop of *Rome*, until the time of *Romanus* the third, who procured that title of *Phocas* that wicked Emperour of *Rome*: after which, the Bishops of *Rome* never ceased still to augment their dignity, and increase the pride of the *Romish* Sea. And even at the very first time, when *John* Bishop of *Constantinople*, sought to get that title of universal Bishop to his Sea, *Gregory* then Bishop of *Rome*, did himself stand against it mightily, and affirmed, that he could bee no less than Antichrist whosoever did take unto him that Title. First therefore it is manifest, that until the time of *Gregory* Bishop of *Rome*, an universal Bishop was not heard of in the Church, and *Boniface* the Third, was the first Bishop of *Rome* that got this title, which was about six hundred years after Christ. And besides, how will the Bishop of *Rome* that now is avoyd himself to bee Antichrist, sith by the express determination of *Gregory* Bishop of *Rome*, his Predecessor, he is condemned for Antichrist, in as much as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to bee Antichrist, usurping the Prerogative title of Christ Jesus? But the Pope saith, that though hee claim thus to bee the head of the Church, yet hee doth not name himself to be otherwise than

Micro. ad Rom. gram.

Vide Greg. lib. 4. Epist. 32. 34. 36. 38. 39. & lib. 6. Epist. 10. 12, 13, 30.

that a Ministerial head; and to be Christs Vicar on earth. But why will he be so arrogant as to challenge this title, without lawful conveyance made unto him from Christ; which hee cannot shew? For who dare take upon him to bee a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Again, the Church of Christ on earth being as a chaste Spouse of her Husband and head Christ Jesus, neither can nor ought to acknowledge any other for her head, than that her Husband to whom shee had plighted her troth. Lastly, there can be no Successor, but when the predecessor is gone and absent: but Christ is alwaies present with his Church; according to his own words; *Behold, I am with you to the end of the world.* Math. 28. 20. And therefore hee can have neither Successor nor Vicar to represent his person, or to guide his Church: for his Spirit (after his bodily ascension) is the Guide and Governour of the Church in his room; *Joh. 14. and 15. and 16.* for no man mortal is appointed thereunto. I conclude therefore, that for all these causes, the Church of Rome cannot possibly bee the true Church.

Against iustification by works.

7 The Church of Rome doth not ascribe Justification to faith in Christ Jesus only, but faith, that mens works be meritorious, and to them partly is Justification to bee ascribed: and so they make mens imperfect works to bee crutts of Salvation, which is a giveth encour, even in the foundation or fundamental point. Saint Paul saith, *That all are justified freely by his grace,* *Romans 3. 24.* If they be justified *gratis, freely* (as hee affirmeth) then are they justified without any desert of theirs. And Saint Paul setteth down this Axiome in the conclusion, *We hold that a man is justified by faith without the works of the Law.* *Rom. 3. 28.* And the Apostle in very many places (whereof mention shall be made hereafter) doth expressly exclude Works from being any causes of our Justification; for indeed they are the effects thereof. And therefore it appeareth to be a true position, that faith only doth justify, in as much as Justification is (in the sight of God) imputed to our faith; not to our works: For *Abraham believed God, and hee was counted*

justified

passed to him for righteous sake; as Paul speaketh, Rom. 3.
And he sheweth that *Abraham* was not justified by works
before God: for if *Abraham* were justified by works, shall
should he have wherein to glory, but not before God: add be-
cause he had not wherein to glory before God; therefore
he was not justified in the sight of God. I grant that *Saint*
James in his second Chapter doth say, that *Abraham* was
justified by his works, when he offered up his son: that is,
God's Commandment. And likewise that he saith, that
a man is justified by works, and not by faith only. But be-
fore whom is he justified by works? Not before God, but
before men, that is to say, his works do declare unto men
that faith whereby he is justified before God. And that this
is the meaning of *S. James*, may appear by this his saying,
when he saith, *Shew me thy faith by thy works: thou
sayest thou hast faith; thou art not enough: thy words do not
prove it, thy works will: therefore (saith he) shew me thy
faith by thy works.* This word (*shew me*) doth manifest what
manner of justification he speaketh of, namely, that hee
speaketh of a justification before men. For it is God that
respecteth the faith of a man, whereby onely hee is justified
in his sight: and it is men which respect the works, where-
by indeed they testify unto the world their faith to be
good before God. For (as *Saint James* saith truly) *faith
without works is but a dead faith*, and not good nor sound;
nor available. But faith and works must go together.
And indeed where a true faith is, there good works will
shew themselves as the fruits thereof. And thus *Paul* and
James are to be reconciled; which thing *Thomas Aquinas*
a School-man of the Papists doth himself plainly testify,
saying, that *Christ Jesus* doth justify effectively, effectually;
Faith doth justify approbative, by taking hold of *Christ's*
and good works do justify declarative, that is, do de-
clare unto men their justification before God. And so it is
done, that howsoever a true faith cannot bee without
works, as fire cannot bee without light and heat; yet our
justification before God is to be imputed to our faith, not
to our works; as warmth is to be imputed to the heat of
the

the fire, not to the light of the fire. For so saith S. Paul expressly, *That God imputeth righteousness without works,* Rom. 4. 6. And again, *That it is by grace we of works,* Rom. 11. 6. And again, *not of works,* Rom. 9. 11. Again S. Paul telleth the Saints as Ephesians, that God hath ordained *us to walk in good works*; yet he saith that they may not trust to be saved by them: for he affirmeth, and assureth them, *That they are saved by grace, and not by their works,* Eph. 2. 8, 9. 10. Again, he speaketh in the person of himself, and of all the children of God, and saith, *that we are saved not by works, but by his Predestination and Grace,* 2 Tim. 1. 9. And again, *God is our Saviour, not for any works which we have done, but according to his own mercy he hath saved us,* Tit. 3. 5. And divers other like places be. Wherefore S. Hilary hath these very words (which we hold) *Salus fides iustificat: Fides only doth justify: And* Ambrose among other sentences hath this: *Non iustificari hominem apud Deum nisi per fidem: That a man is not justified before God, but by faith:* which is as much, as *Faith only doth justify before God.* S. Basil doth say, *that he is perfect and sound, relying in God, when a man doth not boast of his own righteousness, but knoweth that he maneth in himself true righteousness, and that he is justified by faith only.* And Greg. Nazianzen saith, *that to believe only, is righteousness.* And therefore it is evident both by the Expiels testimony of the Scriptures, and of the Fathers, that wee hold the truth in this behalf, and that the Church of Rome is in a marvellous error. It is true which is written, *that every man shall be rewarded according to his works*; because the faith of men is esteemed and estimated by their works, as the tree is known by the fruit. But there is no tear of Scripture to shew, that any man is saved *Propter merita*, for his works or merits; but many texts of Scripture to the contrary, as before appeareth. For when we have done all that we can, yet wee must say (as Christ commandeth) *We are unprofitable servants.* Luk. 17. 10. And therefore the Papists, which teach works meritorious, yea works of Supererogation available to salvation, as well for others as for themselves, hold not the right

Hilar. in Mat.
cap. 8.

Amb. in Rom. 3

But if I should shew all the corruptions of the Romish Church, I should be infinite; neither am I able to number them. I will therefore conclude all this discourse, only with this argument following. The Pope of Rome being the head of that Church, is that famous Antichrist that was foretold by Paul the Apostle, and that is prefigured in the Revelation of Saint John. Ergo, it is impossible that the Church of Rome should be the true Church; for the Church of Antichrist, (though it boast never so much) cannot be the true Church, though it would fain be so accounted; as many in her lot desireth to be reputed an honest woman.

The Pope
Antichrist.

I One mark of that Antichrist, Paul sheweth to be this, 2 Thes. 2. 8. *That he should exalt himself above every one that is called God* he doth not say above God, but above every one that is called God, John 10. 34. Now those whom the Scripture calleth Gods, we know to be such as be the Judges and Magistrates of the earth, Psal. 82. 6: who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high and honourable title of Gods. That the Pope of Rome is such a one as doth exalt himself above any such god of the earth, namely, above all Princes and magistrates, is a thing so well known, as I need not to prove it himself by his wicked practises, and his Jesuits, Seminaries and Priests, do in their books manifest the same unto the world.

Another mark of Antichrist Paul setteth down to be this, namely, 2 Thes. 2. 4. *That he should sit in the Temple of God, showing himself to be God.* And I pray what doth the Pope else, but sit in the Temple of God as God? who claiming the Apostolick See, hee taketh upon him to be the head of the Church, and to rule as he list, to erect Princes, and to depose them again from their thrones: that hee cannot erre; that he can forgive sin, matters that belong particularly to God, and to no other. What doth he else but by these demonstrations shew himself to be God, in so much as hee arrogate to himself most proudly the Authority of God himself? which thing the sixth Book

The Pope
Answereth

Cardinal Robert Bellarmine

of the *Diogenes*, the *Clementines*, and the *Justinian* and
abundantly testify. For these men were not content with
that which *Angelical* wrote in his Poetry, the beginning
whereof is, *Papa super mundi*, the Pope is the wonder of
the world: *Nec Deus es, nec homo, sed Natus, et inter
utrumque*. Thou art not God, nor art thou man, but nativity
mixt of both. But these Popes were bold to take unto them-
selves the very name of God, and to accept in given of o-
thers; according as Pope Sixtus the fourth, when he should
first enter into Rome in his dignity papall, had made for
him a Pageant of Triumph, sumptuously fixed upon that gate
of the City hee should enter in at, having written upon it
this blasphemous verse, dedicated unto him.

*Oraculo vocu mundi moderari habemus, polles
Es meritis in scriptis, et doctoris offi*

By Oracle of thine own voice the world thou governest
all;
And worthily a God on each man think; and do thee
call.

Yea, shall I say more? The Pope (if any man in the
world) doth take upon him much more than *Luciferian*
pride (howsoever to deceive the world with words) hee cal-
leth himself *servus servorum Dei*; a servant of the servants
of God, that hee exalteth himself above God himself, and
his worship, for he calleth upon him to be above the Scrip-
tures, and to dispense with them at his pleasure, and to al-
low matters contrary unto them: which God himself
(whose will is immutable, and not altered therein) will not
do, for he and his word will not be contrary. Again, in de-
by it is manifest, that he exalteth himself above God, in
as much as there is less danger and punishment, for any
that breaketh any of Gods lawes, than for him that break-
eth any of the laws of the Pope: Moreover, the
claimeth authority in three places, *Heaven, Earth, and
Hell*; and that is the reason he putteth a Triple
Crown.



Crown so that by this account and claim, he hath more and larger extended authority than God himself: for such a third place as Purgatory is, he knoweth not of. And what do these things but manifest him, to exalt himself even above God, and all that is worshipped?

3. Antichrist is described to be such a one as should come in lying signs, and false miracles and wonders: 2 Thes. 2. 9: (whereby, if it were possible, he would deceive the very elect.) And that this is verified in the Pope and Popish Church as all men know that have been acquainted with their knavery, deceits, and frauds: so let their *Aurea Legenda* and book of *Trophies* testify to the whole world.

4. S. Pauls 2 Thes. 2. 8. sheweth by his come, that he that he speaketh of should be *παράνομος*, that is, a lawless person, or one subject to no law; which is also manifestly verified in the Pope, for no laws will hold him: neither divine nor humane: for he claimech to be above them all, and to change and alter what he list, and when he list, and to whom he list: which the glosse upon the Decretals, doth testify, saying thus of the Pope: *Legi non subiacet ulli* that is, He is not subject to any Law. What is this else but to be a lawless person, even the very same whom S. Paul speaketh of?

5. S. John in his Revelation doth portray Antichrist and his seat, by the name of the great whore, with whom have committed fornication the Kings of the earth, and the inhabitants of the earth, have been drunken with the wine of her fornication: This woman is that great City, which had dominion over the Kings of the earth, at the time of this Revelation, as S. John expressly affirmeth, Rev. 17. 18. It is well known, that there was then no other City which reigned over the Kings of the earth, but only Rome: and therefore Rome only is, and must needs be the seat of Antichrist: for no other can bee by this evident and plain description of Saint John: for Rome was the only City of the world that reigned over the Kings of the earth, the head whereof was then the Emperour, but now the Pope: for the corruption of the first head (namely, of the Roman Emperour) is all decayed and changed into a Ecclesiastical and Roman Empire.

L. 6. Saint John in his Revelation, 13. 1. sheweth a beast rising out of the earth, which had two horns like the Lamb, but he spake like the Dragon: and then all that is spoken of this beast, doth fully and only agree to that man of Rome the Pope, who though in shew he were the Lamb: for what is more mild or humble, than to call himself the servant of the servants of God? Yet indeed hee playeth the part of the Dragon, or Devil, having learned this cunning of Satan, who though he be never so bad a spirit, yet will transform himself into an Angel of light, to deceive souls, 2 Cor. 11. 14. as the Apostle sheweth. But here is wisdom, saith John in that Revelation, Let him that hath any wit, count the number of the beast, for it is the number of a man, and his number is 666. Now because the number of this wicked beast containeth six hundred sixty and six, *Frenchmen* thinketh that this Antichristian beast should be *Alexandros*, that is, a man of *Italy*, for the number of the Beast is set down in great letters, and this Greek word (*Lateinos*) doth make up the just number of six hundred sixty six, which is the number of the Beasts name. If any do think, that though this Revelation were written in Greek, as being the more known and common language, yet that it was uttered to S. John in Hebrew, because the Hebrew tongue is the holy tongue, and that John himself was an Hebrew or Jew by nation, and that likewise divers Hebrew words are found in the Revelation: (whose opinion is not unlikely, but very probable) then let him seek out an Hebrew word, which containeth that just number, and herein he need not search far, or to study much upon the matter for the Hebrew word *Romish* (that is, *Romanus*, a man of Rome, in English) doth in those Hebrew letters contain the just number of six hundred sixty six, which is the number of the name of that Antichristian beast. And so by the number of the name to be accounted, either by Greek letters, or by Hebrew letters, it is perfectly agreeing to that man of Rome, the Pope. All the marks agreeing to Antichrist (whatsoever they be) are found fully and only accomplished in the Pope, and therefore therein is doubt but hee is that notable Antichrist, of whom *Thom* and Saint John in his Revelation do testify.

Gods Arrow against Schisme.

testify, and consequently the Church of Rome being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is justly forsaken, and for ever to bee forsaken of all Christians, as they tender their salvation in Jesus Christ: to whom only they have betrothed themselves, and to whom they must remain constant for evermore; which God grant us all to do. *Amen.*

CHAP. VI.

Against Schisme and Schismatical Synagogues.



Any there be, who out of a godly and zealous minde, do in good sort seek Reformation; and for that Church-government; which Christ himself hath instituted in his Church; whom I neither dare, nor do reprove: others there be, that seek reformation amisse, with venomous and slanderous Tongues, railing and reviling against those which understand it; which things do neither grace themselves, nor yet the cause which they would prefer: othersome there be, who to make the cause of Reformation odious, do say, that it abolisheth her Majesties supreme government, and authority in causes Ecclesiastical. I would wish all men to speak the truth, and to seek the preferment of Gods truth, in a dutiful, peaceable, and charitable sort. Let the cause be made no worse than it is. For my part, I desire no more than every Christian ought, namely, that the truth of God should carry the preeminence, whatsoever it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another; for so would this controversy sooner come to an end, and the more speedily be decided. Others there be, who for that in so long time they cannot see their desired discipline and Church-government to be established from the Church, and make a schisme and separation from

Gods Arrow against Atheists

us, erecting discipline by their own authority, condemning our Church to be no Church, that they may make their detestable Schism the more allowable: these are the Brownists and Barowists, who will not stay the chief Magistrates pleasure for the establishing thereof, nor yet allow unto us any Church in England, but themselves. But they (for against them I deal) and you must understand, that a Church may be, yea a true Church may be and is, though it have neither Elders, nor Deacons, nor Discipline in it, for wee read in *Acts* 2. ver. 41, 42, 43, 47. of an assembly of people at *Jerusalem*, that received the word of God and beleaved, and which are expressly called a Church; (and who can or daie deny them to bee the true Church of God, sith the holy Ghost doth so testify of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected: For they were not erected till afterward. And therefore a true Church of God may bee, though as yet it have not these; for this desired Discipline is not an essential part of the Church: for it doth resemble the wall of a City, or an hedge or ditch about a vineyard; and it is a City, though the wall be wanting, and it is a vineyard, though the hedge or ditch be wanting: though so much the lesse fortified I grant. In as much therefore as we have the preaching of Gods Holy word, and the right administration of the Sacraments (which bee the essential marks of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may bee corruptions both in doctrine and discipline some, and yet the Church where they bee, the true Church of God. Admit (if they will) that Ministers in the Church of England, bee not rightly created and brought into the Church; will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought and borne into the world, not according to the right course or order of nature, but otherwise (as by tipping of his mothers belly) is no man; for the one cometh in disorderly into the world, as the other doth into the Church. I am sure the corrupt ordination of a Minister doth not privatize him to be no Minister. neither doth any man

Not.

other corruption in our Church take away the life and being of a Church: for if a man be diseased and full of corruptions, will any man therefore say he is no man? They say we do not only want the right discipline, but wee have also put a wrong discipline in the place thereof. But what of this? The error then I confesse is great, but yet not such as doth make *you* a nullity of our Church, so long as it holdeth Christ Jesus the life and soul of the Church, and is ready to reform her error, whensoever by good proof it shall be manifested unto her. In the mean time their argument is nothing worth: for if a man loose a leg or arm, yet none will deny him to be a man for all this blemish or defect; yea, though he put a wooden leg instead of his leg which he wanteth, yet hee remaineth a man still: because his principal parts remain. So though wee want that discipline, yet wee have the principall parts of the Church, namely, the right preaching of the word of God, and administration of Sacraments, and therefore a true Church of God undoubtedly. And if we have a true Church, though not a perfect Church, let the Brownists and Barrowists, consider from whence they are fallen: for if the Church of Christ be the body of Christ, as *S. Paul* affirmeth, what do they else, but by their Schism and Separation, rent themselves from the body of Christ, and then let them remember whose members they be, untill they be reunited. Let them no longer for shame, charge our Church with Idolatry, except they were better able to prove it, which neither they nor all the world shall do. To say (as they say) that a set form of prayer is used in the Church, and exhibited unto God, the prayer being framed according to the rule of Gods word, is Idolatry, is detestable. For by as good reason they may condemn all prayer made to God by the Preacher or Pastor of the congregation: which they will not do: and besides, all the reformed Churches in Christendom, have a set form of publique prayers for publick meetings and congregations.

They say that we observe Saints daies, and dedicate Churches unto them: but they should shew that wee do these things in honour of the Saints, else have they no rea-

Gods Arrow Against Atheists.

son to charge our Church with Idolatry (as wickedly they do) for the same it self doth expresse, that our Church doth call them Holy-days, not for the Saints sake, but for the holy exercises used upon them in the publique assemblies. Again, true it is, that diuers Churches amongst us, are called by the names of those Saints they are dedicated unto: but to say therefore wee do dedicate Churches unto them, is very ridiculous. For when we call Saint *Peters* Church, or S. *Pauls* Church, it is but to distinguish them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and S. *Luke* in *Acts* 17. calleth it *Mars street*: will any man therefore be so foolish, or so fond, as to say therefore he committed Idolatry, or that therefore he dedicated that place to that Heathen god of battel? None I think will be so wicked or absurd.

Moreover, it is true, that wee observe fasting days: but therein wee observe no Romish fasts, nor place therein the worship of God, nor the remission of our sins, nor the merit of eternal life (as the Papists do.) But the pollicke Laws of this land, which appoint that men shall not eat flesh upon certain days, do it in respect of the Common-wealth, as to maintain Navigation so much the better, and for spare of the breed of young cattle; appointing moreover a penalty for such as shall take the days to be observed, as meritorious Romish fasts,

I therefore wish them to cease their slander against this Church, and to cease their damnable Schism, and to be reconciled to that Church of ours, from whence they have foolishly departed: for how imperfect a Church soever it bee (whose imperfections God cure in his good time,) yet shall they never be able to shew otherwise, but that the

Church of *England* is the true Church of God, from which it is utterly unlawful to make a separation. God for give us all, and reconcile us unto him, *Amen*.

FINIS.

I say that we observe fasting days, and dedicate Churches unto them: but I have shew that wee do not have the same; these things in honour of the same.

TWELVE
SERMONS;
PREACHED

BY
M^r. Henry Smith.

WITH
*Prayers, both for the Morning
and Evening thereunto adjoyned.*

And published by a more per-
fect Copy than heretofore.

PROV. 28. Ver. 13.

*He that hideth his sinnes, shall not prosper: But he that
confesseth and forsaketh them shall have mercy.*



LONDON,
Printed by T. Mabb, for John Saywell. 1657.

TWELVE
To the world
SERMONS
PREACHED

By Mr. Henry Smith

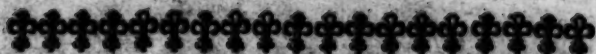
WITH
A Sermon for the Morning

And published by a more doc-

tor
The Rev. Mr. Smith



LONDON
Printed by A. Mill, for John Smith, 1677.



To the right Noble LORD, the

LORD EDWARD, Earle of Bedford,

Grace and Peace from the
LORD.



AS the little Bee gathereth not honey for her selfe alone, but for others; so, right Honourable, I am bold to present your good Lordship with my Choice, my Care, and the Issue. The first, your honourable selfe, and in this as you are the hope of the redrawing of your undoubted Noble Grandfather and Father: so my hearty wel-wishing (together with the Prayers of all the Godly) is, that what the Almighty graced them with, in you may be redoubled, The Second is, the fountain whence the first had his streame, and being in me (as a member of the Church) what I wish the same assured Assembly of Gods people, I leave to the alone determiner of all Controversies whatsoever. The last I commend to the only direction of the Lord. Now as the faithfull disposer of Gods truth, was a man linked unto me in assured friendship whilst he lived: so I having with care long sithence collected these his Sermons together, do now with singlenes of heart present the same to your Lordship, and herewith am prest to performe all such duties to your Honour, as God shall enable me unto, both in prayer for your health and increase of wealth to the maintenance of his poore flocke, which I hope is the only aime and end of all your Honourable purposes. Thus with all other graces, I most heartily desire that Father of light to enrich you in this life, and after this to blesse you with immortality in that place of rest for ever.

Your Lordships to command,

W.S.

To the right Noble Lord, the

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- 7. 8. Of Jonahs punishment.**
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- 10. The sinful mans Search.**
- 11. Maries Choice.**
- 12. Noahs Drunkenesse.**

THE SINNERS CONVERSION.

THE TEXT.

Luke 19. Verses 1, 2, 3, 4, 5.

1. Now when Jesus entred and passed thorow Jericho.
2. Behold, there was a man named Zachæus, which was the chief receiver of the Tribute, and was rich.
3. And he sought to see Jesus, who he should be, and could not for the press, because he was of a low stature.
4. Wherefore he ran before, and climbed up into a wild Fig-tree that he might see him, for he should come that way.
5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zachæus, come downe at once: for to day I must abide in thine house.



IN the end of the Chapter before going, we may see how Christ healed a man, blind in his bodily sight, namely, *Bartimeus*, whereby he sheweth himself to be the Physician of the body: here we shall see how he cured one blind in mind, namely, *Zachæus*, *Ephes. 1. 23.* whereby he sheweth himself to be the Physician of the Soul, and therefore the Saviour of the whole Man.

In speaking of *Zachæus* and his Conversion, we will observe four Circumstances: First, the place where he was called

The Sinners Conversion.

called, which was Jericho: Secondly, the person that was called, *Zacchaeus* the Publican. Thirdly, by whom and how he was called, by the voice of Christ. And lastly, the effect and fruit of his calling, his good confession.

The first Circumstance.

*Jos. 6.
1 King. 16. 34.*

First, therefore for the place where he was converted, it appeareth to be Jericho a City not farre distant from Ierusalem. It was sometimes a notable City, till it was subverted and ruinated by the Lords Champion *Josua*. It was builded again in the dayes of *Abab*, by *Hiel* the Bethelite, and remaineth at this day with the rest of that Holy Land, under The Turkish Empire. Vnto this Jericho the Lord of Heaven and Earth vouchsafeth to come in the likeness of a Servant. And as *Josua* compassed Jericho seven times, minding to destroy it. So Christ the true *Josua*, resorted oftentimes to Jericho, minding to save it. But as in the destruction of Jericho, *Josua* spared none but *Rahab* the Harlot: so Jesus in his journey to Jericho, converted none but *Zacchaeus* the Publican. When *Josua* had conquered and razed Jericho, he sowed salt in it to make it barren, and cursed him that should attempt to build it up: yet in this barren soule Christ hath his spiritual Harvest, and in this cursed City he hath a holy Temple, a blessed building. Samaria that wicked City, affordeth many that believe in Christ, *John 4. 39*. And out of Galile, from whence they thought no good thing might come, *John Ver. 46*. Christ called divers of his Apostles: and even in Jericho this cursed City, Christ hath a rich man that is to be saved. In every place Christ hath his chosen. There is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free, but Christ is in all, to all that call upon him, *Rom. 10. 12*.

John 7. 52.

The

The second Circumstance.

NOW followeth the description of *Zacchew*, which is most plainly and fully set forth unto us. The holy Ghost speaking of *Zacchew*, and his Conversion, comes in with an *Eccē*, Behold, as if it were a wonder that *Zacchew* should be converted: *Zacchew* was a Gentile, a Publican, and a rich man, and therefore behold a Miracle, as if in the Conversion of *Zacchew*, these three should be converted at once.

Zacchew was a Gentile: a marvel to see a Gentile become a Jew, that is, to beleve in Christ. Hee was a principall Publican; a strange thing to see a chief Customer to give over his Office: and he was rich also; a rare matter to see a rich man to enter into the Kingdome of God: and therefore behold a Miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perswaded to forsake their Idolatry and superstition. Christ going to Jerusalem, converteth a Gentile to signify the calling of the Gentiles: hee converteth a Publican, to shew that notorious Sinners may hope to be saved, if they repent and amend, as *Zacchew* did. He converteth a rich man, to shew that all rich men are not excluded from the Kingdome of Heaven. Rom. 1. 28. Math. 19. 23.

He was called *Zacchew* before his Conversion, but hee was never truly called *Zacchew*, till Christ called him so. His name signified, simple, pure, honest: but his life was subtille, impure, and most detestable. Thus many are called by honest names, whose deeds bewray their dishonest natures, and vices oftentimes are shrouded in the habits of vertue, like *Aesop's* Ass masking in the Lions skinn, till his long eares detect his folly, or like the Crow that is deckt in other Plumes, till every Bird do plucke his feather.

Zachens by his Profession was a Publican, and therefore much detested of the Jewes: For the Publicans were Roman Officers, appointed to gather and receive publick Customs or Tribute of the Jewes, who were at that time in subjection to the Romans. And amongst these Officers, *Zachens* was the Chief, and (as it seemeth) Overseer of the rest that were in Jericho, and therefore in chief hated among the Jewes, as one that chiefly favoured the Romans tyranny, and served to abridge their Countrey liberty, which ought not to be subject to any Nation.

Besides, he contemned the Ceremonies of the Jewes, and regarded not their Religion, nor lived after their Law, and therefore with the rest of the Heathen Publicans, was excommunicate out of their Synagogues, *Mat. Chap. 18.*

Thus was he hated for his Profession, because he was a Publican: & for his Religion, because he was a Heathen. Yet was he beloved for his wealth, for rich men have many friends, *Proverb. 14. 20.* And though they do never so wickedly, yet have they some to take their parts. If they speak never so proudly, yet are there some to praise their saying, *Eccles. 13. 23, 24.*

Zachens was a Publican, and therefore rich: for Publicans must needs be rich, and Usurers will be wealthy. But rich Publicans make poor Princes, and wealthy Usurers make many Beggers. In every Province there were many Publicans; and therefore much poor people in every place; for where there be many Caterpillars, the fruit is soon consumed; and where there be many Extortioners, Beggers must needs abound.

Deut. 15.

By the Law of God, there might be no Beggers in Israel: but when so many Publicans were suffered to receive Tribute of the Jewes, contrary to Gods Law, no marvel though so many sate and begged, contrary to Gods Law, *Luke 18. John 9. Acts 3.* By the Law of God

God, there ought to be no Beggers among Christians, *Psal.* 32. 25. But when so many Usurers are tolerated in a Christian Common wealth, contrary to the Law of Christ, *Luke* 6. 35. no marvel, though we have so many Beggers, contrary to the mind of Christ, *The poor* (saith Christ) *ye* *Leuit.* 35. 34. *shall have alwayes with you, and when you will, you may doe* 37. *them good:* And we shall be sure to have the poor amongst us alwayes: But we must make such good provision for them, that they be not faine to beg their bread. *Make* 14. 7. *Psal.* 3. 7.

Thus was *Zacchews* rich to himself, for he was a Publican, but he was rich towards God also, for he had a desire to see Christ. Almighty God who was rich in mercy, *Ephes.* 2. hath so inspired his heart with the desire of heavenly riches, that whereas before his whole delight was in seeking of worldly wealth, now his greatest care is to seek for heavenly treasure. He now forgetteth what his Profession is, and begins to be of a new Profession: And he whose heart was wholly set upon earthly profit, is now like old *Simeon*, most desirous to see his Saviour. The Tetrarch *Herod* desired to see Christ, and despised him when he saw him, *Luke* 23. 8, 11. but *Zacchews* the Publican desired to see Christ, and rejoyced when he saw him, like *Abraham* that desired to see the day of Christ, *John* 8. 56. And therefore of the servant of Satan, *Zacchews* is now become the Childe of *Abraham*, which rejoyced to see the day of Christ. Happy were his eyes that saw so blessed a sight, for many Prophets and righteous men have desired to see and to hear those things, that *Zacchews* both saw and heard, and could not see nor hear the same. If *Jacob* thought himself happy, if that he might see his sonne *Joseph* before his death, then surely thrice happy *Zacchews*, whose hap it was, not onely to see (as *Jacob* did) but to rejoyce (as *Mary* did) in Christ his Saviour. *Luke* 10. *Genes.* 45.

As *Zacchews* was desirous to see Christ in earth, so I would

would have the rich men of our time, desirous to see Christ in Heaven For although with the eyes of our body we cannot see Christ as *Zachens* did, yet with the eyes of our Faith we may behold him as *Stephen* did, *Acts* 7. But if our Faith be so weak-sighted, that we cannot see Christ, yet let us have a desire to hear Christ in his Word, whereby our Faith may be increased: for faith comes by hearing the Word of God. And as the Queen of the South desired to hear the wisdom of *Solomon*, so let us be desirous to hear the wisdom of Christ our Saviour,

John 20 31.
Rom. 10.

1 Kings 10.

King Solomon left some bookes in writing, wherein is seen some part of his wisdom; and Christ our King hath left unto us his most sacred Word, as it were a staff of his wisdom, sufficient matter for our salvation: this is that heavenly food, *Mat.* 4. 4. whereby our souls are fed unto eternal life, let us therefore labour for that heavenly food: and as the Israelites were careful to gather *Manna* to sustain their bodies, so let us be as careful to hear the Word to feed our souls. The People in the time of Christ, *John* 6. 24. took great pains to follow Christ both by Land and Sea: and many now adales (I confesse) are very forward to follow his faithful Ministers: But as they followed Christ so fast to fill their bellies, so these frequent Sermons for fashion to serve the time.

Exod. 19.

John 6. 26.

Two impediments

Zachens is desirous to see Christ: a godly care; but yet he could not obtain this purpose: a thing common; for every one that hath any good motion, hath alwayes some hinderance to crosse the same; and *Zachens* hath a double impediment to hinder his honest enterprise: The praise of the people, and his little stature. Whereof the former, that is, the multitude, is alwayes wont to be an enemy to those that would come to Christ. This hindered the blinde man from receiving his sight, *Luke* 18. for the people rebuked him that he should hold his peace, till Christ called him and opened his eyes. This hindered

hindred them that brought the man sick of the palsey, *Mar. 2.* for thy could not come at Christ for the preae till they uncovered the rooffe of the house, and let downe the bed wherein the sicke of the palsey lay.

This hindred the healing of the Deafe and Dunbe, *Mar. 7.* till Christ tooke him aside out of the multitude, and cured him. This hindred the raising of the Rulers daughter, *Mat. 9.* till Christ had thrust out the Minstrels and the multitude, & then restored the Maid tollife. Finally, this hindred *Zachew* here from comming unto Christ, till Christ vouchsafed to call him to himselfe. Thus alwayes a multitude that is prone to evil, doth withdraw and hinder us from approaching unto Christ: and therefore we must not follow a multitude to doe evill, nor decline after many, to overthrow the truth, *Ezad. 23.*

The second impediment that hindreth *Zachew* from seeing Christ, is his little stature. He was so low of stature, that he could not see Christ above the multitude: but Christ was above the multitude, and therefore could see *Zachew*, though he were so low of stature. For God looketh not on the countenance, nor on the height of mans stature, but the Lord beholdeth the heart, and preferreth little *David* before *Ellab* his eldest brother, *1 Sam. 16. 7.* because he findeth in him a better heart to serve the Lord. And *Zachew* in his little bo'y, hath a heart and minde prepared to seeke and see the Lord. *Zachew* was so low, that he could not see Christ: but many amongst us are so high, that they will not see Christ. The common people in the time of Christ were so desirous to follow Christ, that neither lamenesse, nor blindness, nor sicknesse, could stay them from comming to him; but the common people in our time, are more ready to follow their sport and pastime, than to come to the Church to heare of Christ. And as for our rich men, who seeth not, that they will wake great hast to see commodity,

dity, but will scarce come out of doores to heare a Sermon?

John 3. 2.

They come to Christ as *Nicodemus* came to Christ by night, as if they were ashamed to come to Church: But they run after profit, to get riches, as *Gebazi* ran after *Nathan* the Syrian to get a bribe.

2 Kings 5.

Thus hath *Zacheus* two lets th it he could not see Christ, the one in the people, the other in himself: And we have many lets to withdraw us from Christ: some are external and without us, as the inticements of the world; & some are internal and within us, as the lusts of our own flesh. The prease of the people hindereth *Zacheus* from seeing Christ in his humility: and the multitude of our sins do presse us down, that we cannot see Christ in glory. *Zacheus* was a man of little stature, & that hindered him from seeing Christ in earth; and we are men of little faith, and that is the cause we cannot behold Christ in heaven.

Esa. 59. 2.

Though *Zacheus* was a man of little stature, yet it appeareth that he was not a man of little wit. For when he could not come to the sight of Christ for the multitude, he had the wit to runne before, and to climbe up into a Tree to obtain his purpose. And for the most part it falleth out, that men of low stature are men of high conceit, and the shortest bodies have the sharpest wits, God so providing, that the defects of their bodies might be supplied with the gifts of their minde. Now *Zacheus* that before was loth to move his foot from the Custom-house, for loosing his profit, begins to runne after Christ for fear of a greater losse, like *Elisba* that left his plowing, and ranne after *Eliu* to follow his new vocation. But *Zacheus* doth not onely runne, but also climbe up into a Tree to see Christ: A strange thing that *Zacheus* a rich man, and a chief Customer, should be have himself so childishly in the sight of so great a multitude: But the desire he had to see Christ, made him forget

1 King 19.

forget himselfe, and to commit such things were not fitting for his state and credit. So they that will follow Christ, must make account to doe many things contrary to the fashion of the World, and their owne liking. If Christ himselfe were content to leave the glory which he had with his Father, to come downe to us, shall not we be content to leave the reputation which wee have with men, to goe up to Him.

Rev. 12. 7.

But alas, where is there any almost that preferreth not the fruition of this earthly Prison, before the possession of that Heavenly Mansion? and had rather hazard the hope which they have of eternall glory, than leese the present enjoying of their fading pleasure?

The ambitious man hunteth after Honour, and will not leese an inch of his estimation. The covetous man seeks after profit, and counts (like *Judas*) all lost that comes not to his bags. And the voluptuous man bestowes his time in pleasure, and thinketh that his chiefe felicity. Thus every man makes his Heaven of that wherin he most delighteth, and is content to take great paines to accomplish his fond desires. But here *Zachew* is of another mind: for being a publick Officer, he climbs into a tree, which stood not with his gravity: and being a rich man, he runs to see Christ, which was not for his worldly profit; yea he takes great paines to see Christ, nor respecting his ease or pleasure.

John 12. 6.

Thus must we be affected, if we desire to come to Christ, that neither honours nor preferment, nor profit, nor pleasure, nor kindred, nor friends, be able to hold us backe: We must be readie not onely to run, but also to climb (if need require) as *Zachew* did; that is, to take some paine and travel to have a sight of Christ.

The Queene of the South undertook a great and tedious journey to heare the wisdom of *Salomon*, but we are loth to take any paine to heare one that is greater than *Salomon*.

Mat. 12. 22.

Luke 14. 29.

1 Kings 10.

The

1 Chron. 29. 9. The people in Davids time brought so much treasure, and so many gifts to the building of Gods Temple, that the Priests were faine to bid them cease: but a great part of the people in our time, are so sparing of their paines, and cost, that they think that time very mis-spent which is employed in the service of God; and that money ill bestowed, which is given to the maintenance of his Ministers.

When *Zacchus* could not see Christ for the multitude, he climbe into a tree, that groweth in the way where hee was to passe, that from a tree, he might behold Him, which was to suffer on a tree for mans salvation: So when we cannot draw neere to Christ, by reason of our sinnes that presse us downe, we will climbe up by a lively faith, which is the Tree of life, that groweth in the way to Eternal Life, that so with the eyes of our faith, we may behold him that died for our sins upon a tree.

Mat. 21. 1.

It was a wilde Fig-tree that *Zacchus* climed, but not like that unfruitfull one which our Saviour cursed: for this bare most precious fruit, even such as Christ himselfe vouchsafed to pluck: A happy tree that bare such precious fruit as *Zacchus* was; but thrice happy *Zacchus* that so happily climbed on that happy tree.

This tree grew in the way that Christ was to passe, for else *Zacchus* might have climed to no purpose: So if we desire to find Christ, we may seeke him in the way where he hath promised to shew himselfe unto us, that is, in his holy Temple, where his word is duely preached, and his Sacraments reverently administred: for where two or three be gathered together, he hath promised to be present amongst them.

Mat. 19. 20.

The third Circumstance.

When Christ came to the place, he looked up and saw Zachæus.

As Zachæus ran before Christ, so Christ followed after to see Zachæus. Satan for his part went about like a roaring Lion, seeking to devour him; but Christ for his part goeth about like a good Shepherd, minding to save him. And although Satan a strong armed man had taken some possession in the heart of Zachæus, yet Christ a stronger than he, commeth unarmed, and taketh from him his Harnesse wherein he trusted, and rescueth his spoile. 1 Pet. 5. 8.
John 10.
Luke 11. 21.

Christ commeth to the place where Zachæus was, because otherwise it had been impossible for Zachæus to come to his presence: For unless the Lord vouchsafe to come unto us, we cannot attain to the presence of God. As no man might have any access to King Assuerus, except he stretched out his golden Scepter: So no man may come to Christ, unless he be called by the golden Scepter of his sacred Word. Heb. 4.

Christ looked up and saw Zachæus, before Zachæus could looke down to behold him. Thus doth the Lord prevent us with his mercy, whom he might cast off in his Justice: and if he perceive in us a willing mind to come unto him, he is content to come first unto us; and like that good Father, Luke 15. to behold us while we are yet a great way off, and to have compassion on us.

When Job's three friends, that came to visit him in his great calamity, lift up their eyes a far off, they know not Job, because he was so sore afflicted. But Christ, who is the mirror of true friendship, cannot so soon forget his friends, howsoever they be disguised. He knoweth his own sheep where soever he seeth them, John 10. whether

The Sinner's Conversion.

ther they be under the Fig. tree, as *Nathaniel* was, or upon the Fig. tree, as *Zaccheus* was, he hath respect unto them. And if they have a desire to seek, they shall be sure to find, *Mat. 7.* And if they labour and are heavy laden, he will refresh them, *Mat. 11.* Christ is now come to the place where *Zaccheus* is to be called; and as *Abraham*, *Gen. 22.* lift up his eyes and saw in the Bush a Ramme that was to be sacrificed, so Christ lifting up his eyes, saw in the tree *Zaccheus* the Sinner that was to be converted. And now begins the conversion of *Zaccheus*, for now Christ begins to speak unto him.

Zaccheus desired only to see Christ, but now Christ calleth him by name, and offereth his own self unto him. This was more than *Zaccheus* expected, and yet no more than Christ vouchsafeth; namely, to give more than is desired. The sick of the Palsie that asked health, obtained also forgiveness of sinnes. *Salomon* desired wisdom, and the Lord gave him wisdom, and abundance of wealth beside. *Jacob* asked but meat and cloathing, and God made him a great rich man. And *Zaccheus* desired only to have a sight of Christ, and was so happy as to entertain him into his house.

Thus the Lord that is rich in mercy to all that call upon him, useth oftentimes to give more than we ask: And he that is alwaies found of them that seek him with their whole heart, is found also sometime of Gentiles that knew not God, *Isa. 65. 1.* Let us therefore that were sometimes sinners of the Gentiles, seek the Lord, as *Zaccheus* did, while he may be found, & call upon him while he is nigh. He will be found of them that seek him heartily, and is nigh to all them that call upon him faithfully, *Psal. 145. 18.*

Zaccheus, come down at once. Now Christ begins to call *Zaccheus* from the tree to be converted, as God called *Adam* from among the Trees of the Garden to be cursed, *Gen. 3.* Before, *Zaccheus* was too low, and therefore

John 1.
Luke 5.

1 King. 3. 12. 13
Gen. 28. 20.

Rom. 10. 13.
Ephes. 2. 4.
Jer. 19.

Rom. 10. 20.
Isay. 55.

was faine to climbe, but now he is too high, and therefore he must come downe. And yet for the most part we are either too high, or too low; too hot, or too cold; too quick, or too slow; full in the Lords businesse. Sometime we flouke together to heare a Sermon, like the people, Luke 5. that pressed upon Christ to heare the Word: and anon we run to see some pleasant pastime, like the Athenians, whose cares alwayes reached to heare some newes. Ma. 17.

Who make more shew of Conscience, and Religion, than they shew themselves most Inrelligēt; and unconsolable? Who seemed more confident and valourous in Christ his cause than Peter? and not long after, who more traitorous and faint hearted? Ma. 16.

Many can say with Peter, that they will not sick to die before they will deny Christ, but when it comes to the trial, they are ready to abjure Christ and his Religion, before they will hazard either life or living.

He that will come to Christ, must come at once, without delay, for delays (specially in the matter of our Salvation) are most dangerous, and repentance may not be deferred. We must make no tarrying to turne unto the Lord, Eccles. 5. 7. nor put off from day to day, lest the wrath of the Lord breake forth suddenly, and we be destroyed in our security, and perish in the time of vengeance. When the Lord is minded to doe us good, he will have us come quickly, like Joseph Genesis 45. 9. that in the time of famine would have his Father Jacob to come downe quickly unto him, to sojourne in Egypt, where there were some plenty of food.

As the Children of this world are very nimble to worke wickednesse, so the children of light should be as nimble to follow goodnesse. Iudas was nimble to betray Christ, Iohn 13. 27. and the bad debtors, Luke 16. could see downe quickly to mis-reckon their Creditor: so let us come quickly to heare of Christ, that Christ may accept of

Luke 14. 28.

of us quickly: let us be nimble to make our account before, that we do not (like the foolish builder) come short of our reckoning.

But why must *Zacchaeus* come downe so hastily? Even to entertaine Christ into his house: for to day. (saith Christ) I must abide with thee. This was joyfull news to little *Zacchaeus*. Not long before he wanted means to see Christ, but now he hath opportunity to entertaine him into his house.

Mat. 25. 40.

There was more humanity in Christ than in *Zacchaeus*: for if Christ had not bidden himselfe to dinner, he had not been bidden for *Zacchaeus*: So if Christ do not offer himselfe unto us in his afflicted members, he may goe long enough before wee will offer him any entertainment. As

Luke 16.

often as the poore craveth any reliefe at our hands, let us imagine that Christ asketh something of us: but as *Zacchaeus* must entertaine him presently, without delay, so let us be ready to help them presently, because they stand in need of present help. And as he must receive Christ into his house, so we must make account to receive his needy members into our houses. And as the unjust steward procurreth himselfe friends with his Masters goods: so let us make the poore to be our friends, by our beneficence and bounty towards them, that so receiving them (when they have need) into our earthly houses, they may receive us, when we stand in greatest need, into everlasting Habitations.

They that were invited to the marriage, *Matth. 22.* refused to come: but Christ is content to come to *Zacchaeus* house before he was invited. Wherein also he sheweth his great humillity, in coming before hee was requested, as they bewrayed their great arrogancy, in refusing to come being solemnly bidden. It was a part of great humillity, that he that was most free from sinne, would vouchsafe to come into a Sinners house: but it was a signe of greater humillity, that he would bewray his great

great necessity, and seeke for succour at a Sinners hand.

Alas, poore humble Saviour, who though thou bee Lord of Heaven and Earth, as thou art the Sonne of God, yet as thou art the Sonne of man, hast not whereon to lay thy head. *Mat. 8.*

How justly did thy Prophet *Jeremy* wonder at thy humble poverty, saying, *O thou hope of Israel, the Saviour thereof in the time of trouble, why art thou as a stranger in the Land, or as one that passeth by to tarry for a night?* The Son of God vouchsafeth to come, and that unrequested to a sinfull mans house; a speciall favour: but he disdaineth not to make his necessity knowne unto him: O strange humillity! Here therefore appears the singular humanity and great humillity of Christ to sinfull men: he offereth himselfe to be their Guest, if he finde them willing to entertaine him for their Guest. And *Zacchaeus* no doubt, was willing to entertaine him: for although Christ heard not the voice, yet hee heard the affection of *Zacchaeus* inviting him to dinner.

As therefore *Zacchaeus* was willing to receive Christ into his house, so let us be ready to receive him into our hearts. For as Christ said to *Zacchaeus*, *This day I must abide at thy house*: so he saith to every one of us: *This day I must abide in your hearts*. Wherefore, as the Prophet *David* saith, *Open your gates, that the King of glory may come in*; so I say unto you, *Open your hearts, that the Word of God may enter in*. This day the Word of God may abide in your hearts, for this day the Word is preached unto you; and who knowes whether he shall live to hear it the next Sabbath? *Psal. 95.* To day therefore, if you will heare his voice hearken not your hearts, as did the *Israelites*, lest if you harden your hearts, his voice be heard no more amongst you.

This day you may gather this heavenly Manna, as the *Israelites* might gather their Manna six dayes together: *Exod. 16.* but to morrow (perhaps) and six dayes after, you may

not gather it, as the seventh day Manna might not be found.

1 Kg. 19.

The Lord grants that you may gather sufficient food for the sustentation of your soules, that as *Elias* the Prophet journeyed in the strength of the meat that the Angel brought him, even unto *Horeb* the Mount of God: so you in the strength of this spirituell meat which here I bring you, may be able to passe through the dangerous wayes of this troublefome World, unto Gods holy Mountaine, the Haven of all happynesse: whither he bring us, that hath dearly bought us with his precious blood,

even *Christ Jesus* the righteous: to whom with the

Father and the holy Ghost, three persons and

one God, be given all glory and majesty,

world without end.

Amen.

THE

THE SINNERS CONFESSION.

THE TEXT.

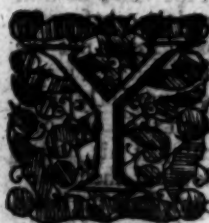
Luke 19. Verses 6, 7, 8, 9.

6. Then he came downe hastily, and receiued him joyfully.

7. And when all they saw it, they murmured, saying, this he was gone to lodge with a sinfull man.

8. And Zachæus stood forth, and said unto the Lord: Behold, Lord, the halfe of my goods I give to the poore: and if I haue taken from any by forged exaction, I restore him foure-fold.

9. Then Iesus said unto him: This day Salvation is come unto this House, for as much as he is also become the Sonne of Abraham.



You heard the last Sabbath, how Zachæus the Publican was called to be a Christian: now you shall heare the fruit of his Conuersion. No sooner had Christ called him from the tree, but that he came downe hastily, and receiued him joyfully.

This was the fruit which it had in the heart of Zachæus, namely obedience to the

*Psal. 29.**Hib. 4. 12.**Matth. 3.**John 6 44.*

voice of Christ: a fruit more precious and acceptable unto God, than the most pleasant fruits which Eden yielded, and a sacrifice more sweet and acceptable unto him, than all the sacrifices which the Law required. This is the sacrifice wherewith the Lord is pleased, even when his voice is obeyed, *1 Sam. 15. 22.* The voice of the Lord is a glorious voice, and mighty in operation dividing the flames of fire, and shaking the Cedar trees So the voice of Christ is a glorious voice, his voice is mighty in operation, dividing the soul and the spirit, and shaking *Zachau* from the wilde Fig-tree whereinto he had climbed.

The same God; to whose command the Windes, the Sea, the Devils, and Death it self obey, here commandeth *Zachau* to come down at once, and he cometh down hastily to receive him into his house, and he receiveth him joyfully. As *Zachau* could not come at Christ till he was called, so no man can come to Christ except the Father draw him. And as *Zachau* could not chuse but come when he was called by the voice of Christ, so when any man is called effectually by the preaching of the Gospel, he cannot chuse but come to Christ, for where there is an effectual calling, there is Grace given also to obey the same, *Rom. 8. 30.* The Lord is faine sometime to call us often, because we know not the voice of him that calleth us, as he called *Samuel* three times before he answered, because at that time *Samuel* knew not the Lord, *1 Sam. 3. 7.* But as soon as he understood that it was the Lord that spake unto him, he replied presently, *Speak on, Lord, for thy servant heareth.* So when the Lord calleth any man effectually by the preaching of his Word, all the parts and powers of his body do yield their obedience, the eare listeneth, the tongue confesseth, the heart believeth, the head deviseth, the hand performeth, the foot runneth the eye directeth, and all concur, *To do thy will, O God, Psal. 40. 7.*

Such

Such and so effectually is the voice of Christ in the hearts of his chosen, that it maketh *Saul*, of a bloody persecutor, to become *Paul*, a painfull Preacher; it causeth *Peter*, of a silly Fisherman, to become a catcher of men: *Mat. 4.* And *Zachew* here of a vile Publican, to become a zealous Christian. And such also is the nature of the Word preached, wheresoever it pleaseth the Lord to give successe and increase thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to save such as are ordained to eternal life, *Act. 13.* This is the power of the Word of God, even to cause a consenting to the truth thereof; and this is the property of the Children of God, to yield all obedience to the Word of God. Assoone as Christ called *Zachew*, he comes down presently, like the light in the Creation, that was made as soone as God said, *Let there be Light.* Here therefore of *Zachew* that obeyed the voice of Christ, let us learn obedience to the voice of Christ, for as Christ biddeth *Zachew* to come down, because he was too high: So he saith to every one of us, *Come down*, because we are too high minded. But with us the voice of Christ is not so effectually as it was with *Zachew*: for he was content to come down at the first bidding, but we must be often bidden to beware of pride and ambition, and yet we will still be climbing. There are few so high that are content with their calling: But as *Haman* was always aspiring till he came to the Gallows, so many amongst us are always climbing till we catch a fall. *Heb. 7.*

Again, as Christ saith to *Zachew*, *To day I must abide at thy house*: So Christ saith to us, *To day my poor afflicted members should receive some succour at your hands.* But as the Priest and the Levite, *Luke 10.* passed by the wounded man, leaving him half dead, so we (for the most part) passe by our needy Brethren, leaving them unrelieved. Thus are we every way disobedient to the

voice of Christ. He teacheth us to be humble as he himself is, *Matth. 11. 29.* and we wax proud and insolent as *Satan* is. He willet us to be merciful, as our heavenly Father is, *Luke 6. 36.* and we are cruel and unmerciful, as the rich Glutton was, *Luke 16.* This is the cause why the Earth deceiveth and rendeth not her fruit, *Esa. 24. 5.* This is the cause why the sword devoureth abroad, and the pestilence destroyeth at home, *Deut. 28. 15. Lev. 26. 24, 25.* and in a word, this is the cause of all the mischiefs and calamities that are threatned, even because we are obstinate and rebellious against the Lord, we are undutiful and disobedient to the voice of Christ, that calleth us so lovingly to come unto him, *Mat. 11. 28.*

Zacharias was called but once, and he cometh quickly: But we are called oftentimes, and almost every day, and that by the voice of Christ himself. For he that beareth you (saith Christ) *Luke 10. 16.* beareth me: And yet we cannot finde the way to Christ. The Word of God which is the Lantern unto our feet, & the light unto our paths, *Psa. 119.* hath been plainly and plentifully preached amongst us these many years, and yet many amongst us have not learned yet to come to Christ. *Zacharias* comes quickly when Christ calleth him: let us therefore learn of *Zacharias* to come quickly when Christ calleth us. We must be quick in the Lords business, for God cannot abide Loiterers standing all the day idle, *Mat. 20.* and as he loveth a cheerful giver, *2 Cor. 9. 7.* so he liketh a cheerful follower.

It followed therefore that *Zacharias* received him cheerful. Still *Zacharias* is a Receiver: Before he was a Receiver of Customs, now he is a Receiver of Christ. *Zacharias* received Christ two ways: First, into his heart, when he desired to see him: and then into his house, when he gave him Hospitality. Many received Christ to house, but not into their heart, and therefore received him

him grudgingly: but *Zacheus* received Christ first into his heart, and then into his house, and therefore received him joyfully. Of *Zacheus* his joyfulness, we must learn to be joyful, when we do any thing for the cause of Christ: we must be glad to harbor Christ in his members, as *Zacheus* was glad to harbor Christ himself. As before in coming down from the tree, *Zacheus* shewed his obedience, so here in receiving Christ into his house, he sheweth the love that he bare unto him. If *Zacheus* had not loved Christ, he might have sent him to some common Inn. But *Zacheus* is content to receive Christ in his own house; yea he rejoyceth to have gotten so good a Guest, like *Abraham*, that used to sit at the door of his Tent, and rejoyced to entertain Strangers that went by the way: & therefore, though *Zacheus* were a Gentile born, yet herein he shews himself the childe of *Abraham*, because he doth the works of *Abraham*, *John* 8. verse 39. So did *Abraham*, and so must we doe, if we will shew our selves to be the Children of *Abraham*. Gen. 12.

When *Abraham* thought onely to have entertained men, he receiveth the Angels in the shape and likenesse of men: and when *Zacheus* thought to entertain the Son of man, he receiveth the Sonne of God himself. Let us therefore (as the Apostle willeth us) *Heb.* 13. 2. be mindful to entertain Strangers, so far as much as thereby some have received Angels into their houses unawares. And why should we not hope to entert in the like, or better Guests, if we be given to Hospitality, as those godly Fathers were? For as the Angels came to them in the likenesse of men, so Christ himself comes to us in the likenesse of a poore man, of a lame man, and of a blinde man; and when he cometh, he cometh hungry, or thirsty, or naked, or harbourlesse, or sick, or imprisoned: And happy are they that feed, or cloath, or harbour, or visit him, when he cometh thus afflicted. Abraham. Gen. 18. 3. Gen. 19. 3. Lot.

When

Mat. 23.

When *Abraham* entertained the *Angell*, he was not onely busie himself, but his wife, and all his household were carefull to make provision for them: so when *Zaccheus* received *Christ* into his house, his whole Family (no doubt) were no lesse willing and carefull to entertain *Christ*, than their Master was: And therefore not only to *Zaccheus*, but even to his whole house *Salvation* is promised, because the whole Family rejoyced at *Christ* his coming. Let rich men learn of *Zaccheus* to entertain *Christ* in his needy members, and let rich mens Servants learn of *Zaccheus* Family, to shew themselves mercifull like their mercifull Masters, that they may receive the reward of mercy and hospitality at the last day. Come, ye blessed, for I was barbarous, and ye took me in. Generally as *Zaccheus* received *Christ*: So let every one that is able, be glad to distribute to the necessity of the poor Saints: If we have much, let us give plentifully: If we have little, let us give gladly of that little: If we be not able to give a penny, yet happily we may afford a morsell of bread: if not that, yet there is none so needy, that cannot give a cup of cold water, and even so small a gift shall not lose his just reward, *Matth. 10. 41.* *Zaccheus* received *Christ* into his heart, but many amongst us are ready to drive *Christ* out, and to receive *Satan* instead of him: *Zaccheus* received *Christ* into his house, but there are many rich men amongst us, that like *Dives*, *Luke 16.* will not afford poor *Lazarus* the crumms that fall from their Table: But as the *Damsell*, *Acts 12.* opened not the door for joy when she heard *Peters* voice; so by contrary, these men for very grief shut their gates, when they perceive a Begger there. Finally, *Zaccheus* was joyfull when he entertained *Christ*, but many amongst us are sorrowfull when they should relieve the poor, like churlish *Nabal*, *1 Sam. 25.* that reviled *David*, when he should have relieved him.

So.

So long as Job prospered, he kept a worthy and a worshipfull house, he suffered not the stranger to lye in the streets, but opened his door to the Traveller that went by the way, *Job 31. 32.* But now many Gentlemen of the Country are content to suffer the stranger, the Fatherlesse and the Widow, not only to lye, but even to starve and dye in the streets with hunger and cold, and never receive them to house or harbor, nor afford them any relief or succour. But as the voice of *Abels* blood did cry *Gen. 4. 10.* from the earth to God for vengeance against his brothers cruelty, so the voice of the poor and their piteous cry, shall enter into the eares of the Lord, and their guiltlesse blood (which is poured forth in every place without all compassion) shall poll down hasty and suddain vengeance from Heaven, upon the heads of those unmerciful corruptors, unless while this time of mercy lasteth, they shew mercy to their distressed Neighbours.

Thus you have heard how *Zacchaeus* behaved himself in entertaining of Christ: Now you shall see the behaviour of the Pharisees in disdainning at Christ. When all they saw it, they murmured, saying; that he was gone in to lodge with a sinfull man. Before, they hated *Zacchaeus* for his vices, because he was covetous: Now they envy him for his virtues, because he was given to Hospitality. For the wicked will have alwaies something to finde fault with in the Children of God, like the Sons of *Isaac*, *Gen. 27.* that hated their Brother *Joseph* because of his Dreams: And like *Saul* that unhappy King, that envied *David* for his happy victories, *1 Sam. 18. 29.* Thus the wicked when they cannot charge the godly with any grievous crime, they begin to grudge at their well doing. And therefore not onely *Zacchaeus* is hated for receiving of Christ, but Christ is hated also for being his guest: When they could not accuse Christ for sinne, they accuse him companying with sinners: For they must be still accusing

sing some or other, for one thing or other, like their father the Devil, that both by name, Rev. 12. 10 and by nature, Job 16. 9. is a continual accuser of the Brethren. It had been the duty of the Pharisees to have received Christ, and made much of him as Zachary did: But they are so far off from entertaining him themselves, that it grieveth them to see Zachary give him entertainment. And surely such is the perverse nature of the wicked, that they will neither receive the grace of God, when it is offered them, nor willingly suffer any other to embrace the same: Like the wicked Jews, Acts 13. 46. that would neither believe the doctrine that Paul preached, nor could abide that the Gentiles should be brought to the faith of Christ. The High Priests thought themselves too high, to have poor humble Christ amongst them: The Scribes and the Pharisees, in their own conceit were too good, too wise, and too holy to receive him into their company: And not content to sequester and estrange themselves from Christ, they disdained also that he should be conversant with Publicans and Sinners, as though he were not worthy to be conversant amongst them.

Mat. 9. 13.

Mat. 9. 13.

If it were the office of Christ to convert Sinners, why should the Pharisees be offended at him, if he were sometimes conversant with sinners to work their Conversion? If Christ were a Physician to cure the sickness of the soul, that is, to free the people from their Sinnes, why should the Pharisees murmur at him for keeping of company with Zachary, that was sick in Soule? For as it is expedient for all Physicians to visit his Patients for their better recovery, so it was convenient Christ should visit sinners for their speedy conversion: But as the Physician that is so much to sick persons, is not thereby polluted; so the Soule Physician that converseth with Sinners, is not thereby polluted. And therefore as Christ performed his office, though the Pharisees mur-
mured

mured: so let the Ministers of God learn by this example, to performe their duties, though the wicked be offended. It was the office of Christ to call sinners to repentance, *Luke 18.* yea, he came to call Pharise Sinners, as well as Publican Sinners. If the Pharisees would have confessed themselves to be Sinners, as the Publicans did; but because they stood so much upon their own righteousness, and despised others, therefore Christ denounced so many woes against them, and preferreth the penitent Publican that trusted in the Lords mercy, before the proud Pharise that trusted in his own merits. *Mat. 23.*

Though *Paul* was a Pharise, and the son of a Pharise *Act. 23. 6.* yet he shamed not to confesse himselfe one of the chief Sinners that Christ came to save. So if the Pharisees that murmured at *Zacchaeus* would have been saved, they should have confessed themselves chief Sinners as *Paul* did. They should not have accused Christ for keeping company with Sinners, but they should have accused themselves for not keeping company with Christ. The just man (*sabb Salomon*) is the first accuser of himselfe; but the Pharisees are so far from accusing themselves, that they began to accuse *Zacchaeus* and Christ together. Thus the Pharisees of our time, that make Religion a cloak to cover their corrupt dealing, have this property, to think other men to be heinous sinners, and themselves only to be righteous: in so much as they will not stick to speak like that proud people, that was wont to say, *Depart from me, for I am better than thou;* and like the presumptuous Pharise, *I thank thee, God; I am not as others are, Extortioners, Usurers, Adulterers, Drunkards, or such like, I sanctifie the Sabbath, which other men prophane.* I frequent Sermons which they neglect; I reverence the name of God, which they blaspheme; I pay tithes, which others withhold; and fast oftentimes, which they do seldom or never. These were the speeches of the Pharisees that lived in the time of Christ, whom he so often

1 Tim. 1. 35.

Prov. 18.

Luke 12.

Mat. 5. 71
Luke 11. 44.

Luke 11. 1.

Acts 26. 5.

Mat. 12. 25. 27

Mat. 5. 20.

often calleth hypocrites: and these are the speeches of the hypocrites of our age, that seeme to live after the straightest Sect of our Religion, *Mat. 26.* They wash the outside of the cup and of the platter; that is, they iustifie themselves and seeme marvellous holy in the sight of men, which can discern by the outward appearance onely: but unto God that seeth and searcheth the secrets of the hearts and reins, they appeare like painted Tombs, full of dead mens bones and all filthinesse: that is, they have their inward parts full of ravening, and all kind of wickednesse. Wherefore, as Christ said to his Disciples, *Except your righteousness exceed the righteousness of the Scribes and Pharises, you cannot enter into the Kingdome of heauen:* So I say unto you that except your righteousness exceed the righteousness of these Pharisaicall hypocrites, ye cannot be saved.

These holy Pharises did use to call the Publicans not Usurers, nor Extortioners, as they themselves were; but by the generall name of Sinners, as though they themselves were free from sinne. Thus the Papists at this day doe use to call the most sincere Professors of the Gospel, not Lutherans, Calvinists, Zwinglians, or Protestants, as they were wont to call them: but now they terme us as hereticks, a name more odious than any other, whereas in the meane season they themselves are of all others the greatest Hereticks. So the Atheists of our time, when they cannot accuse the godly that are amongst us, of Usury, or Bribery, or Extortion, and drunkenesse, or any such notorious sinne, they call them Hypocrites, which is the summe of all: when as in very truth they themselves do best deserve that name: but it makes no matter what they call us, neither are wee to be moved at their despightfull speeches: for as the bitter taunts of these murmuring Pharises could not hinder *Zachary* in his conversion: so the slanderers, of these godlesse men, must not discourage the Servants of God from their good profession. The Pharises

Pharisees did *Zaccheus* great wrong for calling him Sinner, when he had repented of his sinne: and the Atheists at this day doe greatly wrong the true Professors, in calling them Hypocrites, which have truly repented of their former sinnes, and endeavour by all good meanes to lead a godly life. Therefore as *Zaccheus* preferred his soules health before all their murthering: so it becometh us to looke to our soules Salvation, notwithstanding all the reproaches and slanders that are devised against us. And as the Pharisees might call *Zaccheus* Sinner, but could not binder his conversion: so the malicious Worldlings may take away our goods or good names, yea, and our lives also; but cannot deprive us of our Salvation.

Wherefore, as our saviour said to his Apostles, *Fear not them that can kill the body, and they can doe no more:* so I say unto you, *Fear not the frowies of the wicked* for they are not able to hurt your better part: seeke not to gain the favour of the World, for the whole World is not able to save a soule: but feare to offend him that is able to destroy body and soule in Hell, and seeke to please him that is able to save them both in heaven for ever.

Now followeth another fruit of *Zaccheus* Conversion: namely his good confession, for as he believed with his heart unto Righteousnesse, so he confessed with the mouth unto Salvation. When *Zaccheus* was mocked of the pharisees, it seemeth that he should stoop downe for shame: but when he was thus reproved and reviled by them, the Scripture saith, that he stood up, in signe of gladnesse. As the Apostles went away rejoicing, that they were counted worthy to suffer rebuke for the name of Christ: so *Zaccheus* the Publican went forth rejoicing, that he was reproached for the cause of Christ. Before, *Zaccheus* was a Publican, and therefore stood in sinne very dangerously, like the house that is builded

Mat. 10.

Rom. 10. 10.

Acts 5.

bulldozed upon the sand, ready to be over-turned with a very Tempest; but now Zachus is become a true Christian, and therefore stands in righteousness very safely, like the house that is built upon a Rock, free from any danger of falling.

Luk. 6. 46.

Behold Zachus, the half of my goods, &c. there are two parts of his confession. The first, is his gift to the poor. The second, is the Restitution of his unjust gotten goods. Before, Zachus was an Oppressor of the poor; now he is a great benefactor to the poor: before, he was an Encroacher upon other mens goods; now he is a Distributer of his own goods: before he was a Receiver, and a Taker, now he is a Restorer and a Giver: neither doth he give sparingly, but he giveth liberally, laying up a good foundation against the time to come.

1 Tim. 6.

Mat. 26.

Now when Zachus found that precious Pearl, and for joy thereof he is content, not to sel, but to give all that he hath, to enjoy the same. When the rich Ruler (in the former Chapter) was willing to sell all that he had and give it to the poor, he went away very sorrowful, for he was very rich: but Zachus, perhaps as rich as he, is content of his own accord, and unbidden, to bestow half his goods upon the poor, and that with a cheerful mind. If Zachus had given only the third part of his goods, no doubt but Christ would have accepted it, for he accepted the Widowes Mite, because it was given with a willing mind: but if he had given all his goods to feed the poor as the Pharisees gave their alms, to be seen of men: yea, or his body to be burned, as some Romans have done to get renown, it should have been to no purpose, because it was done to a wrong end.

Luk. 18.

Luk. 11.

1 Cor. 13.

Now as Zachus was rich in the goods of this life, so was he rich in faith also, neither was lean idle or dead faith that Zachus had, but it was a fruitful and lively faith, a faith that worketh and laboureth by love, such

Gal. 5. 6.

as is required at the hands of Christians. Saint *James* saith, *Shew mee thy faith by thy workes.* And here *Zacheus* doth shew his faith by his workes. Before, he was exercised in ungodly workes, which are the fruits of Infidelity: but now he is exercised in the works of Mercy, which are the fruits of a lively faith. *Zacheus* is very liberall in relieving the poore, but he is liberall of that which is his owne: so there are many now a dayes that are very liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* offered strange fire unto the Lord, so these men offer strange goods unto the Lord. There are some amongst us, that thinke to make amends for their unjust dealing, by giving part of that to some good uses, which they have gotten by bad meanes; if they have gotten a pound by Usury and Oppression, they are content perhaps to give a penny to relieve the poore. But as it was not lawfull for the *Israellites* to bring the price of the hire of an Harlot into the house of the Lord, so it is not lawfull for us to apply the gain of our ill gotten goods to the service of God. Levit. 10.

The halfe of my goods I give, &c.

Zacheus saith not, I have given, as an upbraider of God: or, I will give, as a delayer, that meanes to give away his goods after his death, when hee can keep them no longer: but he saith, I give: to signifie that his will is his deed, and that he meaneth not to take any dayes of payment for the matter. For as before he ran apace to see Christ, and came downe hastily to entertaine Christ in his owne person; so doth he here give quickly to relieve Christ in his needy members. This is *Zacheus* last Will and Testament that hee maketh Before his death, and seeth the same proved and performed before his eyes. If therefore we desire to doe any good to any of our poore Brethren, let us learne of *Zacheus* to doe it quickly, while we are alive, for time will prevent us, and death will prevent us. I know there would be many that would

be willing to give some part of their goods to the poor before their death, as *Zacchus* did, but that they know not what need themselves may have thereof before they die, and therefore, for the most part, they will hardly forsake or leave their goods, till their goods forsake & leave them. But herein they shew themselves to doubt of Gods providence, and as it were to distrust his payment, who hath promised to repay whatsoever is given unto the poor, as it were lent unto himself, and that not secretly, though they did their alms never so secretly: but the Lord will reward them openly, as our Saviour speaketh, *Mat. 6.* The wise Preacher, *Ecc. 11.* willeth us to cast our bread upon the waters; that is, to be liberal to the poor, whose watery eyes bewray their great necessity: or (as others expound it) to hazard and adventure some of our goods upon our needy brethren, as Merchants do adventure their goods upon the Seas: for although they may seem to be in great perill and danger of perishing in the waters, yet commonly it falleth out, that by the blessing of God they return with greater profit. So, albeit the relief that is bestowed upon our distressed Neighbours, may seem to be lost; yet as the wise man saith, after a time we shall find it again: & as the precious oil descended from *Aarons* beard to the skirts of his cloathing; so certainly the oyl of Mercy and Charity, which we poure into the wounds of our distressed brethren, shall descend into our own souls. And as the Widowes Oyle was increased in the Cruse, because she relieved the Lords Prophet, so shall this precious Oyle, bestowed upon the poor, be returned upon our heads in great measure. Thus is *Zacchus* liberall as you see: For he giveth away half his goods. But he gives it not to the rich, that might gye to him againe; but he gives it to the poor that cannot require him, to teach us upon whom we should bestow our almes. As God, that is rich in mercy, giveth all things unto

P. 27. 19. 17

Psalme. 133. 3

Luke 10.

1 King. 17.

unto us that cannot requite him : so the rich men of this world (if they have any sparke of mercy in them) should give unto the poore that cannot requite them. But amongst us, in every place almost, it is farre otherwise : for if any thing be to be given, not they that are poorest and stand in greatest need, but they that can make best friends are best preferred. Thus *Dives* is still enriched, and *Lazarus* is still rejected. If we send to a great man, we send an Oxe for a present; but if we send to a poore man, we send a Crust for an almes. Therefore, as Christ said to the Jewes, that the Ninivites should rise in Judgement against them, because they repented at *Jonas* preaching : so it may be said unto us, that *Zacheus* shall rise in judgement against us, and condemne us : for he shewed great mercy upon the poore, but we are void of all compassion. Luke 16.

Thus you have heard the first part of *Zacheus* confession, wherein you see his liberality to the poore, Now you shall heare the second part of his confession, wherein he promisseth restitution of his unjust gotten goods. Before *Zacheus* gave to the poore the halfe of that which was his owne : now he restoreth that which is none of his, to the right owners. And because he had detained their goods so long, to their great losse and hindrance, therefore he doth not onely restore the principall, which he had taken from them; but he alloweth them their costs and dammages that they had sustained. As *Jorah*, King of Israel, caused to bee restored to the Shunamite her house and land, and all the fruits and profits of the same, which were wrongfully kept from her seven yeares together : so *Zacheus* the Customer restoreth to those, that he had oppressed, their goods which he had gotten from them by fraudulent dealing, with all the fruits and profits that might come thereof, during the time of his unjust possession. So liberall was *Zacheus* to the poore, that he gave them halfe his goods. Math. 12.

The Sinners Confession.

goods: and so little got *Zacheus* by his Usury and Oppression, that for every penny he restoreth foure. If the Usurers and Extortioners of our time would restore foure-fold for that they have wrongfully gotten, I feare they would have but a small half to give to the poore, and but a little left to help themselves. There was no law to compell *Zacheus* to make such restitution, except he will confesse himself to be a thief, because he was an Usurer, and then the law of God requireth such restitution. And surely, *Zacheus* seemeth after a sort to confesse his theft, because he promisseth four-fold restitution. If a man had stolne a sheep, the Law of God requireth that he should restore four sheep for one: and the ancient Romans had this law, that Usurers should forfeit foure times so much as they tooke for Usurie. If the same law were now to use against our theevish Usurers, as it was sometime among them, we should not have such complaining of the poore both in Prisons and Streets. But if these great thieves (I meane our Biting Usurers) that rob and spoile without ceasing when they have no need, might finde no more favour than those petty thieves, which rob and steale sometime, when they are driven unto it by extreme necessity, then surely, the Common-wealth would soone be disburdened of that pestilent brood of Caterpillers, wherewith it is pestered. I wish them betimes to look to their owne estate, and with *Zacheus* to forsake their damnable Trade. If they have lived hitherto by the gaine of Usury, let them now lament their sinne, and call to God for mercy and forgiveness: let them make restitution of that they have wrongfully taken, and grieve that they have so long detained that which is none of theirs. For as no sinne is pardoned without repentance to God, so Usury is not pardoned without repentance to God: and as the sinne of theft is not removed before restitution be made to men (if the party be able) so the sinne of Usury (which is a se-

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Exod. 22.1.
2 Sam. 12.

cret theft) is not remitted, before restitution be made to those that are oppressed & spoiled by this secret theft. Thus you have seen how *Zaccheus*, that was once a hoorder of his goods, as our rich men are, is now a liberal disposer of his goods, as I wish they were. He that lately was a camel laden with riches, and therefore unapt to go through a needles eye, hath now like the camel cast off his rich lading, and therefore may enter in at the narrow gate. Some rich men would rather have lost their lives, than forgone their goods, & for half that losse would have proved very pensive: but this was the joyfullest news that ever came to *Zaccheus* house, sweeter to him than all his gold & silver: that whereas before, he was in the state of damnation, now salvation is promised to him & his house; & whereas before he was the servant of Satan, now he is become the child of *Abraham*. Now *Zaccheus* house is become Gods house, and *Zaccheus* himself is the son of *Abraham*, and therefore no cause why Christ should not resort to *Zaccheus* house. As Christ said to the penitent Thief, *This day thou shalt be with me in Paradise*; So he saith here to the penitent Publican, *This day salvation is come unto thy house, and this day thou art become the child of ABRAHAM*. Christ loves not to be long in any mans debt: For as he saith to *ZACHARIAS*, *To day I must abide at thy house*; So he saith to the same *Zaccheus*, *To day and henceforth for ever, thou and thy house must abide with me in heaven*. Here is a happy change; in stead of a little worldly Treasure, subject to losse by Thieves, and to spoil by Rust and Moths, to have all store of heavenly Treasure, which neither Thieves can steal, nor Canker can corrupt: Instead of an earthly house, subject to fire and falling, to have a house given of God, not made with hands, but eternal in heaven, *2 Cor. 5. 1.* who would not rather chuse with *Zaccheus*, to give half of his goods to the poor, that he may be an Heir of Salvation, and

Mat. 19:

Mat. 7.

Luke 13.

Matth. 6.

Luke 16.

John 8 39.

Rom. 4.12.

Gen. 33.1.

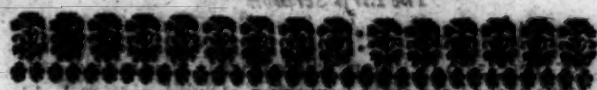
Acts 7.3.

John 8.6.

Psal. 18.

the sonne of *Abraham*, to rest in his Fathers bosome, than with *Dives* to keep all from the poor, & be tormented in those eternal flames? That rich *Glutton*, that denied the cruas from his table, challenged *Abraham* for his Father, but he was refused, because he had not the Faith nor Works of *Abraham*: But *Zachew*, though by nature he were not the childe of *Abraham*, yet by grace he is become the childe of *Abraham*, because he walked in the steps of that faithful Father. *Abraham* believed before he was circumcised, so *Zachew* believed before he was circumcised. As *Abraham* left his Countrey, and all that he had when God called him; so *Zachew* left his office, and the most part of his riches, when he was called by the Son of God: and as *Abraham* desired to see the day of Christ, and saw it, and rejoyced: so *Zachew* desired to see Christ, & he saw him and rejoyced. Now is *Zachew* a Gentile, become the childe of *Abraham*: & not only he, but his whole house also is become the house of *Abraham*; for when *Zachew* is converted, his whole house is converted. As the Master is, such are the servants, if he be godly and religious, they prove godly and religious; If he be an Atheist, they prove Atheists likewise. Therefore keep no company with the wicked, for it is most pernicious: But associate thy self with those that fear the Lord, that thou also mayest learn to fear the Lord: Who for his mercy grant that we may with *Zachew* be desirous to see Christ, joyfull to receive Christ, liberrall to relieve the members of Christ, and ready to make amends when we have wronged any of our Brethren, that so with *Zachew* we may be heires of salvation, and the true sonnes of *Abraham*, to reigne with Christ in heaven for ever, by the meanes and merits of him that dyed and rose againe for us. To whom with the Father and the Holy Ghost be all glory.

Amen.
THE



THE SWEET SONG

OF OLD FATHER SIMÉON

in two Sermons.

Luke 2. Verses 29, 30, 31, 32.

- 29. Lord, now lettest thou thy servant depart in peace according to thy word,
- 30. For mine eyes have seen thy Salvation,
- 31. Which thou hast prepared before the face of all people,
- 32. A light to be revealed to the Gentiles, and the glory of thy people Israel.



His is the sweet Song of old Father Simeon, wherein is set forth the joyfull and peaceable death of the righteous, after that they have embraced Christ Jesus, with heart and mind unfainedly, as he did, seeing their death to be the beginning of a better and more joyfull and

pleasant life than the former.

But before we proceed further in it, let us heare a little of that which went before. The Evangelist saith, Verse 25.

And behold, there was a man in Jerusalem, whose name was Simeon: this man was just, and feared God, and waited for the consolation of Israel, and the holy Ghost was upon him. And a revelation, &c,

C 4

Simeon

Prov. 17.

Simeon feared God. Religion may well be called feare, for there is no Religion, where feare is wanting: for the feare of the Lord is the beginning of wisdom: and this priviledge hath God given to those that feare him, that they need to feare nothing else.

And waited for the consolation of Israel.

Simeon also waited for the consolation of Israel, untill he had embraced in his armes him whom he so long longed to see and feele. How many Waiters be there in the World? yet few wait as *Simeon* did: but some wait for Honour, some for Riches, some for Pleasures, some for Ease, some for Rewards, some for Mony, some for a deere Yeare, and some for a golden Day, as they call it; but *Simeon* waited and expected with many a long look, untill he had seen and embraced Christ Jesus, the light of the Gentiles, the glory of Israel; the salvation of all, that with a faithfull and zealous affection & love doe wait for his coming, to the comfort of the afflicted, and to the terrifying of the wicked and ungodly, which have not already waited, neither embraced him as *Simeon* did.

And waited for the consolation of Israel.

Rom. 9. 6.

Faith in all afflictions, doth lift up her head, waiting in assured hope, beyond all hope, and seeing the clouds scattered over her head, yet she is ever comfortable to her selfe, saying, Anon it will be calme: and although all the friends in the world doe faile, yet it never faileth nor fainteth, but ever keepeth promise in that which by the verity of the Spirit of God it assureth, untill her joy be fulfilled. All are not Israelites: that are borne of Israel. *Simeon* was an Israelite indeed, for he waited for the Messiah from God with patience and expectation: so the Spirit of God dwelleth alwayes with them, which alwayes say, *Thy will be done.*

Mat. 26. And a revelation was given him:

If we wait as he did, the Spirit will assure us, as it did him,

him, that we shall see God before we die: and they that long in faith to see the joyes of heaven, the Spirit assureth and promisseth faithfully unto them, that they shall see it.

27. And he came by the motion of the Spirit into the Temple.

Simeon came into the Temple, at this time by the providence of God. The worldlings will call it chance, but the Evangelist would not chop that in, because it is manifest that all things come to passe by the providence of God, without which there is nothing done. By this providence Rebecca came forth to wait on her Fathers Cattel, when Abrahams servant prayed, and looked for her comming, that he might take her for Isaac to marry withall. By this providence Saul was annointed King by Samuel, when he had no such thought in his heart, but went about seeking for his fathers Asses that were lost.

Prov. 16. 13.

Mat. 10. 39.

Gen. 24. 14, 15,

16, 17, 18, 19.

1 Sam. 9. 10.

Ch. 10. 1.

And he came by the motion of the Spirit.

The Devil led Christ unto the top of an high Mountaine, that he might shew him the glory of the World, which deceiveth unstable minds: so would he doe you, if you would be led by such a guide; but I would not have you to marke the vaine motions of such a Spirit, which leades to nothing but to vanity and pride: for after he hath led you to the top, and allured you by carnal pleasures, as much as he can, if you then fall downe to worship Mammon, and embrace the world, the same spirit will afterward lead you, nay, rather cast you downe from the top of all unto hell. Therefore, I beseech you, and heartily Intreat you, that you would be the Servants of God, and Servants of the Spirit of God, to be led by it, to obey it, and to doe nothing contrary to his will, that you can restraîne, but all those good things, which you would were done by you, and goe thither whither you would come; for all would come to heaven, but all will not goe to heaven. If you will all heare, I will teach you all: yea,

I will

Acts 19. 1.
14, 15, 16.

I will undertake this : hear and mark my words, and you shall be led by the power of the Spirit to our Lord Jesus Christ. And I pray to the Lord, that I may never preach to the condemnation of any among you all, yea, I wish that every one of you were more zealous and more godly than my selfe. But to whom shall I compare you? even to the vagabond Jewes, of whom *Luke* mentioneth in the *Acts*, that they tooke upon them to adjure evil spirits by the name of Jesus, whom *Paul* preached, to whom the evil spirits answered, saying : Jesus we know, and *Paul* we know, but who are ye? and those which had the evil spirits, ran upon them and overcame them, so that they fled out of that house naked and wounded : and thus the devill prevailed against them at that time, because they sought to work with anothers instrument, and prevailed with anothers weapon. If they would have said, In the name of Jesus, whom we preach, they might have prevailed ; but they thought it sufficient that *Paul* preached him, though they never professed him. And so we leane upon anothers staffe, and think to be saved, because God saveth others. We shall be dealt withall as were those vagabond Jewes : for he will answer, such I know, and such I know ; but who are ye? Therefore it behooveth us all to pray unto the Lord, that he would furnish us with weapons, to encounter against all the evil motions of the spirit of Satan : that we may overcome, and not be overcome, and put to flight, like those vagabond Jewes ; but that we may have oile alwaies in our lamps burning, and alwaies armed with watchfullnesse against our enemy, lest Satan steale upon us unawares, in the darke, and lead us to fulfill his lusts, and spoile us, and strip us, and leave us stark naked.

27. And he came by the motion of the Spirit into the Temple, &c.

If we would thinke that his Spirit doth lead us into the Temple, we would marke very diligently the motions thereof

thereof when we are there, whether it speaketh to us in our own souls, by the mouth of the Minister of God, who is the Minister not of the Letter, but of the Spirit and Grace of God.

27. And when the Parents brought in the Child Jesus to do for him according to the custome of the Law.

28. Then he took him in his arms.

Happy Simeon embracing Christ, but not happy that he embraced him with his hands, but therefore happy, because he embraced him in heart. Happy are they and blessed which see the things that ye see, and the ears that hear the things that ye hear, saith Christ; but cursed are we that hearing and seeing do not repent: For we cannot be blessed by hearing and seeing only, unlesse we hear and see with profit, so that we in heart embrace Christ. But we will object that we are Israelites, and are circumcised and have received the Sacrament of Christs blood, that we might be his people, and he our God: But this will not excuse us, nor make us seem any thing better in the sight of God, but rather worse, if we have not ceased to embrace the world, to embrace vanities and have unfaithfully embraced the Word of God, & also the Lord Jesus Christ. For it is said, that Christ came amongst his own, and his own received him not: but therefore accursed are so many of them as reject their own salvation, which being freely offered unto them, will not stretch forth their hands to receive it, that is, will not attend with their ears to hear it, or at least will not enlarge their hearts to embrace it.

Mat. 13. 16.

Ephes. 4. 10. 13
23, 24.

John 1. 11.

And praised.

If Simeon had heard the first time that God called him, then God needed not to call him the second or third. If Peter had marked the crowing of the Cock at first time, as he did at the third, the God needed not to crow thrice.

Luke 12

Now therefore, when you hear the same sound again, which you have heard before, remember now what the
Cock

Cock croweth the second time: for you know what discommodity doth come by negligence, and what commodity by attention: For if you attend and follow, Justice shall be swallowed up of Mercy.

SIMEON praised God.

Simeon was thankfull. Here is the example, but where be they that follow it? If nine Lepers be cleansed, yet but one returneth to give thanks, then one is all. Vnthankfullnesse is the first Guest that sitteth at the table; for some will not stick to say, that they never said Grace since they were children: but if we had said, they never had grace since they were children, I would rather beleve them. Doe you not say, *Give us this day our daily bread*? If you do, for shame say so no more, beg no more at Gods hands, vntil you be more thankfull for that you have received. For, behold, the heavens frownes upon you for your sinnes, and the earth denieth her fruit, and is become barren, because of your vnthankfullnesse.

Leuit. 26. 16.

And praised God, and said, &c. Here *Simeon* prayed and praised God, yet but in few words, for God delights not in much babbling: he prayed not like the Ethnieks, the Pharisees, or the Priests of *Babel*; but *Simeon* prayed with the heart like *Moses*, and was heard.

And said. He joyfully praising God, spake, yea, sweetly as it were sung in. Though you sing all *Dauids Psalms* over, and have not *Dauids spirit*, it profiteth nothing: and though *David* was heard when he sung them, yet you cannot be heard. Therefore let us pray, so that our prayers may be heard. But we cannot with the heart, and so that we may be heard pray, if we turne away our eares from the Word; for so doing, whatsoever prayers we make, they are abominable. Therefore let us heare so, that hearing we may profit by it. Let us not heare still so unprofitably as we were wont to doe: if we doe, it shall be required at our hands. Doe you think, you shall never be called

Prov. 23. 9.

led

led to account of that which I have preached unto you : And therefore as soon as ye are gone out of this place, all is shut up, and all is forgot. God is exempted from your minds : Our Saviour Christ saith, The word I speak unto you, shall judge you at the last day. *Mary* is commended for that she heard our Saviour very diligently, laying up his words in her heart : and *Jacob* was wiser than all his children, in that he remembered the dream of *Joseph* until he saw it fulfilled. Those that love the Lord with an unfained love, do gladly hear his voice, and become obedient. *My sheep hear my voice*, saith Christ : and they that love the Ark as *David* did, will dance about the Ark as *David* did, and that with joy and gladness. *Isaac* was a good man, his name signifieth laughter, whereby was shewed what joy and laughter there should be about Christ Jesus, for he was the figure, the truth was Christ himself. The Virgin sung when she knew that she should bear him, the Angels sung joyfully when he was born, and *Simeon* sung when he was brought into the Temple. John 12. 48.
Luke 10. 41.

If *Simeon* had not longed, and so waited for the consolation, should he now have had this joy and exultation ? He could not have felt it, for as our desire is, so is our joy : And surely, therefore we receive not sound comfort, or feel small joy by the preaching of the Gospel, because we wish long, and wait not for it, we have no lively desire of it, we hunger and thirst not after it. John 10. 17.
2 Sam. 6. 14.
Gen. 21.

Lord now lettest thou thy servant depart. *Simeon* waiting for the consolation of Israel, longing to see the Saviour, was like the Hart panting for the water brooks till he had beheld his best Beloved : but as soon as he had taken him in his arms, whom his soul desired to see, he so thirsted for death, that he thenceforth thought of, sought after, besought God for nothing, but to leave this life, and hence to depart ; for he forthwith singing, prayed ; Now lettest thou thy servant depart. But do you (say some) commend Luke 2. 46.
Luke 2. 13, 14.

Phil. 1. 3.

mend him herein? did he well? May not any man desire death? may not the fastned ship in a strange land desire to be loosed, to hasten to his longed for Port at home? may not a man, imprisoned amongst bitter enemies, desire to be set at liberty, to returne to his owne Country, in freedome to live amongst his sweet friends? Are we not strangers here, and by unpeaceable most deadly enemies, our owne Flesh, the World, and the Devill, held prisoners in the chaines of sinne and manifold infirmities? and is not our home Heaven, and the Saints & Angels our most deare friends? No marvel then that *Simeon* here desireth to bee loosed or let depart. And *Paul* professeth, he desireth to be dissolved or unloosed, as ships in a strange land fastned, as strangers amongst cruell enemies imprisoned. They were unnatural if they did not: it were unreasonable to require they should not: for we not onely may thinke it lawfull, but must also acknowledge it, even a necessary duty to desire death. For is there till then in us any perfect, yea, any pure obedience of God? Doth not sin, as long as this life lasteth, dwell in our members? Is there any passage to the perfect life, but by the first death? The Fish, which is taken in the net out of the sea, struggleth to get in again: and *Adam* thrust out of Paradise, would faine have beene within againe: how much more should we be desirous to be settled in the true Paradise, in assurance never to bee put from thence? Therefore, also it is not onely our duty to desire death, but also as soone as any cleerely seeth Christ, presently he desireth to dye. For though his state be never so pleasant, though his life be most delightfull, though he excell in riches, and pleasures, and honours, and knowledge, and glory, and farre exceed all that ever were: yet at the sight of Christ he even rejoyceth to forgoe all, the love of the world falling away like the Mantle of *Elias*, when he was wrapt into Heaven, and so cryeth with the Apostle, *I desire to be dissolved; that hee may*

may be with Christ, For Christ is light, and as soone as they see him, they see also themselves, and the worlds false happinesse: his glory and their shame and filthinesse; which maketh them wish for death, that they may cease to sin against God, and perfectly please him, and enjoy true happinesse with him: for all sin is bloud in their eyes, and all worldly pleasures, vanities.

But why then (say you) have *Heman* the *Ezrachite* *Psal.* 88. 15, 16; 17. and *Ezekiab* that godly King, *Esa.* 38. 10, 12, 13, 14. and that man after Gods own heart, the sweet Singer of Israel, *David*, *Psal.* 6. 4. & 30. 8, 9. so prayed, and taught others to pray against death? Why? Because they all were, and would have others to be in the fervent love of God, both to dye, and to live desirous: To live, that they might amongst men uphold and further the true worship of God, so to save their Brethrens souls, and advance the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all evil, enjoying all good, with him most blessedly live. For not only the Apostle *Paul*, but all these, and whatsoever is grounded in the Faith of Christ, but especially all that have strong hope to advance the honour of God, are in a strait, as the Apostle speaketh, *Phil.* 1. 23. and trust on both sides, even with two contrary desires: to be with Christ, which is best of all for themselves: and to continue amongst men, which is most needfull for them. So that this remaineth a manifest most necessary duty, and of all, that have truly, as *Simeon* believed in Christ, performed: namely, thenceforth still to desire death, though they also withall desired, life for others, death for themselves.

Yet, all that desire death, performe not a duty: for the wicked often desire to die, but not duty: For, though they wish sometimes for it, and be willing also to attaine it: yet doe they not in heart desire it, because they think

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Psa 6. 10 &
36. 10. & 88.
11, 12, 13.
Esa 38. 11, 12.
Phil. 1. 23, 24.

Revel. 21. 8.

Mark. 9. 43, 44.

Esa. 57.

is not a thing in the ordinance of God good, and that for them, but utterly hate it, holding it an extreme evil. For they acknowledge, as the truth is, it will deprive them of all their delights which here they desire, and they cannot but at least fear, it will take from them all pleasure, and bring them to caselesse, and yet endlesse pain, and torments intolerable, and yet unspeakable: For the sentence of the unchangeable God is already given: The fearfull, and unbelieving, and the abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and Lyars, shall have their part in the Lake which burneth with fire and Brimstone, which is the second death. And the just Judge shall say to all workers of iniquity, Go ye accursed into hell fire, prepared for the Devil and his Angels: Hell fire, where the worm never dyeth, and the fire never goeth out. Whereupon, this the Prophet avoucheth, *There is no peace to the wicked, saith my God.* For in their strong hope they feele a sting- ing fear, their greatest confidence is not without trembling of conscience. Therefore, fearing the event of death to be for them (as indeed it is) most horrible, they utterly abhor it, they detest it extremely. How then (say some) should they seek death so eagerly? How should they murder themselves so willingly? They do it not altogether willingly, but wittingly; not freely, but forced with fear of some supposed greater evil. The troubles of this world, the anguish of body, the horror of minde, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes preferre death before life, lesse willing to live in vexation, than dying to try whether they shall feele what they fear, even deserved damnation: For they are never willing to die, but unwilling to live often, and so work themselves endlesse woe, in hope of supposed happinesse, abhorring life, not truly desiring death. For how dye they when

when they most voluntarily bereave themselves of life: not in love of God, longing to please him, performing all service to him: but either in pain of body, or else anguish of minde, either raging that they cannot satisfie their lusts, or have lost outward things immoderately loved, or fearing if they dye, deserved torments: if they live, they shall either continue in felt horrour, or lost hap-
ped for honour: either impatient of Gods rod, fretting against him that they so heavily feele his fury, and cannot hereely fulfill their malicious mindes, or freely feed on the rest of their fleshly lusts, or impotent in their desire of some false fondly conceived good, hoping with dreadfull doubting, by death to better their state, that chuse rather to prove the truth of Gods threats, and of the terrours of their trembling minds, than in life to remaine any longer, rather abhorring life, than any way truly desiring death. Therefore in that *Simeon* duly desired death, that which we heard of *Simeon* in the beginning is proved true, to wit, that he was just and feared God.

For none but the truly righteous, none but they that by Faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the unfaithfull, what knowledge soever they have, cannot bee in better case dead, than they are now in living, though most miserably pained: nay, they cannot be without just feare, when they forgoe this life, to feele for ever the second death. But the faithfull having their consciences quiet, and also joyfull in Christ, free from the feare of that death they have deserved, and assured by death to passe to that life, which God to all faithfull hath promised, earnestly wish to dye in all fervent love of God, and zeale of his glory, that so they may cease from offending their good God, and never cease magnifying
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his mercy, shewing thereby that they are weary of the service and bondage of Sathan and sinne, and assured after death to enjoy the true Life, most fully glorifying God, and most perfectly pleasing him for ever : & therefore also they desire death, not shortning their life, but waiting his leisure and calling, thereby glorifying God, as in their lives they have done and sought to doe.

For man was not borne at his own will, and therefore may not dye at his owne pleasure. Therefore they beg it of God, referring themselves ever to his good will, when, where, and how by death they shall glorifie him, still desiring it, but never wilfully procuring it.

If any object, that *Sampson* pluckt the house on his own head, as well as on the Philistines; we must understand, that *Sampson* was a figure of Christ, and therefore as it were offering himselfe to God a sacrifice, first prayed and then glorified God at his death, more than all his life, in killing so many of Gods enemies. And because they wait the Lords leisure, they not onely wilfully murder not themselves, but are carefull also lest foolishly, unwittingly, they hasten it. For all they are guilty of their own blood, that either by foole-hardy, rash, or unwise behaving, or with surfeits, drunkennesse, or any Intemperate using of themselves, shorten their life. Yea, though they tender their lives never so deare, yet are they guilty, because they willingly use the meanes that brings death.

Simeon had seene much in his many dayes, but when he saw Christ, he was unwilling to live any longer, to see more. His desire is accomplished, his long longing at length is satisfied, his fervent expectation with free joy now fulfilled. It is enough, saith *Simeon*, that I have seene my Saviour : as *Jacob* said, *It is enough that my sonne Joseph liveth*. How much more then should wee bee satisfied with this, and in all thankfullnesse rest in it, that we have seene Christ; not as *Simeon*, in weaknesse and baseness,

ness, but victorious, most glorious, over Sin, Death, and Hell triumphing, and are more assured than *Jacob* was, that he, not as *Joseph* under *Pharaoh* in Egypt, liveth, but in heaven with his Father in highest Majesty, reigneth Lord over all, having all power both in Heaven and Earth? and moreover where he is, thither shall we come and be like him, and with him as fellow heirs reign in the Kingdom of our Father for ever. *John 17. 14.*
1 John 3. 3.
Rom. 8. 18.

Simeon knew Christ as soon as he saw him and embraced him as soon as he knew him, and enjoyed him as soon as he embraced him: So some know the Word of God as soon as they hear it: And believe it as soon as they know it, and feele the comfort of it as soon as they believe it. But others hear it as though they heard it not, like deaf Adders that stop their ears at the voice of the Charmer. So *Pharaoh* would not hear the voice of *Moses*, nor *Baals* Priests the voice of *Elias*: And others though they know it, yet will not believe it, as If God were untrue: So all malicious wretches that prefer the pleasures of sin before the glory of God: And others, though they believe it, yet can they not either presently or when they will, feel the comfort of it; much lesse the joy which is offered by it; namely, the heart oppressed, the desolate afflicted soul. *Exod. 5. 2. &c.*
1 King. 18.

The seed is not cast all on a heap, but it is cast abroad: therefore where be the fruits of the Spirit that you have brought forth? For the Spirit of God is not like a dead potion in the stomach, which worketh not; neither can we have this Spirit in us, and feele it not. For if thou hast it, it will lead thee as it did longing *Simeon* (as we have hitherto seen) to the Temple, and when thou art there, it will lead thee to Christ, and when thou hast received and embraced him, it will possesse thee with joy, and so with thankfulness and godly care to keep him, and to entertain him, and to be obedient unto him: nay, also with a

longing to be loosed hence, and evermore perfectly to please him. Therefore, beloved, judge your selves that ye be not judged of the Lord.

Thy servant.

The godly would not leave this priviledge for all the riches in the world, for that they are the servants of God, fellowes to Princes and Angels, for we serve him whom *David*, *Solomon*, *Ezekias*, *Josias*, served: Yea to whom a thousand thousand, *Den. 7. 10.* even innumerable Angels minister, *Heb. 12. 22.* even him who is most blessed for ever. Every Serving-man beares the cognisance of his Master upon his sleeve. What then will the Lord say, when he commeth and findeth us marked with the badge of Satan? Surely he will say, Give unto Satan that which is Satans. But all the houses of Israel are sprinkled with the blood of the Lambe, and all mourners in Jerusalem are marked, and all the chosen are sealed with the seal of the living God.

Exod. 12. 22;

23.

Ezek. 9. 4, 11.

Rev. 19. 7. 3.

5, 6.

Well was it said, The poor receive the Gospel. The young men are more forward in the truth, and more zealous than the aged, the sonne than his father, the servant than his Master. Once the younger Brother stole away the blessing from the elder, there once the elder hated him even for his zeal. And when was *Jacob* hated more than he is now? When was he so hated and persecuted as he is now by *Esau*? Yea, in the old time, men were more zealous in their age, than ever we hear of them to be in their youth; yea, they were zealous in the Lords business.

Gen. 5. 32. 6.

22.

Age hindered not *Noah* from building of the Ark when God commanded him: Age hindered not *Simeon* from rejoycing and mirth, when he beheld and embraced the Lord *Jesus Christ*. Then old *Simeon* embraced *Christ* so he enjoyed him with hearty joy in zeal: but now where is old *Simeon*? There he but few of them to be seen coming

ming to the Temple to receive Christ, but now young men receive him, young *Simeons*, young *Daniels*, young *Samuels*, young *Timothies*, and young *Onashims*, and the young *Infants* begin to speak again. Dan. 1. 8.
1 Sam. 3. 3.
1 Tim. 4. 12.
Philem. 10.
Mat. 21. 15.

The young have him, they are zealous, and I hope they will keep him, though old men neglect him. Satan thou hast too much for nothing already.

In peace, &c.

Christ brings peace with him, not the peace of the World, but that peace which passeth all understanding, Psal. 37. 37.
My peace I leave with you, John 14. 27. My peace remain with you, saith he. Our peace is laid up in Christ, and all the peace we have, we have by him, else it is not true peace. *Simeon* was just, and feared God in his life, and therefore he departed in peace: So mark the end of the Just, and follow their steps, and you shall then depart in peace, like the Lamb upon the Crosse.

Fain would *Balaam* dye the death of the righteous, but *Balaam* must then live the life of the righteous: therefore all men look to this. Happy are they that depart in peace, who when Death saith fear, and the Serpent saith despair, they say by the Spirit to the flesh, crouch, and bid the Serpent fly, while Death openeth the prison doors. Numb. 23. 14.

If the Papists would have men to depart in peace, they would never say, that those which depart, go to Purgatory: For so by their own saying, the worst part is behind. For they affirme, that the pain thereof is far grievouser than any that in this life may be sustained. But again some say, this Purgatory is in the Earth near to Hell, and so it is too far from Heaven to be saved. Some do say, they are punished there by fire; and some say, by water; and some say, by fire and water. Some lastly do say, that the good Angels torment; and others say, that the evil spirits do it. In this variety of most uncomfortable Opinions, how is it possible hence to depart in

Prov. 30
eccles. 11. 3.
Luke 16. 22,
23.

peace? But we must understand it is a painted Sepulchre made for the pampering of the living, not for the punishing or purifying of them that be dead. For the Locusts of Rome do live altogether upon such Trentals, and by such Traditions, & this is the profitablest dream that ever any of them dreamed: But it is manifest by the Word of God, that where the tree falleth, there it lieth, and shall lie for ever. *Dives* and *Lazarus* are dead; and where they are, thither shall we all go. *Sathan* hath many sleights to deceive us, of which this is one of the greatest, to bring us from the Word of God, to dreams and traditions, and things invented by the brains of mortal men, which have not the Spirit of God in them.

According to thy word.

Heb. 11. 29.

All the seed falleth not into good ground: And therefore, though I have shewed you it is ungodly, as being not according to the Word, some think it but a small matter to say for the dead, Lord have mercy upon them, at least they think it a venial sin, if it be a sinne. But let us take heed how we make trifles of sins, for their is no dallying with God, who is jealous as a consuming fire, when his people make such small account of his words. Other demand, whether it be not better to say, God be with them, than the Devil be with them? Both which are naught and to be eschewed. And herein they ask this question like a thief, who having robbed a man by the high-way, and being taken with it, and demanded why he did such a villany, saith, Is it not better to rob him, than to kill him? As though he must needs do one of them; then what a shamelesse answer is this, for it is manifest, that of two evils none is to be chosen.

Some will say, it is a testimony of our good will. To such we must reply, saying, so it is a Testimony of your ignorance: And then after a little conference they will grant, that indeed it doth not profit them. Then we must

must reply and say, God hath made all things to profit us, and hath commanded that nothing be used unprofitably, no not so much as a vain word speaking: saying, That for every idle word we must give account at the day of Judgement. Then they reply again, saying: If it do them no good, it doth them no harme. But we must answer, it were good to beware lest it do thy self harme. *Mat. 12. 36.*

Another sort will reply and say, I pray God I never do worfe. But to such we must answer; I pray God you may do better: and you shall first know whether you do not harme, before you do it. For indeed it must proceed of harme, being spoken in doubting, without Faith; for if you believed that they were laid up in peace whom you pray for, what need you pray for them at all? But it shews an unbelieving heart, and we know that whatsoever is not of Faith, is sinne, and the Lord will say of them, Who hath required these things at your hands? You have wrought vanities. Now therefore you will not leave it, because you used it: then will you say also, we will not leave our lying, nor swearing, nor our cursing, because we have used it. It will grieve me if I hear you use these speeches hereafter, having no reason nor proof of Scripture to maintain it by, or to be your warrant in it: therefore I charge you in the name of God, that you use them not; but rather when you hear this, or any other sin condemned, lay hands upon it, and see that you put it to death without delay, according to the Law of God. *Rom. 14. 22.*

According to thy Word.

When Satan hath thus possessed us with this opinion, that in the service of God we may neglect the Word of God, then Profits and Pleasures guide us in our profession: but they that do professe Religion and Godliness, can never have any comfort by it all their life. For their own hearts accuse them for Hypocrites, because they wait not for the consolation of God, according to

his Word : and whatsoever is not done according to that Word, cannot be acceptable : and this Word they care not for, neither have it in estimation. When *Adam* seeth his nakednesse, the subtil Serpent can deceive no longer, but before he seeth his nakednesse, he is ever deceived, and led away with the multitude into innumerable errorrs. Some say, they shall be saved by good Workes, and some by the Popes Pardon, others say by Purgatory, and these will have a Masse sung for them as long as the World standeth, and all for owne silly soule, thinking to be saved by it. And yet see their blindnesse, for they seeme to thinke that their torment shall not cease as long as the world standeth: else why should they finde and hire men to say Masse for them so long? but these are the fat morsels of *Baals* Priests, and for this cause is the Popish Creed made very favourable to the Clergy. Well, say that Ignorance is the mother of Devotion, for when the Covetousnesse of the Priests, & the Ignorance of the people joyned together, then they invented Purgatory, Masses, Prayer for the dead, and then all their Trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would never have beene Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth contain so many grosse corruptions.

For mine eyes have seene thy salvation.

For, &c. Because the Holy Ghost by inspiration had declared unto him, that he should not dye, till he had seene *Jesus Christ*, therefore the same Spirit led him to the Temple, and shewed that which is promised : and having seene the same, he desired and wished to dye, and be released from his earthly prison, that he might live with God. As idle and evill wishes are vaine, because they are not according to Faith, nor grounded upon the Word of God, so though we aske as cunningly as *Jacob*, and as earnestly as the *Sonnes of Zebulun*, yet if we ask

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Gen 27.17.18,

19.20, &c.

Mar. 10.35.37

Jam. 1.7.

not in faith according to knowledge, we cannot obtaine. But we should ask so that we may receive, that we may not returne empty. Therefore the ground whereon *Simeon* settled himselfe to wish for death, was, that he had received a promise of God, that he should be delivered from this miserable life, when he had once seen the light of the Gentiles, the Christ: and now he had seene his Saviour, and embraced the true Messias, which was promised by the Father, figured in the Law, and spoken of by the Prophets, foretold by the Fathers, and pointed at by *John Baptist*. For thus he reasoneth: Now, that I see thy salvation according to thy Word: and therefore the condition is now performed, let thy promise also be fulfilled: Now let thy Servant depart, &c. For mine eyes, &c.

Mine eyes have seene, &c.

Then we see that Christ was no Spirit, neither was his Body a fantastickall body: for if he were a Spirit, *Simeon* could not see him, and if his body were a fantastickall body, then could not he have embraced him. Therefore we see that the words of the Scripture are true, which saith, that Christ was perfect man in all things, sin only excepted. For he sometime wept, as at the death of *Lazarus*, and likewise over Jerusalem. Sometime he thirsted, as at the Well where the woman of Samaria disputed with him: and also sometime ate, as at *Martins* house, as also among Publicans and Sinners, and in every thing shewed himselfe to be perfect man.

Job. ix.

Luke.

John 4.

Luke 10.

Luke 5.

Have seene, &c.

O Lord, saith he, I desire now to be dissolved, and free from the bondage of sinne, which so long hath inhabited in my mortal body, for now he is come, by whom thou hast promised to free and set at liberty, he is come, by whom thou hast promised to break the Serpents head, and he is come that will heale our infirmities, and give strength against sin and Satan, by faith and peace, towards God,

Acts 10.
Acts 8

Judg. 19.

Exod. 19.

God, through love. And now saith he, I have embraced him, and thankfully do receive him. I believe, and am persuaded, that this is the same Messias, whom the Father promised, and the Prophets fore-told, all Israel longed and expected for, who is the Light of the Gentiles, the glory of Israel, and the God of the whole world. So they which love the truth of God, and wait with desire to be fulfilled with the knowledge thereof, such shall not die, untill they have their hearts desire with contemplation thereof. For as Peter was sent to *Cornelius*, & Philip to the *Eunuch*, so the Lord will stir up such of his servants, as may be fit instruments to minister the same unto us. *Judas* indeed dyed before the time, & lived not to see Christ crucified; but the Disciples which loved Jesus, did see him die like an undefiled innocent Lamb, and that to their exceeding joy and comfort, when they understood how that he suffered death for love of them, and for their redemption. Now if Christ cannot hide him from such as hunger after him through love, then what shall we say of our Fathers, which lived in the time of ignorance, that longed to see his light, although they had a mist cast before their eyes? Surely such dyed not till they saw Christ, & embraced him in their hearts. And this is our Judgement concerning them, that dyed in the time of Popery. And likewise as concerning the rest, which thought to be saved by Purgatory and Masses, after that they are dead, we say that they which sleep without oil in their lamps, they die ere they are aware of, & ere they wish for it, like the Philistines which sent for *Sampson* to laugh and mock at him, and to sport themselves, upon whom the house fell and destroyed them all: or like the Egyptians, which thought that the waters had made passage for them as well as for the Israelites: both which died in and for their security, because they were not watchfull, nor prepared against the Lord called them.

Have

Have seen thy Salvation.

Seeing now he is come, for whom *Simeon* longed, what are the troubles that are past, and the sorrowes that are come to an end? so when we have our desires accomplished, feeling the sound comfort of the Gospel, what should we, how may we think, either on the length of time wherein we waited for them, or the tediousnesse, or also grievousnesse of the troubles, whereby we have obtained them?

Have seen thy Salvation.

As *Moses* dyed on the Mount, where he saw the land of Canaan: so the godly dye in the sight of God, and in the contemplation of his glory: like *Stephen*, who at the very instant of his death saw the heavens open, and Christ Jesus sitting at the right hand of his Father, and like *Simeon* here which desireth to be loosed, and no doubt shortly dyed viewjng joyfully, and so thankfully beholding the Lord of life. Deut. 34.
Acts 7.

Beloved, you are not ignorant that the great day of the Lord is near at hand, and therefore they that have not yet seen Christ, they that have not yet embraced him, but still sleep without oyl in their lamps, shall suddenly be overtaken, without the wedding garment, and shall be cast into eternal torment for ever.

Have seen, &c.

There be many fights of Christ, all go not up to the Mount, as *Peter*, *James*, and *John*, all see not his face with *Moses*, all sleep not in his lap with *John*, all are not taken up into heaven like *Paul*, all embrace him not in their armes with *Simeon*. But as pleaseth God, so he sheweth himself unto us, & all that love him, both see him & embrace him. Matth. 17.
Exod. 33.
John 33.
1 Cor. 13. 2

To some he shews himself as in a glasse, to some generally, to some particularly, some he calleth early, and some he calleth late, and their is no hour in the day, wherein he calleth not some to go labour in his Vineyard. Matth. 20.

Gen. 18.
Gen. 19.
Judg. 13.

John 8.

John 20.

yard. To some he sheweth himself by Angels, and to other some by Visions. *Abraham* saw three Angels, *Lot* saw but two, *Manoahs* Wife saw but one, and yet one was enough. It is said that *Abraham* saw Christ his dayes; but we see him clearer than *Abraham*, and clearer than *John*, if we believe in him as we should. Some see Christ and not his salvation, and some see his salvation, and do not embrace it. We see Christ when we hear his Word, and we embrace his salvation, when we believe it; they see him that hear him, they embrace him that follow him. Here if they had heard me, I would have searched Jerusalem with Lamps, to see who sitteth in darkness. But how can they believe the Word of God which hear it not? How can they embrace Christ which know him not? And all through ignorance, having not the means to see him, because their Leaders are either blind Guides, Sleepy Watchmen, or Hireling Shepherds. And surely, it is a wofull case, when Shepherds go to task, and let their own Sheep alone summer and winter. They shear them, but neither summer nor winter do they feed them. How should those people under their charge see Christ and his Salvation, when they are so debarred of wholesome food, & even starved to death many thousands of their souls, because they have not the food that nourisheth the soul unto Salvation? And how many be there that are as old as *Simeon*, and yet have not embraced Christ Jesus? Yea, they know him not though they see him, neither do they wait for his coming, because they have no desire to embrace him: and therefore they defer that and put it off from their youth to their middle-age, from their middle-age to their old-age, from their old-age to death, and so they can have no leisure in all their life to embrace him. But to such as do seek him, and wait for him with unfained diligence, we say as the Angel said unto the Woman at the Sepulchre, Fear not, you seek the Lord Jesus. How is this world set
to

to deceive us? We can finde leisure to do evil at any time, but we can finde no leisure in all our life long to do good, that we may at length enjoy the true Salvation.

I have somewhat to say to you of this Parish. A dainty was prepared for you, & you let the strangers take it from you; you were required to a fast, & you did feast your selves: you were required to come and pray unto the Lord, and to humble your selves in his sight, that he may turn away his wrath from you, and you let the Temple stand open, and empty, for your parts, and your shops were all open: and you were about your Merchandizes, forsaking God, and seeking to win the unjust Mammon, and the vanities of the world.

Thy salvation.

He came not by Angels, or by Men, or by any other means, but only from the alone and eternal God. He calleth him thy salvation, for his name was not given him by Joseph, nor by Mary, but by the Angel of God, signifying, that he was come from Heaven. The Father saw him when he was born, the Spirit came upon him when he was Baptized, the Angels ministered unto him in the wilderness, his enemies subscribed unto him upon the Crosse, the Virgin travailed, the Star walked, the Wise men came out of far Countries to worship him. Then is not this *Februs* the mighty God, whose birth is glorious, whose life is famous, whose death is meritorious? None can take upon him the authority of God, but he, on whose shoulders the Lord layeth it, being sent of God, and from God, then we see that our Saviour is the true Saviour sent from God? For all Creatures bear witness unto him, yea the very Devils, with all the evil spirits, do obey his voice, at whose name all knees shall bow. He came not to bring health, wealth, pleasures, or profits, for the which if he had, then multitudes of worldlings would have followed him; but he came

Matth. 1.

Luke 1.

Luke 3.

Luke 14.

Matth. 27.

Matth. 2.

Mark 1.

Phil. 2.

Mat. 7.

Luke 5.

John 17.

Prov. 1.

Dan. 5.

Matth. 20.

1 Sam. 16.

Mat. 27.

Gen. 4.

Acts 5. 4. 1.

1 King 17.

to bring Salvation, Righteousness, Peace, Truth, and Life, therefore few care for him. He came to save sinners, not all sinners, nor every one that saith Lord, Lord, but he came to save penitent sinners, which turn unto God by their repentance. Therefore he prayeth in *John* for those only that were given unto him. So soon as the seed is sown, the stones refuse it, or the Sun parcheth it, or the Thorns choke it; and what comfort hath the Lilly among Thorns? Therefore widdome taketh her unto her wings, and whispereth, saying, You shall seek me before I come, you shall seek me, but shall not finde me, because ye have refused me when I offered my self to you.

Christ is their salvation that believe in him, and make much of him, and thankfully receive him. The godly he delivereth from sinne, but the wicked he leaveth bound in the chains of their iniquity, to be tormented of him, which had tempted them thereunto, whose will they alwayes endeavoured to fulfill, and not the Lords; and he sheweth them a hand upon the wall, writing their condemnation, and another catching them by the hairy scalp, which maketh all their joynts to tremble, and their hearts to despair, and he saith unto them; What doest thou here without the wedding garment? How darest thou come to steal the childrens bread? The Spirit of *Saul* worketh in him, in his bed, & every where, and he calleth for the Harp of *David* to comfort his heart, which cannot be comforted. And this Spirit saith to *Judas*; Thou hast betrayed the Lord, and crucified him, therefore go and hang thy self: for even at the preaching of Salvation, the horror of Damnation, the mark of *Cain*, sticketh within thee who-soever believest not in Gods Salvation. But the godly heart goeth home, having embraced this salvation, chewing the cud, and rejoycing like the Apostles, which rejoyced in that they were counted worthy to suffer for his name sake: And they say, O what a good banquet we have

have had this day! what delicious dainties hath God feasted us with! and so the Bee goeth loaden to the hive, and goeth longer in the strength thereof than *Eliu* did.

Thy salvation.

The onely Saviour is here called Salvation it selfe: for if he were called a bare Saviour only, then you might likely understand by him some other saviour, but here he is called Salvation it selfe, to shew that there is no other. For there be more Saviours, but no more Salvations, as there be many wayes to death, and yet but one death. The brasen Serpent was a figure of Christ, that they which are stung by sin, by fire and by the Serpent which beguiled *Eve*, may make speed, because there is no remedy but to come to Christ. *Numb. 11. John 3.*

The Papists have found out many salvations, they have found out a salvation by Saints, a salvation by Angels, a salvation by Masses, a salvation by Merits, a salvation by Idols, as though Christ had least to doe in his owne office, for they have other salvations to flee unto: They will have it, but they will buy it, and what will they give for it? Why they will fast so many dayes, goe so farre on Pilgrimage, hire a Priest to say so many Masses, build so many Abbeyes, and give so many summs of money to the monks and Priests. Therefore the Scripture goeth against them, and dishonours their shamelesnesse, who like *Nimrod*, that heaping stone upon stone, would have built up to heaven, heape sinne upon sinne, and every houre, some one heresie or superstition groweth up from this filthy root. *Gen. 11.*

For, what Papist dare say, that *Simeon* thought on any of these, or put confidence in any other Saviour, but onely in him, whom hee embraced in his armes? For salvation is by the promise of God, and all promises are in Christ. And though *Jacob* wanted bread, *Joseph* wanted not money, therefore he gave them back againe their money, and likewise

*Gal. 3. r. 18.
2 Cor. 1.
Gen. 42.*

likewise he gave them that Corne that they would have bought with it. I would wish them therefore to say as Joseph's bretheren did, that they have their Corne for nothing and their mony too: let them, I say, be content and rejoyce to say, that they have mercy for nothing, and their works too. For God cannot be won by mens workes, because they profit not him, but themselves,

2 King. 9.

Exod. 12.

John 4.

There is no water can wash *Nemur* but Jordan, no water can wash the leprosie of sinne, but the blood of the Lamb. By this the Israelites were saved when the destroyer passed by. By this the Lord knoweth us to be his people. And by this the Devill knoweth us to be none of his. As it is proper unto God to be called goodnesse, so is it proper unto Jesus Christ to be called Salvation. He is also called the Way, the Truth, and the Life: for that life which we have, is but a sparke and shadow of life, but he is the true and eternall life.

Then seeing Christ is both our righteousness, salvation, and also the way, the truth, and the life, to lead us thereunto: it is as possible for us without Christ to be justified or glorified, as it is to be wise without wisdom, righteous without righteousness, or saved without salvation. Therefore let us not be ashamed to take our water from the Fountaine, seeing Christ is the Fountaine of all wisdom, of all righteousness, of all truth, of all knowledge, of all salvation, and briefly of all goodnesse: for there is no other Arke to save us from the flood, no other ladder to ascend with into heaven, no other Joseph to feed us in the famine, no other Moses to lead us thorow the wilderness.

Ephes. 4.

2 Cor. 13.

Rom. 5.

But as the River Siloa runneth through all the land of Judea & watereth the whole City of God: so Christ doth shew himselfe all in all, and all-sufficient in mercy to save and blesse all his Church with spirituall gifts. If Christ be salvation, what shall make us despaire? Shall Satan? No, for

Silwa all

For he hath overcome Satan. Shall Death? No, For he hath overcome Death. Shall Hell? No, for he hath overcome Hell. Shall the Law? No, for he hath fulfilled the Law. Shall Wrath? No, for he hath trodden the Winepress of his Fathers Wrath. Therefore it was a sweet saying of one at his death; *When mine iniquity is greater than thy mercy, O God, then will I fear and deplore.* Esa. 63.

Salvation is born, therefore we were all in the state of condemnation before: light is come, therefore we sat all in darkness before: glory is come, therefore we were all laden with shame before: life is come, to shew that we were all dead in sin before. Life is come, and light, and salvation: life to the dead, light to the blind, and salvation to the damned. For Christ is called salvation to shew that without him, we are all damned fire-brands of Hell, heirs of condemnation, and forsaken of God. To him that is sick, it is easie to be thankfull when he is whole: but when he is whole, it is hander to be thankfull than to be sick. I would faine be disproved, that Ninivie might be saved, though *Jonah* would not,

Thy salvation.

This word *salvation*, is a sweet word, yea, the sweetest word in all the Scripture, and yet many despise this worthy Jewel, because they know not what it is worth, like the Dawes, which would rather have a Barley corn, than a pearl or a jewell, because they know not the value thereof.

O Lord, what is man, that thou art so mindful of him! Psal. 8.
Q what is God, that thou art so unmindful of him!
If a friend had given us any thing, we would have thanked him heartily for it, but to him that hath given us all things, we will not give so much as thanks. Now therefore let the Rock gush out water again, and let our stony hearts pour forth streams of tears in unfained repentance. We have all called upon you, but none regardeth us, as though G O D were as *Beel*, and as though *Dives* felt no
E pain,

The First Sermon of the Song of Simeon.

pain, nor Lazarus joy but all were forgotten. Many times
Christ cometh into the Temple, & there is scarce a Sime-
on to embrace him, the Babe is here, but where is Simeon?

If God had not loved us better than we loved our selves,
we should have perished long ere this, and yet we embrace
not Christ as Simeon, who hath saved us from temporall
and spiritual punishment. We are invite (to a banquet, be-
who calleth us to it, is God. What is the banquet? Salvati-
on. Who are the Guests? The Angels and the Saints. What
is the fare? Joy, Peace, Righteousnesse, this is the fare, and
we invite you every one. Yet who will come at our bid-
ding? Some for want of Faith, some for want of Love,
some for want of Knowledge have despised this ho-
ly Banquet, yet unto this art thou called still.

O soul, a unworthy to be beloved.

THE

THE SECOND SER- MON OF THE SONG OF OLD FATHER SIMON.

*Thy salvation, which thou hast prepared before the
face of all the people, a light to be revealed to the Gen-
tiles, and the glory of thy people Israel.*



Hy salvation. This word *salvation* is
a sweet word, and holds me to it
like an Adamant; for when I
thought to proceed, this word said
unto me, Stay here, teach this,
and teach all; learn this, and learn
all: for it is the pith of all the mer-
cies of God towards his children.

Christ is called *salvation*, because no man shall despair,
and because it is impossible to be saved without him, for
salvation is only in him. Christ can do any thing but this:
He cannot save him that will not repent. He is called the
salvation of God, because he came not from men, nor from
Angels, nor by chance, but from God himself; and there-
fore his Name was not given him after the manner of
men, which was that every father should name his own
childe, but so did not Joseph, for the Angel had given di-
rection for his Name.

E 2

The

Lev. 1. 15.
Job 11.
Mat. 27.

The Virgin, the Oracles, the Babes, the Shepherds, the Star, the Wiseman, the voices of the Cerys, the Devils, the Lawyers, the Sick, the Dead, the Earth quake, the Sun, the Moon, and all the creatures do bear witness unto the Sonne of God, which is our salvation. Hee is called the salvation of God, because he is salvation according to Gods own minde. He came not to bring ease & liberty, but he came to bring the spirituall sword and condemnation to all obdurate sinners, yet salvation to the penitent.

I shewed you how many despised this Jewel, because they know not what it is worth: how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that love God: these plants grow not on every ground.

Who would be unthankful, who knew what the Lord gives, and what he forgives? He gives the Sonne for the Bastard, the Lord for the Servant, the Righteous for Sinners, the Innocent for the Wicked, and the Almighty Lord, for the sinful finnes of Men. Do you not marvel how you can offend this Lord willingly, which hath done so much for you? Here I reprove unthankfulness, security, and negligence, striving as it wereto crucifie Christ again, as the wicked Jews did, who never prospered since the time that they said, His blood be upon us, and upon our seed. They were not like *Simeon*, who as soon as he saw him embraced him, & rejoiced over him. There is no shew of grace in them, which shew no liking of godliness in themselves or in others: for this is the first part of our Conversion, to love them that love God, and so we are drawn to the Sonne. No man will build an Ark until the flood come, no man will seek for Corn until the famine come, and scarce Let will be gone out of Jersolome before the time of execution of Gods wrath be come upon them.

Mat. 27. 25.

Gen. 7.

Gen. 24

Gen. 19.

Gen. 14. 10. 11. We

We preach unto you, and call upon you, we have even
 wearied our selves among you: we have reproved you for
 sinne, and we must still reprove you untill you amend:
 now therefore, if there be any grace in you, if you have
 any knowledg, any feare of God in you, if you have any
 goodnesse in you, if you have any desire to be saved, turne
 back now from doing evill, come out of Hell, and pluck
 your limbs out of the clutches of the Serpent: for verily
 we have not done so well in this City as the Ninevites
 did; for all the preaching and teaching we have had. For
 who hath determined in his heart to amend his life? Who
 hath left his pride? Who hath restored that which he hath
 taken by Extortion, Usury and Wrong? Surely they that
 have done this, are Monsters, I cannot see him, he walkes
 invisible and cannot be found. The heavens trembled at
 the death of Christ, the Sunne did hide his face, the earth
 quaked, the vail of the Temple rent in sunder, the dead
 bodies rose out of the graves; and all this was to shew
 that the Prince of the world suffered violence, and that
 the Lord of life suffered death for the ransom of us, and
 of all whosoever shew our the world doe beleve the
 Gospell, and live in obedience thereof; and withall, that
 he suffering for sinfull and wretched Man, was a Conquer-
 or over Hell and all evill, and hath overcome death. The
 Scribes were against him; and Pharisees were against him;
 the Rulers band themselves against him; the Atheists
 against him, and all the spitefull and envious Jewes against
 him; whose birth was base, whose life was contemptible
 and whose death was ignominious: but God was with him,
 and in him, by whose power he overcame them all, and so
 became the salvation of God.

Mat. 27. 45.
 51, 52, 53.

David being to encounter with Goliath, Saul took
 and put on him his owne Harnesse, but he could not
 weare it, it was too heavy for his little body, therefore he
 took

1 Sam. 17. 39.

The Second Sermon

took nothing but a staff, and a few stones in a scrip; and so David shew the pride of the Philistines; and the feare of Israel. And even thus the Lord set his Sonne to fight with the Prince of this world, not with Swords and Targets, Bowes and Bils, but with the Word and Spirit of God, with the which he hath overcome, and through him we also have the victory.

Which thou hast prepared before the face of all people, &c.

He speaks, to the end that the eyes of all mankind may be fixed upon him, as the eyes of all Israel were fixed upon the brazen Serpent in the wilderness, that when they be stung with the sting of that fiery Serpent, which deceived our forefathers, they may fly unto him for helpe; lest they perish in their sinne, and their bloud be on their owne heads.

Which thou hast prepared.

He was prepared long agoe, as it doth most plainly appeare: for the Virgin which bare him, the place of his Birth, the poore state wherein he was, his Miracles, his Apostles, his Torments, his Crosse, his Death, his Resurrection and Ascension into heaven, all these were foreshewed and fore-told, long before they came to passe. Therefore some said, Who is this, that is so often spoken of by the Prophets? Who is this, that can doe many Miracles; that the Scribes and Pharisees cannot doe? that can raise the Dead, that can cease the Winds, that can calme the Waters: at whose suffering the earth quaked, the Sunne hid his face; darknesse came over all; and being dead, rose again by his owne power, and ascended into Heaven in the sight of a great multitude? How can it be this, but it must be knowne before the face of all people, which was so manifest by Dreams, by Visions, by Oracles, by Power, by Authority, and every thing? For there was nothing which had not a tongue to speake for God. Every thing

Numb. 21.

John 11.
Luke 8.
Mat. 27.
John 10.
Marke 6.

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was prepared for him before he came to be revealed: He came not in the beginning, nor in the ending: He came not in the ending, that we which come after him, might long for his second coming. He came not in the beginning, because that such a Prince as he should have many Banners and Triumphs before him. He came not in the beginning, because the eyes of faith should not be dazeled in him, and lest they, which should live in the latter times, should forget him and his coming, which was so long before, even as you forget that which I have said, as soon as you are gone hence. He came not in the beginning, because if he had come before man had sinned, Man would have acknowledged no need of a Physician; but when Man had sinned, and had felt the smart of sinne: For when they were cast out of Paradise, they ran unto Christ as the Israelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to shew that he brought with him perfection, perfect joy, perfect peace, perfect Wisdome, perfect Righteousnesse, perfect Justice, perfect Truth: signifying thereby, that notwithstanding he came in the perfect age thereof, yet he found all things imperfect. The Jews thought that he should come like some great Prince, with pomp and glory, which was a carnal conceit, for herein they were marvelously deceived, his Father was but a poor Carpenter, and his Mother but a simple woman, and he a silly Babe wrapt in clouds. Then, ought not we to reverence our Lord, and to praise his Name, for that he became so humble for us vile wretches, that are worthy of nothing? yet we see how cruelly they dealt with this blessed One, which came to save them. Ignorance sate in the chair, Deceit gave the sentence, and Cruelty executed him with the most painfull and shamefull death of the Crosse. O, that your eyes do not dazele, and your eares tingle, and your hearts marvail at this dealing of yours to our loving Saviour,

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which

which came to save them that would, and specially in that now you see, that he abased himself for our sakes, even to the uttermost. O wonderfull thing to think of! If you would mark, I would make you to love with him, before I have done with you. Say unto all those that come hither to be edified, take your fill of pleasure, enter into Paradise, lift up your eyes, stretch forth your hands, and eat your fill of the Tree of life, and the Lord will go home with you: Embrace him, and kisse him, entertain him well, and he will dwell with you for ever. But you that come hither for fashion sake, either to see, or to be seen, to finde fault with somewhat, or to make an hypocriticall shew of godlinesse where there is none: I tell you, that comfort shall shake hands with you at the door: mark it, and you shall see my words are true. Shew me what it is that is better than salvation. I would have none of you to be damned, if I might prevent it: not so much as a piece of you to be given unto Satan: therefore I would I knew that stone that would kil Goliath, for I would strike it with my might into his temples. If you will you may be saved, & the Lord will one day put those words in to my mouth that will touch your hearts. Therefore now arise, kisse & embrace the sweet Babe Iesus, and then afterward frame your selves to obey him, for then the Lord will knock at your hearts, & if you will let him in he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to shew that it will not learn now, it will never learn to come unto God by repentance and amendment, that they may learn to kisse the Sonne, lest he be angry, and so they perish in his wrath, like Sodome. He came in the middle age of the world, to shew that he was indifferent for the world to give light and life unto all that return unto him. For God respecteth no persons, but every man, of what Nation or Countrey soever he be that seeketh

Psal. 1.

Aks 10.

search God and worketh righteousness, is accepted of him, and he will fulfill their joyes through Christ, yet not when we will, but according to his own good pleasure, and when he thinketh good. Therefore say, *Eli*, anon the *Raven* will bring thee meat and thou shalt have enough. Anon *Moses* will deliver Israel. So salvation is already prepared of God, and hath been long since with fulnesse of knowledge, and all excellent gifts, and he will give them to us when he seeth good. But we are like whining children, that will not stay untill their milk be cold, but would have it though they be scalded with it. So we would have the knowledge of God and liberty, before we know how to use it. We would know the high mysteries and deep counsels of God, before we know our selves: We would have the liberty of the Gospel, when we know not why nor how to use it but in security. But the Lord, he will wisely give unto us as it were our bellies full, when he seeth it good, and when he seeth us ready for it, who knoweth our hearts better than we our selves.

A light is to be revealed to the Gentiles, and the glory of thy people Israel.

You have heard *Simon* shewing the cause why the Sonne was sent from the Father, why he became Man, which reigned before in Paradise. What moved God to leave his joy and his blisse, and suffer more than all the world could suffer together? A great cause is it that would make a King leave his Kingdom, and fall to beggary. A great and wonderfull cause it was, that made *Jesus* to come down from heaven to suffer misery upon the Earth. Two other causes *Simon* sheweth, why this *Messias* came from heaven. The first, that he might enlighten the Gentiles, which sat in darknesse; and the second, that he might be the glory of *Israel*, which gloried in their sacrifices, and in their ceremonies, and so had no glory before he came, but were like the Moon when the

1 King. 17.
Exod. 14.

Gen. 39.

Luke 15.

Mat. 30.

Gen. 29.

the Sunne doth shine upon it, or like *Rachel*, which despised *Leah*, and became barren. And they despised the Gentiles light; like that sonne which was angry, because his lost brother came home again; or like those Labourers which checked the Lord of the Vineyard, because he gave unto the other Labourers as much as he gave unto them. But the Gentiles are like *Leah*, who being despised became fruitful. *Simeon* did rejoyce in Christ, not only for that he was the glory of *Israel*, but also for that he was the light of the Gentiles. Shall the head be sorrowfull because the hand is well? Nay, rather the hand should be glad because the head is well, and the head because the hand is well. The father should be glad, because his sonne is stronger than himself: The mother should be glad, because her daughter is wiser than her self: the brother should be glad, because his brother is richer than himself: The mistress should rejoyce, because her maid is better housewife than her self. But we envy our Brethren and Neighbours, because they are better than we, and because God hath blest them with temporal or spirituall things above us; if we see they have learning, then we envy them for their learning: If he have more gifts, we envy him for his gifts; if he have more knowledge, we envy him for his knowledge; if he have more zeal, we envy him for his zeal; if he have more riches, we envy him for his riches; and how can we rejoyce, when every bodys good is our evil, and every bodys joy is our sorrow? But fix your eyes upon Christ alone, and he will fulfill your joy, if you look not back to So some like *Lot's* wife: If you love joy and gladnesse, Christ is joy and gladnesse: If you love comfort, why, Christ is the comfort of all that bear his Crosse: If you love life, Christ is eternal life: If you love peace, Christ is peace: If you love riches, Christ is full of heavenly riches, and full of liberality, to bestow them upon all such as love God: So Christ is all in

Gen. 19.

In all unto the godly, and they have more joy in Christ
 alwayes, and in all things, than the richest and most glo-
 rious, and sumptuous Prince in the world; than *Salomon*
 himselfe had in worldly riches, honours, pleasures, joy,
 ease or felicity. For the wicked, which put their trust in
 riches, and make them gods of gold and money, of ease
 and pleasures, though they do all that they can to fulfill
 their lusts, and take never so much pleasure, and be never
 so merry, yet they can have no true joy, nor peace of
 conscience; for all the peace, the mirth, and sport they
 have, is but deceit, all false, and indurable, like the grass,
 greene in the morning, and withered ere night. But when *Esa. 57. & 58.*
 the Lord doth knock at their hearts, and strike them with
 a feeling of their horrible transgressions, as no doubt
 he will, then they are all in a maze, and they can have no
 joy, no peace, no rest; but they may say, in laughter my
 soule is sorrowfull, in ease my soule hath trouble, in mirth
 moane, in riches poverty, in glory shame, in life my soule
 is even dead, in plenty my soule wanteth all things,
 wherein it should rejoyce; it is destitute of all comfort,
 and possessed with all slavish feares; like *Cain*, who be- *Gen. 4.*
 ing Lord of all the earth, yet had no joy in it when God
 had once forsaken him. Likewise *Saul*, when God had *Sam. 16.*
 forsaken him, he had no joy of his Kingdome, nor of all
 his riches: and then who had more joy, *Saul* the King, or
David the Subject? So then we see, that perfect joy can
 be had in nothing but in God, and in Jesus Christ. Where-
 fore, as by the streame you may be led to the Fountaine,
 even so let the joy and peace of this life serve to lead us
 to God, who is perfect joy and peace, and there rest like
 the wise men, which were guided by the starre, to come to
 the true Sonne of Grace, Jesus Christ, when he was borne:
 and if we rest not in him when we have found him, there
 is no rest for us, we shall be like the wrestlesse Dove, which
 fluttered about, and found no rest any way, till she returned
 to

to the Arke: but we seeme as though we sought him and found him when as we doe but play the Hypocrites. Solomon saith, That the wayes of the Whore are prosperitie and welfare, or she ever putteth on a Vizard, that she might not be knowne to be so vile as she is: under the colour of goodnesse, evill is alwayes lurking.

Therefore also is Christ called the Light, because wee should leave our foolishnesse, seeing light is come, and that we should forsake all our lights which are but darknesse, and cleave unto his light, which is the true light indeed.

A light to be revealed to the Gentiles, &c.

He came to lighten the Gentiles, and they received him with thankfullnes, of whom there was no hope of goodnes left. Who would suppose that the barren Woman should become fructifull, or the prodigall soune returne home againe? It is like, as if an Owle should be converted to see light, or as if the streame would returne into the fountain, or as if an old man should become young againe.

A light to be revealed to the Gentiles.

To be revealed, not yet revealed: the Jewes must first reject him, before the Gentiles receive him: and when the Jewes did oppresse him, condemne him, and cruellise him, then were his armes spread unto the whole world. **Luke 14. 33:** When the guest would not come, then he sendeth into the high wayes, to compell others that would not come willingly unto it. Comfort is on foot, and that which will come, shall come, &c. The Queen of Sabe came from the uttermost part of the earth to hear Solomons wisdom: and the wise men came from the East to see Jesus Christ: but we may say, the Lord was here in the Temple, and I was in my Shop Selling and Buying, Lying, Deceiving, and Swearing. Well, when he comes back againe, I will be better acquainted with him; and so we esteeme not of his presence in any reverent sort. **Matth. 12.** The

The Shunamite said: Let us build a Chamber for the man: King. 4. 40.
 of God: then we should build an house. *Zacharias* climbed
 up into a tree to see our Saviour, and the Lord seeing his
 diligence, called him, *Zacharias*, come down, for I will
 dine at thy house this day: and that was a joyfull day with
Zacharias for then salvation came into his house, and upon
 all his family: he gave the Lord a feast, and the Lord made
 him a far better feast of peace, a feast of joy, a feast of hea-
 venly things, and so for his zeal and endeavour to see
 Christ bodily, he shewed himself unto him spiritually, even
 to his hearts desire.

To be reviled.

Have an eye to the future tense: that which is not, shall
 be, As for example, *Solomon* was wise, but he is foolish: King. 3. 12.
Sampson was strong, but he is weak: *Judas* was a Pre- Judg. 13. &
 cher, but he is a Traitor: *Paul* was a Persecutor, but he is 15, & 16.
 a Preacher: *Peter* was a denier of Christ, but now he is a Luke 6.
 bold Protector of Christ: *Moses* was learned in the wise- Acts 1.
 dome of the Egyptians, but now he is learned in the wise- Acts 9.
 dome of God, by which the wisdom of the Egyptians is Mai. 16.
 made but meer foolishness in the sight of God: Others, Acts 4.
 as *Hearthen Philosophers*, *Plato*, *Aristotle*, *Cato*, *Crates*, Acts 7.
 and such like, were counted very wise men in the sight of
 the world, yea, they wrote so many Books full of wisdom,
 and also adorned with notable sentences and witty say-
 ings, that one would think all wisdom were buried with
 them, so famous were they, and so full of earthly under-
 standing, teaching manners, counsels, and policies: yet, for
 my part, I have neither seen nor heard of any such, being
 wise in worldly things, and without the wisdom of God,
 but that they have committed some notorious foolishness
 in the sight of all men, like *Achishophel*, of whom we read, 2 Sam. 16. 23.
 that he was so wise a Counsellor, that his counsell was a Sam. 17. 23.
 like as one had asked counsel at the Oracle of God: and
 yet for the end of him, he hanged himself, and all for the
 want

1 Cor. x. 10.

2 Sam. 5.

2 King. 17. 30.

Judg. 16. 23.

Acts 19. 33.

2 King. 19. 37.

Exod. 31. 46.

2 King. 1. 2.

1 King. 22. 13.

1 King. 16. 31.

want of the knowledge of God. It had been better therefore for him to have had more Wisedome, and lesse Wit. *Crates, Aristotle, Plato*, and other of the wise Philosophers, have either poisoned, burned, or drowned themselves: and so we see that the end of the worldly wisdome is meer foolishnesse, and the foolish have more peace than the wise: for their wisdome without the fear of God, doth them no more good than the Ark did to the Philistines, which did nothing but torment them, because they knew not how to use it, and therefore unreverently abused it. For if your wisdome consist in eloquence of words, in profundity of wit, to gain crassily, and spend warily, to invent Laws, to expound Riddles, and interpret Dreams, to tell Fortunes, and prophesie of matters by Learning: all your wisdome is but vexation of the spirit; for all these without the fear of God, do us no more good, than their wit did these Philosophers, which notwithstanding sate in darknesse. And I am afraid, though Christ brought light unto the Gentiles, yet it may be said, that the Gentiles sit in darknesse still, saving a few Levites scattered upon the Mountains, for whose sake Sodom is spared. And because those had not the knowledge of God, therefore they worshipped *Mars* and *Cupid*, *Sun* and *Moon*, *Beasts* and *Serpents*: So the Philistines worshipped *Dagon*, the Ephesians worshipped *Dioun*, the Assyrians *Nesroch*, the Israelites worshipped a *Calf*, *Absarab* worshipped *Beelzebub*, the Moabites worshipped *Chemosh*, the Samaritans did worship unto *Baal*; so the truth to such seemeth falsehood, and error seemeth truth. As for example, that the world should be made of nothing, that the Word became flesh, that God and Man was joyned together in one person, that one man may be righteous in the righteousness of another, which is Christ, and that the dead shall rise again: These seemed foolishnesse unto the Gentiles, neither could they believe

believe them: No more can some Gentiles amongst us at this day, which are but natural men, therefore they do not believe them: for when they professed themselves to be wise, they became fools, saith the holy Ghost. So then we see now what Christ hath done for us, he hath bound that Serpent, which hath sown all the Tares, so that the devil is faine for want of better lodging, to enter into Swine. Rom. 1. 22.

Heretofore, whereas one followed God, a thousand followed him: but now Kings and Princes lift up their heads, desiring Christ to reign with them, and in them. Heretofore we made our selves like the wounded Man, we were spoiled, we were stript naked, and we were bathed in our blood: being full of wounds, but now Christ hath furnished us, he hath washed us, he hath clothed us, and we are now become true Israelites, in which were the vile and wilde Olives, he hath grafted upon the true Olive, and planted us in a fruitful soil. And what cause can we shew for this, but only mercy? For heretofore we were called foolish, but the Lord hath made us wise, according to the wisdom of God, in the secret by his Spirit: But if we deserve to be called the foolish Nation again, then ye are most unhappy and most cursed. So now we have heard that the Lord doth reveale his counsel unto his Prophets, and how the glory of Israel is now revealed to be the light of the Gentiles. And you have the cause why: Because the Jews rejected their own salvation. You have heard that the cause was only his mercy and his love, because mercy cannot contain it self within Jerusalem. Dint. 31.

A light is revealed to the Gentiles, and the glory of the people Israel.

You have heard why Christ is called light, why he is called the light of the Gentiles, why the Lord did change a curse into blessing, and why the Gentiles did change darkness for light, and a thousand gods for one true God. Then

Then the Gentiles received more grace than they desired, for the Lord came uncalled unto their houses, and made a feast unto them in their own houses. The light of the Gentiles is our light, your light, and my light: Christ is our grace, your grace, and my grace: and Christ is our salvation, your salvation, and my salvation. He came unto the Jews, and for the Jews, and yet his coming unto the Gentiles was better than to the Jews.

He came into the world when the world did abound in all wickedness, and saved us when we most deserved wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring salvation, to redeem our lost souls even (as it were) against our wills: so that now we would not be as we were, for a thousand worlds.

The blindness of the Jews was and is wonderfull, who heard of their rejection, and of our conversion, and yet understood it not, neither sought to prevent Gods wrath in rejecting of them. Therefore the Rock, which should have saved them, shivered them in pieces: Wherein was shewed their wonderfull blindness, having in so oft ten fore-told by their Prophets, figured in their Law, shadowed in their Sacrifices, and read in their Churches from Sabbath to Sabbath. Every thing that cometh to passe in Churches, in Common-wealths, in Cities, in Countreies, in Kingdomes, and in Provinces, these are all fore-told in the Scriptures, and yet none do understand it, saving a few chosen ones whom God loveth. For, the coming of Antichrist, the overthrow of Kingdomes, the darknes of Popery, the light of the Gospel, the conversion of the Gentiles, and the rejecting of the Jews: All these are set down in the Scriptures, and yet we cannot understand it, though we hear it day by day, because we do not give our minds to understanding.

Such hearers must stand in a maze before the sight of

our and terrible Throne of God: The dead shall rise, the trumpet shall blow, and all the world shall be in an uproar, and they shall stand quaking, when their hearing without proving shall be laid to their charge, and they shall say, O we have known no such thing. But surely if the Jews could come out of hell, they would admonish us to take better heed how to hear: For we hear as though we did not hear at all, our minds are otherwise occupied. Now when we see any thing come to pass, as it is foretold in the Scriptures, then we must say as Christ said, This prophecy is fulfilled, for all things that are written, are come to pass. *factum est, factum est*: that is, as sure as it is written, so surely doth it come to pass. It prophesieth nothing, but that which truly is fulfilled in due time, and the more often it speaks of a thing, the more certain, the more excellent, and the more to be believed it is. Like a Jewel that is beset with pearl, so is our calling adorned with Scriptures, for so doth God order our calling, which is often in his mouth, and we so often in his remembrance, that he speaketh of us in every Book throughout the whole Scriptures, like a blind Spouse, whose Love is in a strange Countrey, and he delighteth himself with thoughts and meditations of her: so he did long until the Gentiles were come to him again, like the prodigal child, whose Father did long till he had embraced him. When shall my prodigal come home again, I ask he? I will put my best garment on his back, and my gold Ring on his finger, and his share shall be the daintiest morsel. And thus God longeth for our salvation, and he knocketh at our doors. Is Faith here? Is Love here? Is one called the fear of God in this place?

And as love maketh lovers sometime to speak plainly and familiarly one to another, sometime by dark speeches and riddles, sometime by letters, sometime by dumb shews and signes, and sometimes to hide them-

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Luke 25. 110

22. 110

several one from another: So our God speaketh sometime plainly to his Church, sometime darkly and mystically, sometime he turneth his face from his Church and dear Spouse, as though he would not speak unto her for love; as appeareth in the book of the *Canticles*. Of the casting off of the Jews, and calling in of the Gentiles; the first type or figure was *Cain* and *Abel*: *Cain* was the eldest son of *Adam*, and *Abel* the younger, yet God loved *Abel*, and accepted his sacrifice: but God rejected *Cain* for his wickedness, and he became a reprobate. Even so doth God, he rejected the Jews, which were the eldest sonne, the true Olive, and the natural seed, and Gods dear children. If they had continued in obedience; and he taketh us being but the youngest sonne, the wilde Olive, the seed of the wicked, and maketh us children by adoption unto him, only of his mercy, without any other cause.

Gen. 9.
Gen. 5. 1. 2. 9.
24. 10. 21. 6.
11. 10.
Gen. 9. 27.
John 10. 16.

The second example was *Sem* and *Japhet*, both which were *Noahs* sonnes: *Sem* was the second sonne, and *Japhet* the first, and of this *Japhet* came the Gentiles: of him said *Noah*; God perswade *Japhet*, that he was well in the tents of *Sem*: that is that they may be united together, as we see it is come to passe. Other sheep I have (saith Christ) which are not of this fold, them also will I bring, and they shall hear my voice, and there shall be one sheepfold, and one shepherd.

Gen. 27.

The third type or figure was *Ismael* and *Isaac*; both the sonnes of *Abraham*: *Ismael* was the eldest, *Isaac* the younger, yet *Isaac* was chosen of God, and joynd the promise, and *Ismael* his eldest brother, a mocker of *Isaac*, was put away, the Lord was not with him.

Gen. 25.

The fourth type or figure was *Jacob* and *Esau*, both the sons of *Isaac*: *Esau* was the elder brother, and *Jacob* the younger, yet God loved *Jacob*, and hated *Esau*, because *Esau* contemned his birth-right, and sold it to *Jacob* for a messe of pottage; and therefore *Jacob* took the blessing

ling from him: so God blessed Jacob, but cursed Esau: where y he shewed, that the Lord did for the contempt of the Jewes, take away their birth-right and their blessing, and hath given it unto us.

The fifth type or figure was Leah and Rachel, the two daughters of Laban: Leah was the elder, but bleare or squint-eyed: Rachel the younger, beautifull and faire, & 17. Therefore Rachel was beloved of Jacob, and Leah despised, 18. yet Leah was first married, 23. And also made fruitfull, 31. but Rachel also was after married, 28. and more beloved, 30. and having envied her sisters fruitfulness, & 30. 1. and repented, God remembered her and made her fruitfull. So Christ first married the Jewes, and made them glorious, but when they despised their glory, he married with the Gentiles, and they enjoying their happiness, of barren in all goodnesse, became fruitfull in true holiness.

Gen. 29. 16.

The sixth figure was Manasses, and Ephraim, the two sonnes of Joseph: Manasses was the eldest, and Ephraim was the younger. Both of them Joseph having brought to Jacob his Father, that he might blede them, he tooke Manasses, & put him towards Jacobs right hand, that he might blede him first and more plentifully, and he took Ephraim, and put him towards Jacobs left hand: but Jacob stretched out his right hand, and laid it upon Ephraims head, which was the younger, & his left hand upon Manasses, directing his hands so of purpose, for Manasses was the elder of them. Thus the Lord blessed us, when there was no hope left for us.

The seventh figure was Rahab, a harlot in Jericho, who was a Gentile, yet her heart was touched so, that she received and entertained the Spies that Joshua sent, and Joshua in time of danger hid them, that they should take no harm: signifying thereby, that the Gentiles should receive and embrace the Israelites and Messengers of the Gospell, and keepe them as safely, and defend them

The Second Sermon

as diligently, as *Rahab* did the Spies of Israel.

Ruth. 4.

The eighth figure was *Ruth* a Moabite: of her *Christ* *Jesus* vouchsafed to come as concerning the flesh, to shew that he came not only of the Jews, and for the Jews, but also of, and for the Gentiles, which were the lost sheep un-
Judg. 14. hoped for, being strangers from the covenant.

The ninth figure was *Samson*, who being a Jew, would needs marry with a Gentile: signifying that *Christ Jesus* would also marry with the Gentiles, as he did with the Jews.

1 King. 11.

The tenth figure was *Salomon*, who married *Pharaoh's* daughter, which was an Egyptian and Gentile, signifying thereby, that *Christ* would take him a Spouse among the Gentiles to marry with himself, as *David* in the *Psalms* declareth.

Psal. 45.

2 King. 5.

The eleventh figure was *Naaman* the Syrian, whose leprosie is turned upon *Gentiles*, the leprosie of an Heathen and ignorant man turned upon an Israelite, and one that had the knowledge of God, being the servant of a Prophet: signifying that our leprosie of sinne and ignorance should be turned from us upon the Jews, who had the knowledge of the Law of God, but esteemed it not, but were unthankfull for it. Many like examples there are in the new Testament. For like as the Cherubins, though severe, in sinder, yet looked one towards another: and both upon the Mercy seat: so the old Testament and the New look one towards another, and yet point at one and the same thing.

Matth. 2.

The first type or figure in the new Testament, was the Wise men, which were the first fruit of the Gentiles, and came from the East, being guided by a Star: signifying that by the guiding of the Word and Spirit of God, the Gentiles should come from all the places of the world to embrace *Christ Jesus* with joy.

Matth. 2.

The second type or figure was *Christ* his going into *Egypt*.

Egypt signifying thereby, that he should go from the Jews to the Gentiles; because the Jews refused him, through unbelief, abundance of wickedness, and want of reformation: so we see that nothing can drive away Christ but sinne.

The third type was; Christ whipping the Jews out of the Temple, shewing thereby, that the Jews should be whipped, or cast out of the spiritual Temple; and the Gentiles should occupy it. This (beloved) belongeth on to us, to whom the Lord so wonderfully hath made his light to shine. Mat. 21. 12.

The fourth figure is, the parable of the Vineyard, that was taken from them that possessed it, and given to them that should bring forth the fruit thereof, and yield better increase unto the Lord of the Vineyard. Mat. 21. 33.

The fifth figure was, the Parable of the two Sonnes, that were bidden to go and work in their Fathers Vineyard, of whom the first said, he would, and did not: the second said, he would not, and did repent, and went to labour in the Vineyard: the first signified the Jews, which made many vows, with such a shew of godliness, which was but hypocrisie, whom the Lord rejected and cast off, and said, that the Publicans and Sinners should stand in judgment to condemne the greatest of them. Mat. 21. 28.

The sixth figure was, the feast that the Lord made unto the disobedient Guests, whom the Lord invited to his banquet, which was only ordained for them, and who promised to come unto it, and yet refused and would not come, but alledged slight excuses, taken from their love of earthly and transitory things above God. Therefore the Lord sent into the high waies, to call and compel the Gentiles to come, which came, though some left their wedding garments behind them. Mat. 22. 22.

The seventh type or figure was, the vision of Peter in Joppa, when he was on the top of the house, where he

saw the vessel come down, that had in it all manner of four-footed beasts of the earth, and wilde beasts, and fowles of the ayre, and creeping things; where also the voice said unto him, *Arise, take up, kill, and eat*; where in the Lord shewed unto him, that he should count no man unclean, although the Gentiles then were counted unclean, as were the unclean beasts set down in the Law of God: therefore when Peter was sent to Cornelius house, he said, *Of a truth, I perceive that God hath no respect of persons, but in every Nation he that feareth God, and worketh righteousness, is accepted of him,*

Perf. 34.

*Luke 19.
Lukes.*

Many other examples of our calling, as the strayed sheep, the lost goat, the prodigal sonne, and Christ eating with Publicans and sinners, which when we read, we should cast our figure, and say, Of whom is this spoken? of the Gentiles? then it is of me, for I am a Gentile. But am I converted? if I be not, then have I not fulfilled this prophetic: therefore let us strive to do well, and to mortifie and subdue Sinne, which dwelleth in our mortal bodies, for none but the valliant can enter into the Kingdome of heaven.

Now all these propheties are fulfilled, the blind see, the lame go, the dumb speak, the deaf hear, the maimed work, the dead are quickened, the Lepers are cleansed, and the poor receive the Gospel. Therefore who will despair; and say, Light is not revealed unto me, when as he seeth it to be revealed unto whole Nations? And so solemne is our calling, at that in so many places of the Scripture it is foretold, whereby we see how dearly the Lord undertaketh our salvation like as a blind Spouse, which was lowered for, while she was in a strange Countrey, for Christ longed for the Gentiles, till they came home again unto him. Therefore let us now consider what he giveth us, namely, righteousness and salvation: First righteousness, then salvation: First repentance, and then forgiveness of sinnes, the Sonnes of the Gospel,

Gospel, lest we should see Heaven in Hell, and Light in Darknesse, and joy in anguish: Let us not contemne our light, or grow carelesse of it: let us not build with one hand, and overthrow with the other by prophaneſſe, like those men, which while they supped at their glorious Tables, called upon God for health. Christ is not received with the left hand: If the Father offering a gift, do see the Son stretch forth his left hand, he will withdraw his gift from him. I say, let us not contemne our light, as the Jews contemned their glory.

For what is light to him that will shut his eyes against it? What is this light? It is such a glorious light, and such an excellent revelation, that great and mighty Kings have earnestly desired to see, and Princes have laid down their crowns to reveale it. Let us embrace this light, let us take and put on the wedding garment, and go to the banquet unto which a thousand Messengers have invited us, and alledge none excuses: say not, *I have married a wife, I have bought Oxen, I go to see a Parise, &c. and therefore I cannot come*, neither will I come. Well, do so, if that ye will needs: but remember that thou wast invited, and therefore the blessing shall be given to another: and *Esa* shall weep for the blessing, but shall not have it.

Matth. 13.

Matth. 22.

Hab. 12.

But give me a reason, I pray thee, why thou wilt be called the servant of God, which doest not serve him; or the child of God, which doest not love him: or the Disciple of Christ, which doest not learn of him: yet his rain falleth upon all, just and unjust, and he giveth thee all things for nothing: The Sun doth give his light for nothing, the dew doth give his moisture for nothing, the Rivers do give their waters for nothing, and the Earth doth give her fruit for nothing.

What shall we do then when the Sunne shineth? We must not do as we do in the dark, for then men ought to betake them to their labors. Learn of the Sab-

Rom. 13.

Eph. 5.

wage beasts; who as soon as the day springs; betake them to their travell, and every bird welcometh it with many a sweet song. Christ is light, and this light is come; therefore he that seeth not now, is blinde; Are nor they then blinde which yet see not, that prayer for the dead is vain; needlesse, and bootlesse? But thick darknesse needs a mighty light to chase it away. So that he which beginneth to root out some error or superstition, at the first shall have much adoe: for custome and natural corruption are the first causes of heresie, and shall cry against her in the maintenance thereof; and withstanders of reformation shall say, Great is *Diuis* of Ephesus: and so for a long time they seem to wash the *Aethiopian*, or the black Moor; the more they wash him, the more they gill him, and yet he is an *Aethiopian* still: but in the end the Ark standeth, and *Dagon* falleth down, and truth triumpheth over falsehood, having got the victory; and light chaseth away darknesse with the brightnesse thereof. Why then doth this darknesse continue amongst us still? To him that asketh, what Scripture have you against it? It is sufficient to answer, what Scripture have you for it? For if the word commaund it not, God rejecteth it, and will say, who hath required these things at your hands? But what is this? for every idle word you must give account, as our Saviour Iesus Christ saith, *Matth. 12*. And whatsoever is not of faith is sinne, *Rom. 14. 23*. They ask, What shall we not say, God be with them? Why should you? Why (say they) must we say nothing? what if thou do not? What sayest thou, when thou mentionest the death of thy first Father, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah*? Doest thou lesse love these, not praying for them, than thou doest them, for whom thou sayest, God be with them? &c.

But thou hast speeches enow to use, if thou wilt needs say somewhat, and leave such superstitious and offensive sentences: if he be a good man, thou mayest say, The Lord

Lord be thanked for his deliverance, and the like, but if he be not, then thou maiest say, God grant we may do better than he hath done, and that by his fall we may learn to rise from sinne, or some such thing: whatsoever he be, thou maiest say as *David* said of his child, giving a reason why he would not pray for him any longer being dead: Can I call him back again? I shall go to him, but he shall not return to me: Or any other words, so they be wise, and therefore not against the Word. What then is to be done? As *Jacob* said to his wives and children; Give me your Idols that I may bury them: so say I unto you; Give me your superstitions that I may bury them, that they may remain with you, or in you no longer, to the dishonour of God, offending of your weak brethren, or to my grief. For I am jealous over you: and because you are mine, and I am yours, O that my voice were as the whistle-wind, to beat down, root out, and blow away all your superstitions, that they may no longer reign amongst you! Or rather, O that Christ, which is our light, were come into us all, and shined so bright, that we were ashamed of all our darknesse (of all, not of mind only, but of will also, and of works, that we no longer would walk in darknesse, for few have the will to walk according to the Word, either in darknesse or light: we can see to sinne in the dark, as well as in the light: and do rather, because the light discovereth both the harlot and the thief; so they are afraid of the light: but assured be we, where light is not, Christ is not: for Christ is light: and let none be afraid to seek this light, which is so good, so excellent, and so profitable for us; for it doth not only deservy it self, but all other things round about it. Therefore if thou have this light, thy faith, thy fear, thy love will shew it self, and good things cannot now hide themselves, for he that is light, doth delight to please God in the light. It is no marvel, though a man stumble in

John 1.

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the dark: but he which stumbleth in the light, is not very strong, because he seeth his way before him. Once we stumbled at every straw, when we walked in darkness: for then wrath had a fall, pride had a fall, lust had a fall, drunkenness had a fall, penury had a fall, ignorance had a fall: or if you will, pride rose, & we fell, lust rose and we fell, &c.

Were Egypt as light as Goshen, we should have idolaters as joyfull as true worshippers; but there is palpable darkness, tedious, fearfull, and of long continuance in Egypt, clear light only in Goshen: therefore fly Egypt; but if thou live in Egypt, that is, walk in darkness, or commit wickedness, though thou sinne in the dark, the light will bewray thee, and thy conscience will accuse thee, and condemne thee for it. Therefore now give over darkness, and arm thee with light, for our light shineth as the light; therefore now we should be Israel, for Israel is revolted.

But many Scroules may be written of our sins, and thus the Gentiles are as Gentiles still. He that believeth not the word, is an Infidel: he that believeth not God, is an Atheist: he that worshippeth any thing more than God, is an Idolater: every mans conscience shall condemne himself. Yet men will leave godlinesse for riches, but they will not leave riches for godlinesse. What madness? Yea, the Jews never served God at any time with such devotion as many do now their gold and their riches: O intolerable wickedness! For many there are that could be content never to dye, but to live here with their riches and pleasure. And is not the godly more despighted for his godliness, than the wicked for his wickedness?

Are not the members of Christ more hated, and worse entertained by us, than the limbes of Satan? So dearly every one loves sinne, and drawes sinne upon sinne, till there be a Chain of many links, and monsters therein drawn most loathsome. And though we of our selves run swiftly to hell, yet the most drive us, to make us hie faster: they

they come unto us, and say, Your fathers loved us well, and said unto us, If you will be fair, you shall be wise; if you will be drunk, you shall be rich, &c. Yea, every one pointeth, and sheweth us the way that leadeth to destruction: and how few are the number of them that do shew us the way of vertue and godlinesse?

And thus we are even as forward as those Jewes that strive who shall come into hell first. Who did ever thank God that he was not born an hundred years agoe, when ignorance spread over all, and all Egypt was smitten with darknesse? or that the Lord hath not left him to himself to become an Atheist, or an Epicure, which lives without God in the World? we have all Gods gifts offered us, but we have refused them. Christ brought light: but we had rather he had brought darknesse, for we loved darknes more than light. The Angels, the Heavens, the Word, the Spirit, are light, and we that see it, are darknesse; for we cannot abide light, but are like an Owl that flyeth out of a bare field from the light of the day, such a death is day unto us. Faith is flown away, Truth is become a Pilgrime, and every string is out of tune. He that should weep and be sorrowful, laughs: and truth is brought to the ground, yea, poor truth is persecuted to death: but sinners are stubble, and their sentence is, Burn them.

How fine would be the way of vertue, if you would pare away the rubs that are in it, if you would take away all occasions of sin, and give it gall to eat, & when you have done so, set a crown of thorns upon the head thereof, and when you have thus crowned it, make it carry the cross, and when it hath carried the crosse, condemne it, and when you have condemned it, put it to death, and when you have put it to death, bury it, and when you have buried it, role a great stone upon the head of it, & set watchmen to keep it, even fasting & prayer, that it may never rise again to reign any more: the which the Lord for his mercy sake grant, *Amen.*

FINIS.

THE



THE CALLING OF JONAH

Jonah was a man of God, and he was called by God to go to Nineveh, a great city, and cry against it for their wickedness.

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Ye have heard the sweet song of old
father Simeon like the pleasant song
of a sweet bird before her death see-
ting forth the joy of the righteous
that embrace Christ Jesus. Before
Christ Jesus vouchsafed to come to
us, we would not come nigh him, but
in all our doings we wrought our
condemnation, and through the in-
numerable heaps of our iniquities, laboured to drive him
without all hope of mercy from us. So we continued like
flies, which flutter about the candle, till they they
consumed themselves. When we had done as much as
in us lay to drive him away from us, then he saved
us, and recompensed good for evil unto us. So that if
God had loved us, no more than we loved our selves, we
might

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migh

might have perished in our sins, and our blind should have been upon our own heads. If Christ be the Light of the Gentiles, let us embrace him; and every one walk as he cometh the children of light: but many do shut their eyes against it, lest they should see: and not only many smother their own light, but the Sun saith unto the Moon, Shine not; and the Moon saith unto the Stars, Be not bright. And many have smothered their light so long, that the damp hath put out the candle; and thus they labour to bring the darkness of Egypt upon *Goshen*: so that their eyes have forgotten to see: and so many go out of the way, because they would not look upon the candle, and the Devil giveth to every one that which he wisheth, so it may be for his hurt. But who can but pity, that with the same Manna which cometh from heaven, and feedeth many to life everlasting, so many are poisoned, and made it is nothing but the savour of eternal death.

The Jews had no cause to envy our Light, for he gave them glory: he was poor, and yet he gave them riches: he was counted base, and yet he made them honourable: he was contemptible, and yet he made them beloved: they were full of darkness, and he brought them light, but they contemned his light, and so procured their own condemnation. And therefore now it is come to passe, that they are become vagabonds upon the earth, and most contemptible of all other Nations, and in every people have a dwelling: ever since they prophesied evil unto themselves, saying, His Blood be upon us and our children, goodnesse hath put on the face of bashfulnesse amongst them.

If thou embrace Christ as *Simon* did, then Christ is thy glory: but if thy glory consist in beauty, which fadeth; in gay cloath, which weareth; in wealth, which wasteth; or in Gold, that rusteth: then Christ is not thy glory.

We have gone long with an old man, and now we have lost him, but we are loath to part with him: he is such a
good

good companion: nevertheless we hope to find him again in *Isaiah*.

We have gone but slowly with him, as with an old man that is not very swift of foot: But now we must run with *Isaiah* as with a post, lest *Jerusalem* be destroyed.

The Prophecy of Isaiah.

I need not to shew the authority of Prophets: but concerning their sorts and differences, there are three sorts of Prophets. The first were such, as called upon the name of the Lord in prayer for the people, and received an answer from the Lord in the peoples behalf: Of which sort was *Samuel*, and these were called Seers: A second sort of Prophets, were such as God raised to expound the Law, and declare the will of God unto the people, when the Priest and such as should do so, were slack in their calling, of which sort was *Ezra*, *Jeremiah*, *Ezekiel*, *Daniel*, *Hosea*, *Joel*, *Amos*, *Obadiah*, and the rest of the holy Prophets. A third sort were such as have been since Christ, working such like effects, of which sort was the Prophet *Agabus*, of whom mention is made in the 1. of the *Acts* and 28. verse.

1 Sam. 10. 9.

Now in the second sort of these, was *Isaiah*, whom God sent to declare his will to the people, unto whom also the Lord did reveal the subversion of Kingdomes, the overthrow of Tribes, the captivity of Nations, the Calamities that were to come unto the sons of men for iniquity and rebellion against God.

As all wise men were not born at once, nor lived together: So these holy Prophets have not been at once, but were raised up by the Lord God, some here, some there, according to his pleasure, and as he saw the people stand in need of them, by reason of the corruption of the times.

And furthermore, the Lord hath not at any time revealed unto one of these, all things that might be revealed, but as much as was sufficient for them, every one in their time and places. Neither hath any of them told as

much,

much of the will of God might be declared, nor fully expounded his Laws: But the Patriarchs left some to the Prophets, and the Prophets left some to the Apostles: But they have left none for us, but they have all set down the whole will of God unto us, and set up Prophet now bringeth only gold, myrrh, and frankincense, like the Wise-men that came to see our Lord.

There are three things that moved me to take this story in hand above all others. First, because you know the story, and therefore can the better conceive of the matter, as I go forward with it. Secondly, because it is brief, and doth contain a great deal in a little. Thirdly, because it is most agreeable for the time, and state of this finall age wherein we live, and therefore most convenient for us. It is manifest that Iosiah lived in a very troublesome time, namely, in the time of Ieroboam the fourth of Iosiah King of Israel, a wicked King, although such that it is called the Ieroboam that made Israel to sin. For of this second Ieroboam, in whose time he prophesied, is written, 2 King. 14. 24. He departed not from any of the sinnes of Ieroboam that made Israel to sin, which commendeth the holiness of Iosiah, in that he, in the midst of their corruption, where with all the people were overflowed, was undiscovered and unpotted, and called to be a Prophet amongst the people of God. For he had prophesied in Israel, before he was sent to Nineve, as the word also doth argue, which layeth open and magnifieth the great love of God, in that he sent a Prophet to admonish this naughty people, when as he should have sent a thunder-bolt to terrifie them, or rather utterly to destroy them, for that their mercy slept before judgement.

His name was Iosiah, which signifieth a Dove, which admonisheth us, that as we labour to be as wise as Serpents, so we should also desire that we might be as simple as Doves. His Father's name was Amasai, which signifieth

2 King. 14. 35.

albeit Truth. I would that Truth were every Preachers
Father.

There are two special things contained in this History.
The first, the great mercy of God shewed unto three sorts
of men: the *Ninivites*, *Jonah*, and the *Mariners*. In respect
of the *Ninivites*, that he sent a Prophet to *Ninive*, a City
of the Gentiles, which were strangers from the Covenant,
from the promise, and strangers from the Common wealth
of *Israel*, and converted them by his preaching, and so
spared them now.

In regard of *Jonah*, that being, for his disobedience in
flying to *Tarshish*, when he was sent to *Ninive*, thrown
into the Sea, he prepared a great Whale to swallow him,
and in his belly, even in the bottome of the Sea, where
there was no hope of life for him, preserved him: and af-
ter three dayes delivered him thence safe, and then cast him
not off, but continued him in his calling, and wrought
powerfully by him, both in the ship, converting the *Ido-
latrous Mariners*, and in *Ninive*, humbling the King, and
the whole City.

And lastly, when he had most unworthily doubly mur-
mured and justified himself against God, he contented
himself with gentle and milde reproof of him. In confi-
deration of the *Mariners*, that having been *Idolaters* all
their lives, & now in danger, giving the honour of God to
their own fancies, God yet converteth them, so that they
called upon him, and sacrificed and made vowes unto the
true God; and by his mighty power, having the Wind
and Seas calmed, were then, and for ever saved.

The second thing is *Jonah*; fall, and rising again. His
fall first, sinning, both flying from God, and murmuring,
and therein justifying of himself: Secondly, sustaining his
punishment, manyfold and long seares, casting into the
Sea, and continuing in the Whales belly three dayes, and
afterward his reproof and conviction. His rising, first,

G

repen-

repenting in the ship, in the belly of the Whale, and being cast out of it. Then also faithfully discharging his duty, crying against Ninivie courageously.

We have seen *Jonah* afar off; If we would, we might see him nearer. He that receives a Prophet in the name of a Prophet, shall receive a Prophets reward. Therefore let us prepare our ears to hear, and receive the Word of God, preached by the Ministers, and let us think, that *Jonah* is come again to our houses to preach, and whether it be 40. dayes, or 40. weeks, or 40. years; they that live like Sodome, shall be punished like Sodome. But as our Sayiour faith to his disciples, *Pray that your flight be not in Winter, nor on the Sabbath*: so say I unto you, Pray that the Lords coming be not on the week dayes, for if he come then, how shall he finde you? Therefore I pray you learn at least now and give good care, that you may beare sufficient for all the week.

The Word of the Lord came to Jonah, the sonne of Amittai, saying: Arise, and go to Ninive, &c.

Herein I observe, that *Jonah* went not before he was sent: for going to preach unto Gentiles, it was needfull that he should have a special Calling and Commission from the Lord himself: for it was unmeet to cast the Childrens bread unto the Dogs, unlesse he had a special Commandement from God so to do.

None ought to take upon him the function of preaching in the Church, unlesse they have their warrant or authority from God, as *Aaron* had: And although they have not their authority in that form and manner, as *Jonah* had his (namely) as it were by word of mouth even from God himself, *Arise and go to Ninive*: yet they must have their warrant from him, else their calling is unlawfull.

But now here is another authority crept into the Church, that makes so many Idols, which have eyes and see not, tongues and speak not, eares and hear not, and that

that is this, when one stalleth up another into *Moses* Chair, not having *Moses* Rod, nor *Moses* Spirit. But this Gall will not hold spurring. Further, I observe, that as the Word of the Lord came to *Jonah*: so the word of the Pope came to his Priests, Jesuits, and Seminaries, but so and in such sort many times, that they are drawn to Tyburn, while Masses are said for them at Rome.

The Word of the Lord came to Jonah, &c.

That which came unto him, was not alwayes with him: but so it was, that when the Word of the Lord came unto any of the Prophets, then they were well furnished with ability to teach, to preach, to reprove, or to command whomsoever the Lord would have so handled. As by example: *Nathan* the Prophet bid *David* the King, that he should build a Temple, 2 *Sam.* 7. and 1 *Chron.* 17. And a little after, he came and bid him, that he should not build it. Where we see, that when he bid him build it, then the Spirit of the Lord came not unto him, to bid him so to do. And therefore the Spirit of God came unto him the very same night, and bid him that he should go to *David*, and bid him, that he should not build it. For this is evident, that as God himself is constant, so his Spirit and his Word are constant, and therefore never saith and unsaith one thing.

Again the Prophet *Elisa* said, 2 *King.* 4. that the *Shunamites* heart was grieved, but the Lord had hid it from him, and had not as then declared the same unto him: which doth note unto us that the same Word, whereby the Lord hath and doth reveal marvelous things unto the Prophets, was not now upon him, neither is alwayes upon any Prophet, but according to the Will of God it comes unto them, to reveal unto them what he would have them to do, and when it pleaeth him.

Also *Daniel* said, that the Lord did not reveale the Kings Dream unto him, for any wisdom that he had *Dan.* 2. 30.

The Calling of Jonah

more than any living, but only for the Kings sake, and for the poor people of Gods sake: and so you must think of us that are the Ministers of the Gospel, that the Lord doth not reveale his will unto us, for any wisdom or worthinesse that is in us, more than other men, but for your sakes, and that we might reveale it to you. Therefore hear us even for this cause, because the Lord hath revealed unto us these things for your sakes and good.

From the calling we come to the charge.

Arise, and go to Ninive, that great, &c.

Mat 22. 30.

God cometh and findeth us all asleepe; then he bids us arise; for they are not fit to convert others, which are not yet converted themselves, according to that saying of Christ to Peter: When thou art converted, strengthen thy Brethren, teaching them by your experience.

Now adales men take upon them to reprove others for committing such things, as themselves have practised, and do practise without amendment, notwithstanding their diligence in teaching others their duty; they can teach all the doctrine of Christ, saving three syllables: that is, *Follow me*. Therefore these are like some Taylors, which are bosome in decking and trimming up others, but go both bare and beggerly themselves. Yet they will not let us pluck out the mote that is in their eyes, untill we have plucked out the beam which is in our own eyes.

Go to Ninive.

Gen. 10. 12.

Ninive was the greatest and ancientest City in the Land of Assyria, and the name of it signified *Beautiful*, which name was given it, rather for the greatnesse and beauty thereof, than for the name of *Assur*, which was the builder and first founder thereof, as we read in the Book of Genesis. It had a fair name, but foul deeds like this City.

Go to Ninive, &c.

God would not suffer any people to be untaught: therefore he hath written this name in great letters, easie

to be read of all. The heavens declare the glory of God, and the firmament sheweth the works of his hands. They have no speech nor language, without them is their voyce heard. Their line is gone forth thorow all the earth, and their words into the ends of the world: In them is manifest for all what may be knowne of God. For his eternal power and Godhead are seen by the creation of the world: but especially he teacheth some by his Word also. Therefore he sent unto the old world *Noah*, *Lot* to *Sodom*, *Moses* to *Israel*, and here *Jonah* to *Ninivie*. But when *Paul* with *Silas* and *Timothy* had gone thorowout *Phrygia*, and the *Region* of *Galatia*, they were forbidden of the holy Ghost to preach the Word in *Asia*. Then came they to *Misia*, and fought to go into *Bithynia*, but the Spirit suffered them not.

Psal. 19. 1, 2, 3.

Rom. 1. 19, 20.

*Genes. 9.
Genes. 19.
Acts 16. 6.*

Go to Ninivie.

The Jews would not hear the Word of God by *Jonah*, and therefore the Lord sent him to *Ninivie*. They that grieve the Spirit quench the Spirit. Then goes the Prophet from *Samarita* to *Ninivie*. The word was in *Samarita*, it went thence to *Ninivie*: The Gospel was at *Ephesus*, it is come into *England*: It is gone out of the Ciry, but it may depart from *England* again. If any think that he standeth, let him take heed lest he fall.

Revel. 2. 4.

1 Cor. 10. 12.

But the Prophet goes from *Samarita* to *Ninivie*, that was both to shake off the dust of his feet, to witnesse against them their obduracy and hardness of heart, and secondly, to let them see that the wicked Gentiles were more righteous than they: In that they repented at the voice of one Prophet: yea, and that with one Sermon: whereas themselves refused, and resisted all the holy and worthy Prophets that God sent unto them. And thirdly, it may be to signifie, that the Jews, for their contempt and negligence, should be rejected, and the Gentiles should be received into the favour of God, that they might be an holy and

sanctified people unto the Lord in their trouble: *That great City.*

Jonah 4. 1.

Ninive had fifteen hundred Towers in it, as some do write, and an hundred and twenty thousand little children (as it is noted in the end of this story) therefore it may well be called a great City; but the greater it was, the more ungodly it was. For as one man taketh sickness of another: so one man is infected by the wicked words and evil example of another, and so caught to sin the more till the measure of sin be full.

And cry against it, &c.

Isai. 48. 2.

First, God biddeth him, Arise and shake off all impediments, and then go and call them to the battell; and now he bids him cry out against them, and so terrifie them. Every Prophet is a Cryer, as appeareth, where the Lord biddeth *Esay* to lift up his voice like a Trumpet. Every Prophet must both be plain and bold; and this many times maketh the poor servants of God to speak their minds as plain and bold, as if they sat in judgment. *John* was a voice, a voice would not serve, he was the voice of a Cryer, and yet he could not make all the crooked straight, nor the rough plain.

Exe 3.

And because all the Preachers of the Gospel should cry, that is, preach zealously, in the second of the *Acts* it is written; The holy Ghost came down in fire and tongues; but this fire is quenched, and the tongues are tyed up, so that they that should cry are stark dumb: but though they cannot speak, they can see if a great Benefice fall, though it be an hundred miles off: and *Pharise* had more care of his sheep, than we have of our souls.

If Preachers were not deaf, they needed not to cry one so another; but such is the dumbness of Preachers, and the deafness of all sorts of hearers, that there is great show of followers, so that there is but little good done, and but a few fruits gathered.

If ye were not deaf, we need not to cry, but because ye be dull of hearing, therefore we cry with mouth, with heart, with hand, with foot, and with all the powers of our bodies unto you, and yet how little do you regard it? But are not ye commanded to hear, as well as we to cry? Yea, the Cock croweth when men are asleep, yea, the Cock croweth, and still Peter yet denieth his Master. *Matth. 26. 70. 72, 74.*

Before you cry unto the Lord, hear what the Word cryeth unto you, and let not your works cry for vengeance while your tongues cry for mercy.

When men hear the Preacher speak against pride, hypocrisy, covetousnesse, or any other sin, then they look one upon another, as though it belonged not unto them: but who can say his heart is clean?

And cry against it.

Our sins buffeted God on every side, as the Jews buffeted Christ, first one the right side, then on the left side, and never leave, till they have provoked him to cry against us. When God cries, then we should weep, considering wherefore he cries: for there is nothing that can provoke the Lord to cry but sin, and that he ever cryeth against. Do what you will, and say what you will, and the Lord will not be offended with you, unless you sin: but if you commit sin, he is just, and therefore will not leave till he hath by crying slain either you, or sin, that raignes in you. For as an angry man ever pursueth that which he hateth, until he hath destroyed it: so the Lord croseth and followeth us with his judgments, untill he hath slain that, which most deadly he hateth, sin.

And cry against it, &c.

Reproof is the necessariest office, yet it is least regarded, yea, most at horred. For now we think if one reprove us, he hateth us. But the Lord saith, *Levit. 19.* Thou shalt not hate thy brother in thine heart, thou shalt reprove him, and suffer him not to sin: noting thereby, that if we flatter any

In their sin or see them sin, and not reprove them for it, it is a manifest signe that we do it of hatred, how great love and good will soever we pretend toward them: seeing the matter tends to the hurt of their souls, and the offence of God.

Yes, if a Preacher reprove sin, he is thought to do it of hatred, or of some particular grudge: and to be too busie, too blither, too sharp, too rough; and therefore say, he should preach Gods love and mercy, for he is a Preacher of the Gospel, he tells us of, and threatens with the Law, and so throws us down too low, some to despair: as though we preached the Law only or chiefly, and not the Gospel also continually, to them that loath and strive against their sins, though they sin grievously. Others, as though they were galled, will say, Let him keep his Text, or they will say, He is beside his book: as though no text in Scripture reprov'd sin, and so of all doctrines the doctrine of reproof and reprehension of sin, is most contemned, and least esteemed. But let a Preacher preach dark mysteries, or prophane speeches, or unprofitable fables, or frivolous questions, or curious inventions, or odd conceits, or brain-fell dreams, & any of these will be more welcome unto them than reprehension, which is most profitable and neederiest of all: Balaams Ass never spake but once, and

Num. 22. 28. then he reprov'd. Then if Balaams Ass reprov'd Balaam, how much more ought Balaam to reprove Asses, or such as will be no other wise than beasts in their behaviour? But perswade your selves beloved, which is most true, though we speak, as if we were angry with you, and threaten, as if we would hurt you, and cry against you, as if we hated you, yet we love you in the dearest blood we have; and therefore, though with persecution we preach the Law, to lead you to the Gospel; we preach judgement that you may find mercy: we preach hell to bring you to heaven; whatsoever and howsoever we preach, we do all to fill your hearts with joy in believing, and having made you fruitful

in all good works, present you without spot, nay, glorious also as a Virgin most beautifull, to the Lord of all grace and glory, Christ Jesus.

Hitherto we have heard of *Jonah* called, and charged to cry; but what should he cry? indeed it is not exprest in this place. But what then? why then, the Papists may say, that he was charged to cry against them for neglecting their Traditions. Assuredly they may with as great truth, and as much probability, as they do gather out of divers places of the new Testament, that they ought to be observed. But *Jonah* hath not left it doubtful what he was to cry: for in the third Chapter, Ver. 2 the charge is repeated, and thus expressed: Go, and proclaim against it the proclamation which I speak unto thee: He was then to cry what God had commanded him. O that none would cry but what God had commanded!

John 16. 12.

John 21. 25.

Act 1. 3.

1 Tim 6. 10.

2 Tim 1. 13.

2 Tim 1. 13.

But what did God command him to cry: even that which he afterward cryed: Yet forty daies, and Ninivie shall be overturned. Overturned? Yea, ancient Ninivie, fair Ninivie, proud Ninivie must be destroyed. No man sits so high but destruction lies above him, and will fall on all that persist in their rebellion. Justice would have come against them, before it cryed against them; but God the most gracious would have them cryed against, that they might cry out wo and alas for their sins, so preventing deserved and threatened vengeance: for they hearing the cry of God, cryed out themselves, and that in great humbling to God, so God heard their cries, and took pitty on them.

Isaiah was commanded to cry, and he cried: All flesh is *Isai*. 40. 6, 7. grass, yea, all the glory thereof like the flower of the field.

The grass withereth, the flower fadeth, when the Spirit of *Jebovab* bloweth on it. Surely the people is grass. *Job* 14. 7. was commanded in the Spirit of *Eliab* to cry, and he cried, Prepare the way of *Jebovab*, make even in the desert a path for our God. And *Jonah* was commanded to cry, and he cried:

Isai. 40.

Matth. 3. 3.
Jo 1. 1. & 3. 2.
Isai. 58. 1.

Isa. 40. 4.

1 Cor. 4. 4.

cried: *Yet forty dayes, and Ninivie shall be overthrowen.* And all the Preachers of the Gospel are commanded to cry, and that aloud, not to spare, to lift up their voices like a Trumpet, to shew Gods people their defections, and the house of Jacob their sins. And then also, if they thereby be truly humbled, to proclaim unto them, Their iniquity is pardoned, they have received at the hand of *Jebozab* double for all their sins. *It is required of the disposers of Gods secrets, that they be found faithfull.* And woe to them that love the pleasures or sin more than the glory of God.

For their wickednesse is come up before me.

For, &c. We have heard the charge it self given, heavy news, that a most beautifull City, a most rich City, a most populous City, and a most ancient City, must be overturned, and that within forty dayes; what is the cause? *Their wickednesse is come up before me:* as if he had said, Ninivie hath followed her lusts, and forgotten the Law, to satisfie her desires; she hath notoriously despised her Sovereign, defied all well meaning, all good dealing, and this is known to the just Judge, and at his barre she is arraigned, and her accusers stand crying at the bar of justice. Therefore she may no longer be forborn, execution of justice must needs be done: let her therefore prepare for death: and that she may cry against her, *Yet forty dayes, and Ninivie shall be overthrowen:* for *their wickednesse is come up before me.*

When God sends cries unto a people, it is a most manifest signe, that their wickednesse is come up before him, which doth cause him thus to exclaim, thus to cry out against them. And then if they will not repent, whilst Gods cries continue crying amongst them, the Lord of hosts will rise up in armes against them.

Their wickednesse.

Will you see the Ninivites in a scroll, that withall, you the daughters of Ninivie may see, that wealth and wicked-

nesse

ness got together, prosperity and security kisse each other? Niniue (saith Nahum) was like a pool of waters, most populous, and full of all store, which to increase, it was wholly full of lying, deceit, & fraud full of robbery, oppression, & all violence, a bloody City: whereby it increased in wealth, they flourished in honour and glory, & therefore as Zephaniah hath it, was a rejoycing, a rioting city, sate securely, & proudly contemned others, saying, I am, and none is besides me. Moreover it was the Mistresse of Witch-crafts, a most idolatrous city: yea, sold people through her whoredoms, and Nations through her Witch-crafts, and made other idolatrous like her selfe, as 2 King. 18. 10. Nah. 1. 2, 9. 3. 2
& 1. 11. 12.
Zeph. 1. 15.
Nah. 3. 4.

Their wickednesse is come up before me

Sinne mounts up on high, like the Tempter, which led Christ unto the top of the pinnacle, to behold all the pleasures of the world at once, and then because we have fallen down before the God of this world, and tempted the God of heaven, whether he be just or no; therefore wrath speaks out of the fire. Now thou hast taken thy pleasure, thou must also take thy punishment.

A most heavy and grievous thing it is, if you knew what you are doing here, and what your sinns are doing at the barre of Gods just judgment. For even now before you came hither, you were serving the Devill in sinne; but now it is too late to speak of it, and where are they now? Flesh and blood could not stay them, nature could not stay them, pleasures could not stay them, riches could not stay them, nor they could not stay themselves, but they are ascended up before the face of the eternall God, to stand at his barre, and cry for vengeance to fall upon us, for committing such hainous sinns against the Majesty of God.

An Arrow is swift, the Sunne is swifter, but sin is swiftest of all: for in a moment it is committed on earth, it comes before God in heaven, and is condemned to hell; for
though

though *Nimrod* could not climbe to heaven, his sins flew up to heaven: and though we stay below, our sins ascend high, like the Tower of *Nimrod*, but they sling us down to confusion, and we become Babel. For when we sin, we are as the shell-fish, which the Eagle taketh, and flyeth into the aire with, and then leaveth it fall upon the rocks, and so dasheth it in pieces, and then devoures it. For the wrath of God taketh us up on high, and throweth us down low upon the rocks of shame and contempt, and terrour of conscience: and so having crushed us, and brused our very bones, consumes us with double death, the grave devouring us, hell swallowing us.

It come before us.

To them which ask, how our sins ascend and flye up before God, I answer, God here speaks unto us after the manner of men, who cannot see a thing afore it be brought unto them, even where they are, and before them. So that hereby is signified, God had seen their wickednesse.

We fast as before him, we pray as before him, we give almes as before him, and we do every good thing as before him, because we do it freely, and as it were, not caring who looks upon us. But we sin as behind him, because we hide and cloak our sins, and commit them in secret, loth that men should spy them: our conscience in such actions accusing us, and instantly telling us, we are about that which we cannot justifie. And we suppose that we sin behind him, because we sin here below, saying with our selves in the consideration of our blinded hearts, as *Eliphaz* accused *Job* to have said: Is not God in the height of heaven? and see the highnesse of the stars how high are they? Therefore how should God know it? Should he be able to see through the dark? The thick clouds are a covering to him, that he may not see, and he walketh up and down the round circle of the heavens. But then chiefly we imagine that God beholds us not, when men cannot see us:

*Job 22, 12, 13,
14.*

as if God could not know, when men cannot spy. But let us not deceive our selves, for God seeth not as man seeth. Man can see but only outward things committed in action, but God seeth, and knoweth, and searcheth the secrets of the heart, yea, the secretest thoughts and imaginations of it. Again, man can but see one thing at once, he cannot turn his right eye one way, and left eye another: he cannot see before him and behinde him with one look: but God seeth all things at all times. Though we sin as closely as we can for fear of hatred, or shame of the world, or for any other respect, yet God saith, Your sin is come up before me. For though we cover it and hide it, and colour it, yea, and as it were, bury it as well as lyeth in us, yet all is open unto him; therefore he saith, Your sin is come up before me.

For when we speak evil, he is all Eares to hear us; and when we do evil, he is all Eyes to behold it: Therefore O foolish men, do not think that God seeth not which man seeth not: for when he look up, he sees all below also, and when he looks down, he sees all above also. If he should not, much wickedness should lye in darkness unregarded, and men should not be terrified from sin, but rather by the example of other allured to sin freely, secretly. For, *Amenias* might have gained by his craft, if God had not seen his heart, which men saw not: but God saw his distrustfull, and disturbing, and corrupt heart; therefore he lost his goods, and his life too.

If God had not seen that which men see not, *Gebezi* King's might have gained a bribe for his labour, when he ran after *Naaman* the Assyrian, and sold him a lye for his profit, but God seeing his fetches, which men saw not, turned his bribe to a leprosie, and so made him a Leper for his labor. A fearfull example for such as take bribes: yet many care not what bribes they take, so men see it not.

The man that said, Be merry my soul, and take thy pleasure

J. Jonab 7.

pleasure for many years, might have done it, had not God seen him. But he espied him falling to godlesse security, and threatned him that night to bereave him of his soul. Forget it not, ye that abound in wealth, whose cup runneth over. If God had not seen *Acben* take up the piece of gold, he had kept it to himself for his labour, and no man should have known where he had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israel. O Lord, what is man that thou so watchest him? *Acben* would never have stole, if he had known that God did see him: *Gebeki* durst never have taken a bribe, if he had thought that God beheld his doings. Wilt thou steal, the owner looking on thee? Wilt thou speak treason in the Kings hearing? neither should we lye, nor swear, nor steal, nor hurt, nor be prophane at any time, if we consider that the Lord seeth us, and remembered that he watcheth us: if we would do this, sin might go a begging for want of service: therefore if you will marke but this part of my Sermon, that God seeth all, you would refrain from those things secretly, that are to the offence of God, which you for fear or shame, will not do before men: and you would say, even when your hand is at it, I will not do it, because the Lord seeth me. But as when we sin, though in secret, he is all eyes to see us, and when he sees it requisite to make some example, to teach all that when man cannot, nor will not discover us, he will shew that he saw us: then he is all hand to punish and plague us, and in the end, to root us out from all our pleasures: so when we repent, he is all mercy and love, and when we amend our lives, and leave all our wicked wayes, to walk before him ever after in holinesse, then he is all truth and righteousness, to forgive us all our former wicked life, & to wash us from all our uncleannes. Now therefore repent thee of all the evil that thou hast done, lament truly, run and hie thee as fast as ever thou canst to the throne of
grace,

grace, prove whether thy repentance will not as boldly stand before God, and as powerfully cry for pardon, as thy sins speedily came up before God, and vehemently cryed for punishment. No doubt the Angel that cryed, Fallen is, fallen is Babylon the great, *Revel. 18. 2.* though he cryed vehemently with a loud voice, cryed not so audibly as thou shalt hear the Spirit of Truth crying and assuring thee, Thy sins are forgiven thee, the God of glory loveth thee, sin shall no longer reign in thee, no evil shall hurt thee, no good thing shall be wanting to thee, all things shall work together to the best for thee. Wilt thou any more? he shall ever dwell with thee, In whose presence is the fulnesse of joy, and at his right hand pleasures for evermore. Repent therefore, but repent truly, loath all sin, grieve that thou hast committed any, flye every sin, yea, whatsoever occasions of it, and all appearance of evil: but love the Truth also, and follow all Holinesse, and as much as in you is, have peace with all men, and the God of peace will increase your peace in Christ Jesus.

All which, even this point that we speak of, *viz.* whatsoever we do God seeth us, most sufficiently assureth us of; for this so often repeated speech, *Revel. 2. 2. 9. 13.* and *3. 1. 8. 35.* *I know thy works;* is spoken as to rouse the dead Sardians, *3. 1.* and to heat the Luke warme Laodiceans, *3. 15.* so to commend the faith, hope, love, patience, &c. of the other Churches, and so to establish, and set them forward therein, knowing he is just, and a liberal rewarder of them that seek him, *Heb. 11. 6.*

Their wickednesse is come up before me.

Sin once committed, casts no doubts of coming presently before God: but the thoughts of the heart of the carnal man, thinking of the way to heaven, are the false spies that went to the land of *Canaan*, which say, that journey is further than you are able to go all your life the way is like a thicker, and the door like a needles eye: therefore

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It is impossible for you to come thither. But when you send Faith, Hope, and Love (those Messengers of Peace and Truth) they will bring you word, saying, Your Ruffs must be ruffled, and your Fardingals crossed; pride must be put off, and other finnes; and none shall be kept out of Heaven, but such as love the World better than Heaven, or such as will take their sins with them; for they be unseeming the fashion of that Countrey: so that ere we come thither we must leave them, like the shadow when we go into the door, and we must shake hands with them, and bid them farewell.

FINIS.

T H E

THE REBELLION OF JONAH.

3. But Jonah rose up to flee to Tarshish from the presence of the Lord, and went down to Japho, and found a ship going to Tarshish: so he paid the fare thereof, that he might go with them to Tarshish from the presence of the Lord.



He charge given to Jonah hath hitherto been spoken of: now it followeth to be shewed, how it was by Jonah discharged. First, *Jonah* rebelliously neglected it: then being chastised, and so repenting, he faithfully discharged it. First therefore, let us consider his Rebellion:

Afterward we shall see his correction.

But *Jonah* rose up to flee to Tarshish from the presence of the Lord.

We cannot stand to speak of Tarshish, nor what it is to flee from God, but this shall be our mediation: *Jonah* the Prophet was commanded to go to Nineve, and there to cry out against sinne, to preach against pride, and all kinde of ungodlinesse: the aby to reclaim them, and stir them up, in laying open their sinne, and the punishment that hanged over them, that they might speedily repent, and so turne away from them the wrath of

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God

Eccles. 10. 1.

God thereby deserved. How beautifull should have been the feet of him that should have brought so powerfull a message, as should have wrought such an happy effect? How blessed should Ninivie have been, when the Lord had vouchsafed them so great mercy? But still one Flye or other mangles the whole Box of oynment: as soone as he was commanded to go thither, Satan stood in the gap, and entised him to goe to Tarshish, for he thought that if he could let *Jonah* from going to Ninivie, then first of all he should put a singular Prophet out of Gods favour, and bring upon him some judgement, not onely inward, as torment of Conscience, decay of Gifts, or the like: but visible also, whereby the people, to whom he had preached, might thinke he was some false Prophet, as they are ever ready to condemne for hated of God, whom they see grievously afflicted. And so secondly, the people should be hardened in their sinnes, and obstinately condemne ever after, him, his like, and their preaching too. And thirdly, the godliest, the most populus, and the wealthiest City in Assyria should be destroyed, the good with the wicked, the young with the old, one with another, all should unrepentant die in their sinnes, and so the very Angells in Heaven should mourne. So that he thought he should by stopping *Jonah*, every way gaine well by his labour.

Therefore he comes to *Jonah*, he flatters him, he tempts him, thus he begins with him: It is good that men look before they leape, hast makes waste, words are not alwayes to be taken as they properly signifie: one thing is often spoken, and another meant: but thinkest thou, God meaneth thou shouldst goe to Ninivie? Why? doth he regard Idolaters, and his professed Enemies, so that to have them admonished of their ruine, he will bring shame upon his owne people? for the very going of a Prophet from Israel to preach to Ninivie, must needs

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proclaime, that there is more hope of most finfull Gentiles, than of naturall Israelites. And how couldest thou seem so to think of thine owne Nation, thine own Brethren, thine owne blood, the chosen of God? Or if thou doe, shalt thou not thereby procure their utter hatred for ever, and make them to detest both thy person, and whatsoever thy preaching, whatsoever thou hast heretofore, or hereafter shalt teach them?

What? for thy faithfull prophesying here among Gods people, will God, thinkest thou, recompence thee, thee whom he hath made reverend, and to be honoured of Kings and Princes of Israel? recompence, I say, Thee with shame and contempt among Heathens, yea, with a cruell death, or with a more miserable life? For what other successe may be hoped for at the Ninivites hands of such a message by thee? For thou knowest, they have all Jewes in contempe; therefore when thou shalt come among them, and tell them not these few words onely, and in this forme which God hath spoken them in (for if thou so doe, who will not count thee rather a mad man, than Gods Prophet) but at large, that there is one All-seeing, most Just, Almighty, and Ever living God, and no moe; and so all their gods are no gods but Idols; and that they above all other have given his glory to stocks and stones, worshipping them for gods, alluring and enforcing others likewise to dishonour him: that they have abused his blessings most unthankfully, most ungodly, to all excess, and are most proud contemptners of their betters, and most notorious Drunkards, Gluttons, Fornicators, Adulterers, Thieves, Oppressors, Witches, Murderers & the like, and therefore have so provoked him that is most mercifull and patient, that he will without all pity destroy man, woman, young and old, high and low amongst them; yea, their very City also; and all that is therein, whereby they have been so wicked, and that within forty dayes:

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When,

The Rebellion of Jereh.

When, I say, thou being a Jew, shalt tell them this, thus in despite revile (for so they will take it) thus utterly condemne them and their Gods: will not the best of them mock and despise thee? Will not the rest gnash their teeth at thee, be ready to teare thee in peeces, put thee to exquisite torments, condemne thee to some horrible death, or continue thee in intolerable paines, in a most bitter life? No question. Think not therefore that thy good God, thy most kind and tender Father, will recompence thy faithfulness, with sending thee so far to sustain such misery: it were impiety to think he willed it; it is blasphemy, terrible blasphemy, to think he commands it: for it is to condemne him of unkindnesse, for thou hast shewed fervent love; of untruth, for he hath promised it should go well with the Just; of Injustice, for godlinesse should have the reward due only to wickednesse. Yea he should seeme contrary to him selfe, to charge thee cruelly to murder thy selfe, which hath commanded all to kill none, if he should will thee to provoke that bloody Chy so. But the very thing it saile also argueth God meant nothing lesse than to commit thee to such danger, or that thou shouldst do so the proud Ninivites such a message. For to what end shouldst thou so cry against that City? to make them flye, and so to free them from destruction? How shouldst thou then not be found a false Prophet, and God a Lye? What then? To bring to repentance, and then to spare them? How should not God so again be found untrue, and thou his lying messenger? what then? To convert them, and so to destroy them? what justice were that and how contrary to his promise to *Sabon* 2 Sam 7. 14. Therefore it is manifest, God meant not thou shouldst go and cry so against Nineve, but signified that thou wast as good, for any good may be done here, to exclaime so like a frantick man against Nineve, as to preach in Sennar as any longer now, Men here are so hardened, that they con-

temne

renew all, part are so cloyed, that they loath all the best part little esteem all that is preached: of none is the word accounted precious, of none reverently heard: and therefore thou shouldst for a time, to make the word precious, & to sharpen mens affections towards it, give over preaching here and where thou wilt refresh thy salt awhile, now here, thou maist not be idle: at Tarshish thou maist be quiet: thou mayest at Tarshish, that famous City, among the strangers of many Countreys, heere many strange things, much delight thee in the variety of their manners, in the abundance of all things, with great pleasure live. No time so fit as this to see the world. At Japho thou canst not want shipping thither. Seeme not to make small account of this kindness of God, defraud not thy self of the granted good.

Thus Satan is ever crossing, tempting, enticing us when we are or should be addressing our selves to doe the will of our God. So was *Moses*, *Isaiah*, *Ezekiel*, *Nebemias*, Christ himselfe tempted, being about most notable works. What said our saviour to *Peter*? Satan hath desired to sift and winnow you as wheat. Who are these whose perill Satan so earnestly desireth? Even *Peter*, and *James*, and *John*. No marvel, for Christ himselfe, though acknowledged the Sonne of God, was most fiercely assaulted of the Tempter forty dayes and then indeed was left, but it was only for a season, *Luke* 4. v. 13. Therefore never dreame of a truce with Satan, whosoever thou be, whatsoever thou art about to doe. For the enemy, the envious Foe, the tempter, the false Accuser goeth about continually seeking whom he may devour. Now his manner of tempting is, first and most usually with flattering, but yet very often with most terrible threatening. For whatsoever we doe or seele commeth from one of these three spirits, the Spirit of Satan, the spirit of God, or our spirit, Now our owne spirit of it selfe is alwayes occupied about worldly things, seeking

Exod. 33. 11.

Gen. 4. 10. 14.

Jer. 1. 6.

Eze. 3. 14. 14

2. Cor. 1. 19. 4.

2. Cor. 5. 5. 6. 6. 7

10.

Luke 22. 31. 32

Matth. 4. 1.

Luke 42. 4. 13

1. Pet. 5. 8.

Luk 19.28.

Dan 5.3.

3.

2.4.6.

delights in pleasures, not disquiet by threats. The spirit of God is gentle, loving, and meeke, not forcing, not threatening. Therefore Christ saith, if any will follow me, let him deny himselfe, and take up his crosse daily, &c. And mark his spirit, he saith not, you shall follow me, and, you shall deny your selves, and take up your crosse, but if any will follow me, let him deny himselfe, and take up his crosse: Let him. The same is to be seene in the *Canaries*, where he saith Open unto me, my Sister, my Love, my Dove, my undefiled. For my head is full of dew, and my locks with the drops of the night. For when she opened not unto him, making most unmeet excuses, though he had most lovingly prayed and lively urged her to open, and she most unkindly, most unworthily had denied, yet he went his way mildly without any threats, but the spirit of Satan takes another course. For when by lying and deceit he cannot allure to sinne, he threatens most fearefully with sinne, griefe, or losse of goods, solitarinesse and want of pleasure, and sometime by his ministers, imps of his owne likenesse, he threatens death and deadly torments, whatsoever they may inflict upon any.

Christ saith, If you will follow me. If you will: but he saith, I will make you follow me, and doe as I bid you; you shall have fire and fagot, scalding lead and burning pitch; if you will not follow me, you shall whether you will or no: we will make you doe as we command, saith his eldest sonne Antichrist, usurping authority over Nations, and inflicting torments on the Saluts. His order of tempting is, first, to make us doubt of the word of God, whether such or such doctrine be true, such and such an action bee commanded, such and such a promise, such and such a threatening be certaine. Then secondly, he falls to flat denying of it; This doctrine, these promises, these threatnings are false, this thing is not commanded, this action is not commanded. And then comes he in with his

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contradiction, contrarie assertions, and countermands. For there is no commandement of God, but the devil commands the contrary, and he is ever gainsaying that which God saith. For our God saith unto *Adam*, If you eat of the forbidden fruit, you shall surely dye: the Devill came, and he told them, first, *It is not certaine you shall dye*: then You shall not die, then thirdly, You shall be as gods, knowing good from evil. God saith, Submit your selves one to another in brotherly love: the Devill saith, First, you need not to as as your selves so much; secondly, You should not yeeld to others: then thirdly, advance your selves, and contemne others. God saith, Love thy neighbour as thy selfe, the Devill saith, first Love little and outwardly, then Love none but thy selfe: then inwardly, hate thine enemies, envie thy betters, disdain thine equals, despise thine inferiours. God saith, Labor for that food that perisheth not: the Devill saith, first, Care not much for it, then secondly, Contemne it: then thirdly, Seize not an inch for it. God saith, forsake the world, the Devill saith first, neglect not the world; then, Love the world, then, thirdly, Give over your selves unto the world, above all, Follow the world with all the lusts thereof.

Now the means whereby the Devill tempts, are arguments fetcht, some from the wit and reason of man, or from the customes of the world: some from the holy Scriptures, either corrupted, or wrong applied: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons to whom he should preach, and himselfe, *Jonab* is here tempted, and so thus reasoneth with himselfe: I have long preached unto the Jewes, which are the chosen people of God, and seeing they will not heare me, It is in vaine to preach unto these Gentiles, which never heard of God, or godlinesse, and therefore will esteeme my words the lesse.

Thus *Jonab* is loth to lose his labour, and put in a doubt

doubt where he needs not, because he considered not the great power of God in mens hearts. The Ninivites are Heathen people, and therefore (saith *Jonah*) why should I venture my selfe amongst them; For seeing my owne Country-men kick against my words, and cannot abide to heare the word, which cometh from the Lord, to reprove sinne, then how much more shall I be despised by these, and persecuted to death; thus flesh and blood standeth lingering when it should doe any good, mis-doubling troubles, jealous of his owne case: but when it goeth about to doe any mischief, it never considereth the danger, it weigheth not the following woe: yet doing good, it is uncertaine whether all will not according, or even above our hope succeed: it is more likely we should be kept safe: but doing evill, mischief most certainly is procured, not danger onely, but losse of the best things commonly, peace of conscience or spirituall graces, of some blessings alway, or at least not receipt of those things which much would rejoyce us. For sure this was a fore temptation, to bid a man (being in reasonable good estate touching his body and life) that he should go and preach into a savage Heathen people that never heard of preaching, and that this doctrine, that there is but one onely True God, to them who will serve a thousand, and cannot abide the contrary to be spoken,

Deut. 6. 4.

If a Preacher were commanded to goe and preach at Rome's gates against Antichrist's jurisdiction, & the Idolatry that is so inordinately used in that Synagogue of uncleanness, seeing that is a matter for which they torment and kill all that preach it sincerely: I feare it would hardly come to passe at all, that this Preacher would go from a reasonable estate touching his body, to venture his life among such cruell Tyrants: I feare he would rather content himselfe with his present case, than commit himselfe to so likely misery.

Job

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If I goe to preach unto these Infidels, saying yet forty dayes and Ninivie shall be destroyed, then (saith *Jonah*) it may be they will repent, and God will have mercy upon them, so I shall be counted a false Propbet for my labour, & thus we regard our credit, more than the glory of God in the obedience of his will: and rather than we would receive any reproach by our doings (in the sight of the world) we rather choosē to enter into no great action touching the glory of God, & the good of the Church. In respect of the Israelites and himselfe: If I leave mine own people, and preach unto the Gentiles (saith *Jonah*) I shall bring shame upon Israel before all people, because a Propbet is gone from them for their obstinacy, choosing rather to preach unto circumcised Gentiles than unto them, as if there were more hope of the Gentiles, than of them. So *Jonah* more searcheth the Childrens disgraces than the Fathers dishonour, and their disspight, than his displeasure. Satan is too well acquainted with mans nature, and so more certainly knowes than we wisely consider, that all *Adams* sons are from labour easily brought to joyes: more willingly from feare and paine, to security and pleasure: therefore seldom or never doth he in tempting omit this incitement: It will be for thy ease, for thy delight, for thy security. Therefore he saith to *Jonah*, not only the way to Ninivie is long and dangerous, thy person and message odious, therefore thy travell must needs be tedious, thy troubles grievous, &c. but also thy passage to Tarsish is easie, thy security there sure, thy pleasures many, thy delight great, yea, with this he assaulted Christ himselfe, saying, when he had shewed him all the Kingdomes of the world, & the glory of them: All these will I give thee &c. And doeth he not so also evermore, perswade us, this good, this paine, this glory, this pleasure, or this preferment shalt thou get, if thou thus and thus deale, if you will leave the society, the exercises, the profession, and the company

pany of the children of God, and serve me, and worship me: preferring your covetousnes, your pride, your lust, before the service of God; not being scrupulous to sweare for your gaine sometime, nor to lye for your pleasure; nor to cozen for richest: then you shall not only be free from the reproaches wherewith Professors are over whelmed, and the contempt wherein they are had, and the many heavy sighs that they are forced to fetch; but you shall also grow rich soone, and so be well thought of, and had in estimation, and by your wealth live in ease, with all pleasure, procuring every thing at your hearts desire.

1 Cor 10. 11.
Rom 8. 34.
Luce. 22. 32.

Thus *Jonah's* which way soever he look, is tempted on every side: tempted to sinne, but not constrained: urged, but not compelled: for the devil hath power to intice to sinne mightily, but not to enforce violently. Loe then, comforts against this Crosse. Our enemies power is in our Fathers hands: and our Saviour prayeth for us being most glorious in Heaven, as he on earth in humilitie prayed for his Apostles, that our faith faile us not. Behold then also encouragements to fight against his assaults: yet see a greater: God hath given us this privilege, this promise have we: Resist the Devill, & he shall fle from you, *Jam.* 4. 7. God hath given no promise to the Devill, that if he perswade, he shall prevaile, if he urge, we shall yeld: what a shame is it to us that Satan is bolder in tempting, than we are in resisting? Is he not? O that we could truly say, We are as wise, as watchfull, as thoughtfull to withstand Satans assaults, as he is wily, vigilant, and more than diligent to assault.

But what doth *Jonah*, thus as we have heard by Satan assaulted? Resists hee as manfully, as the Devill hath set on him cunningly? Alas no; *Jonah* is no sooner disswaded to goe to Ninivie, than he is perswaded it were great folly: he is as soone resolved, as he is inticed to goe to Tarshish, thinking it is a chiefe point of wisdom to

seek

seek his owne ease his owne pleasure, his owne sweet de- Gen. 1.
 light. One said, God spake, and it was done. Surely the De-
 vill also but speaks, and it is done, for he is such an Oratour
 as no man can deny him. For who can gainsay him that
 counselleth as a speciall friend, yea, as a most holy Angell?
 For he would not seeme to be not onely carefull, both to
 keepe us from danger, and the feare thereof, and to procure
 us all good; but also jealous of Gods honour, fearefull lest
 men should despise the Word, & so their owne salvation;
 therefore he made not onely *Gebezi* to take a bribe, *Demas* King. 5. 22.
 to imbrace the World, *Judas* to betray his master, & *Caine* 1 Tim. 4. 10.
 to kill his brother, but *Rebecca* also to perswade *Jacob*, and Mat. 26. 48. 70.
Jacob to be bold by lying to seeke for the blessing; yea, the Gen. 11. 8.
 Father of the faithfull to commit folly with *Hagar*, as Gen. 27. 13. 14.
 here *Jonah* not to goe to *Ninivie*, lest forsooth, God should 18.
 not be true of his word: as if what to man seemeth un- Gen. 16. 43.
 likely, that were with God impossible, and hee could not
 be righteous, unless we shew our selves impious.
 Wee have seene some causes why Satan assaulking us,
 he straight overcomes us: would any see more? We have
 been taught his power, malice, watchfulness, and wiliness;
 wee have most fit and sufficient armour ministered unto us;
 wee have a promise that resisting him, we shall make him
 flye from us. Therefore surely wee forget our enemy, or Ephe. 6. 12.
 neglect the promise, or take not to us the whole armour 14. 10. 16.
 of God; specially we like not that armour-bearer *Humi-* James 5. 7.
 lity, submit your selves to God, and then resist the Devill.
 But moreover, we to our owne certain perill and paine
 (so corrupt are we) joyne with our Enemy, more ready
 to doe his will than Gods word. Hereof, no doubt, foo-
 lish *Balaam* asked againe and againe, till God seeing him
 bent contrary to that he had been commanded, lest him Nam. 22. 8.
 unto himselfe; and so *Balaam* went on. In sinne so longe 19. 11.
 till the very Ass, whereon he rode, was constrained to
 reprove him. But would you, howsoever Satan tempts,

NOT

not returned by him out of the right way? howsoever he fights, not to be foiled by him; would you have him soon to forsake you, speedily to flye from you, that is, would you resist him; for when we begin valiantly to fight, then forthwith he flies. Consider how shamefull a thing it is, being every way encouraged to fight, to shew our selves most dastardly cowards: how dishonourable to our Captain Christ, to yeeld the victory to his deadly enemy: how dangerous for our selves, knowing he is a most cruell Tyrant, and most inexorable, that most glorieth, and specially takes pleasure in putting us to the most bitter pain that possibly he can; and therefore having overcome us, will for ever continue us in most intolerable torments. Yea, saist thou, these things considered, would make us courageously to encounter with Satan, and so soon to conquer him: but he comes often as a friend, as an Angel of Light: how shall I then desery him, that I may defie him, and make him to flye?

How? here indeed is the hardnesse: for he is a notable Hypocrite, the father of hypocrisie: but thou must follow the counsell of Christ, Rev. 3. 18. Thou must anoint thine eyes with the ey-salve, that thou mayest see. Thou must be fulfilled with the knowledge of Gods will in all wisdom and spirituall understanding, and moreover watch and be sober. And lastly consider, first, how thy spirit is affected: for our own spirit (by nature evermore hard) if it be moved by the Spirit of God, is sad, and soft, and slow; but if it be moved by the Spirit of Satan, is proud, boisterous, and stout: then whether that which thou art indeed moved to, be good or evill: if good, that is agreeable to Gods Word, then acknowledge, it comes from God, for all good motions are the worke of the Spirit of God; howsoever they seem to proceed of our selves. But if it be evill; that is, not agreeable with the Word of God, then it is alwaies either a lust of our corrupt nature, or a sug-

Gal. 3. 2.
1 Pet. 3. 3.

Suggestion of Satan. Wherefore it is a sure way to say when we are tempted to evill, This motion is of the devill, for even our corruption came of his suggestion. For the spirit of man is alwayes tossed between these two contrary spirits, the spirit of God procuring our salvation, and the spirit of Satan seeking our condemnation. So that if any will get the victory of Satan, he may not be without the spiritual sword, which is the Word of God, *Ephes. 6. 17.* Yea, he must have the Word of God dwell in him plenteously, *Col. 3. 17.* and cry still, Open mine eyes, O Lord, *Psal. 119. 18.* Give me understanding, 34. And incline mine heart unto thy testimonies, 36. And beware that he submit himselfe duly, and diligently watch.

Thus *Jonah* tempted, hath consented to neglect his charge: and doth he forthwith repent? No, he prepares himselfe to his purposed journey. But *Jonah* arose to fly into *Tarshish*. As *Jonah* was no sooner tempted to goe to *Tarshish*, but he yeelded; so as soone as he had yeelded, forthwith he to go. So *Jonah* made himselfe a run-away, & shewed himselfe a disobedient servant to his God. And in the mean while, *Ninive* set on the score, and had no doe with them in working wickednesse: but still filling the cup of all abominations, ran downe to hell with as much force and speed as they could. So *Ninive* is still *Ninive*, but *Jonah* is not like *Jonah*, for the Prophet is flying, and sinne is crying, and so all falls to confusion.

But *Jonah* arose up to fly unto *Tarshish*, &c.

Jonah flyeth unto *Tarshish* before he would go to *Ninive*; and every one is like the sonne, which said he would not, before he went; and so sinne is borne first, as *Esa* was borne before *Iacob*. Therefore if evill may compare with goodnesse in particular actions, in all mankind *Gen. 25. 16. 27* corrupt, Evill may say, He is the ancients, But as soone as thou perceivest any evil cogitation or motion in thy selfe, lethon wroth with it, nip it in the head, put it to death, and

Mat. 8. 31.

and then the uncleane spirit that hath long bene strong, and with delight dwelt in thee, will soone be weary of thy house, and say as the euill spirit said, Here is no dwelling for us, let us go into yonder herd of Swine,

But *Jonah arise up, to fly unto Tarsish, &c.*

Jonah was sent to Nineue, but he went towards Tarsish. And so it is alwayes with us, wee are ever doing, that wee should not doe. For either we do nothing, or that which we are not commanded, or else otherwise than we are commanded. Sometime most rebelliously wee doe that which we know the Lord straightly forbideth. And as *Jonah* took Tarsish for Nineue, so we take the Devill for an Angell, Light for darknesse, &c. But *Jonah rose up &c.* They that should preach at Ninive, are flying to Tarsish, and though he be like a Drone, yet doth he, even the Non-resident, keepe his Benefice fasting, feasting himselfe: but wilt thou keepe it still go and preach at Ninive, as yehave been doubly commanded, or for shame leave your priviledge and Benefice: but they stand staggering, ashamed to keep it, and loth to leave it. For the sweet morsels of *Babel* Priests are pleasant unto them, that they cannot finde in their hearts to leave them, as long as they are able to keep them. But no marvail that *Jonah* fled to Tarsish, when he should go to Ninive. For this is a stumbling vocation amongst men, yea, rejected by the children of this world, which alway kick against it: so that if you would ask for a painfull vocation, this is it; if for a thanklesse vocation, this is it, if for a contemptible vocation, this is it: for reproving, we are reprov'd: blessing, we are cursed: preaching peace, we make war: proclaiming liberty, we are imprisoned: doe what we can, we are persecuted: and for our work worthy of love, we receive of the most hatred: of few, yea, very few, not any more than a cold affection. Hereof it hath come to passe, that *Moses* and

Jeremy

Exod. 3. 11. 4.
10. 13.

Jeremy called, executed themselves; Ezekiel having received his charge, went in bitterness and indignation of his spirit, and seven dayes neglected his charge as *Jonah* here doth his: *Moses*, *Elisha*, & *Jeremy*, at length complained; and (which to the best men is the greatest grief) it is as ealie almost to wash a blacke Moore white, as to convert a sinner, because Satan is ever crooling men doing Gods wil, but specially hindering the course of right preaching. For the Lord was noe so earnest to stop the way of *Balaam*, lest he should commit wickednesse, as the Devil is earnest to stop the way of every *Jonah*, lest he fulfill righteousness, that is, cry against *Nimive*, longing, and doly, that is, wisely, and earnestly labouring to convert *Nimive*.

But *Jonah* rose up to fly unto *Tarshish* from the presence of the Lord.

The Righteous fall, and now no lesse than a Prophet, yea, such a Prophet, as was the figure of Christ. But who would have thought that such a Prophet should flye from the Lord, yea, and that when he should doe him most service, who counted that no wickednesse now, that he ever thought and taught was rebellion, while hee was among the wicked? A fearefull example: there ore let him that thinkes he standeth, take heed lest he fall: for the way is slippery wherein we are to walke. When thou remembrest the fall of the Prophet, then consider that thou art much weaker than a Prophet, and therefore, the easier to be encountred and overthrowne, and the liker to have a most grievous fall, except the Lord doe mightily uphold thee, seeing such a one cannot stand in the sight of his so mortall enemy, but t y him receiveth so grievous a fall. Secondly, if thou see *Jonah* flye, *Moses* murther, *David* fall to adultery, *Salomon* to idolatry, and *Peter* to forswear his Master, then maist thou learne not to trust to thy owne strength, for it is weaknesse, nor to thine owne wisdom, for it is finfull; but seeke help, and

Jer. 1. 6.
Jer. 3. 14. 15

Ezek. 5. 22.
Jer. 20. 7.

1 King 19. 10.
Ex. 14.

Jam. 4. 5.
Mat. 23. 10.

The Rebellion of Jonah.

and crave strength at the hand of Almighty God, who giveth to every one that asketh indifferently, and hither no man in the teeth; which doth not bruise the broken reed, nor quench the smoking flax, but doth rather increase our zeal than diminish it. Thirdly, judge wisely of the fall of *Jonah*, not rashly condemning him for his fault; for although *David* joyned murder with adultery, yet he repented, and is the deare child of God.

And he found a ship going to Tarshish.

Jonah was no sooner came to *Japho*, but he goes to the haven, or meets with Mariners, and presently understands of a ship, not going to *Nimive*, but to *Tarshish*. As soone as he set forward to fly from God, *Satan* straight wayes prepared a ship, so that temptation and occasion of sin do alwayes goe together. Shall *Judas* lack money, or *Jonah* stay for a ship? No (saith *Satan*) by the mouth of his ministers; here, *Judas*, take the money, and betray thy Master; and *Jonah*, here is a ship for thee: go, haste thee away, and fly from the presence of the Lord. For the Devill is alwayes a very serviceable and pleasant Devill, to such as fly from God, he can find occasion at all times, and means, and instruments fit for that purpose. If thou wilt fly from God, the Devill will lend thee both spurs and a horse, yea a post-horse, & that will carry you swiftly and lustily away unto all vanity and ungodly lusts. Therefore if any will aske what the Devils occupation is? It is to tempt, to lince by all meanes, to provoke to sin, and then to provide us of the meanes, to practise our purpose, to commit, and (as *Jane*, speaketh) to bring forth sinne.

And he paid the fare thereof.

This money was cast into the sea, it did him as little good, as if he had utterly lost it: it had been good for him if he had lost it, for it did him much harme. There are many that will spend and wast, they care not how much upon Cards and Dice, and unlawfull games: this money

mony also is cast into the Sea, for it doth them much more harme than they know of, it doth them no good, it were good for them they had not a penny to lose. And so men care not what they pay for vanities and braveries, the most part of which is unprofitable, and rather hurtfull than necessary for them, but onely for the vaine use of the present time, and for some vaine respect: this also is cast into the Sea, and better should they be, if they had it not to lavish, and so to their own and many others hurt, so to garnish themselves. Men care not what they pay for their vanities, so it doth please their minde for the present, without consideration of the end and use thereof: but they will give little or nothing to do good withall: so that *Lazarus* can get nothing, and *David* can get no meat. Shall I take my bread and my Wine, and the flesh which I have provided for my Shearers, and give them unto one whom I know not, saith churlish *Nabal*? We can be content to give any thing, or do any thing to win the world: but we will give nothing, nor doe nothing thereby to win the Kingdome of God.

*Luke 16. 21.
1 Sam. 23. 11,*

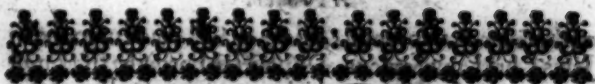
We have heard *Jonah* confessing that he received a charge to goe to *Ninive*, but he arose and fled toward *Tarshish*, and went downe to *Joppa*, and found a Ship going to *Tarshish*, and paid the fare thereof, and went downe into it: hereafter we shall heare, that being entered the Ship, he went to sleepe, and slept soundly, and being wakened, he confessed not his sinne, but suffered the mariners to devise to smite out, for whose cause they were so troubled, and at length also the lots to be cast, never confessing it, untill he was enforced to it. What needed he to rehearse all this? had it not been enough to have said, That he left his businesse undone, he was a Sinner? No, for God would have men to know the stubbornnesse and disobedience of *Jonah*, in that this thing was not done upon the sudden, but upon deliberation,

and in no short time, but in some continuance, while he went from Samaria to Japho, and thence was departed, and had some while sailed. In which space he had leisure enough to have repented, but did not. *Jonah* confessed his sinne, that he should not once have listened to Satans assaults or reasons of the flesh, and when he had listened, he should not have liked them, and when he had liked them, he should not have consented to obey them, and when he had consented, he should not have put them in practice, he should not have fled toward Japho; & when he was come to Japho, he should not have gone to the Haven; and when he came to the Haven, he should not have paid the fare; and when he had paid the fare, he should not have entred the Ship; and when he was entred the ship, he should not have hoysed up the sayles, and sayled, and gone to sleep. But this he did, teaching that sinne runs on wheelles, as it were downe a hill in all post-haste, and never st. yet till it arrive even in Hell. For *Jonah* thought, because he came safe to Japho, therefore he might goe to the Haven; and because he came well to the Haven, therefore he might pay the fare; and because he paid the fare in peace, therefore he might take shipping; and because he entered the Ship in safety, therefore he might hoyle up the sayles to goe; and because he hoysed up the sayles without danger, therefore he might goe securely to sleep, and safely to sayle to Tarshish.

So sinnes follow one another like links of a Chaine, till the tempest of destruction break it in sunder. So saith the forlorne Sinner, I have worne, and God did not punish me, therefore I will beleeve: I have stolne, and God did not punish me, Therefore I will kill: I have killed, and God did not punish me, then why may I not doe what I list? I may doe this as well as I have done other things heretofore. But if *Jonah* had considered with himselfe that God is the Lord, who is All-seeing and Almighty,

from

from whom nothing can be concealed, he would never have taken his journey to Japho, or when he came to Japho, he would not have paid the fare, or when he had paid the fare, he would not have entered the Ship, or when he was gone into the Ship, hee would not have hoyst the sayles, but rather would have leapt out from that Ship that would carry him from his God, carrying him from his duty: for he forgets himselfe, thinking the creatures can hide him from the Creator, which is an absurd thing to thinke, seeing nothing can be hid from him: neither would any, I say, adde drunkenesse to thirst, or *Heb. 4.13.* heape sinne upon sinne, or suffer any evill thought to take place in him, if they consider that the just *Jehovah* beheld them in all their very thoughts. All those that pity *Jonah*, let them pity themselves; for if we consider our owne estate, we have as many, and as foule sinnes in us, as there were in *Jonah*, yes, in *Ninivie*. *Jonah* confessed his sinne, that we might confesse. He confessed it freely, he confessed it fully, that he knew his Masters will, but not onely did it not, but also tooke another course quite contrary to that which he commanded: and that not in purpose only, but in deed also; not for an houre, but a long time, not in strugling with his weaknesse, but in a profound ungodly carelesnesse, or in striving to over-master his conscience, accusing him for his wickednesse. And wherefore hath he written it? but to admonish us narrowly to look to our selves, and manfully to fight, that we may stand where he fell; and when we have fallen, as freely and fully to confesse it to God alwaies, and to man also, when wisdom commands.



Morning Prayer.



O Eternall God, and mercifoll Father, which art the light that no man can attaine unto, and yet by thy marvellous lightnesse, drivest away the darknesse of the night, and shaddow of death, and by thy grace enlightenest all those, that being in darknesse come unto thee: I thy unworthy servant, doe blesse and praise thy most holy Name, for all the mercies and gracious benefits, that from time to time I have received from thee; and most humbly thanke thee, that thou hast vouchsafed me this favour, to passe this night in so quiet and comfortable rest, and hast brought me again to see and enjoy the light of the Morning. And now I beseech thee, O Lord, of thine infinite goodnesse and mercy, by the merits of my blessed Saviour, that thy mercifull compassion may this day be extended to me, that being enlightened with thy grace, I may not be carried away by the power of darknesse, to spend this day after the lusts and pleasures of my owne corrupt mind: but that I may with all care and conscience, follow thy fatherly will, which thou hast revealed unto me in thy holy Word. Increase in me (O Lord) all spirituall gifts and graces, and beat downe in me all carnall and corrupt affections: enable me by thy blessed Spirit, in some measure, both to withstand that which is evill, and to performe what is good and pleasing unto thee: and that neither by my owne negligence, nor the power of any temptation, which either the World, the Flesh, or the Devill shall present unto mee, I be driven away from a true faith, but may lay hold

of those gracious promises, that thou hast made unto me in Jesus Christ my Saviour. Dispose (O Lord) the thick mist and clouds of my finnes, which corrupt my soule, and darken my understanding, and wash them away. (I most humbly beseech thee) in the precious blood of thy Sonnes passion; that so I may be acknowledged for one of thine Elect when I shall appeare before thy Judgement seat. Give me a will carefully to follow my vocation, and let thy blessing be upon me in the same: blesse me in my body, in my soule, and in whatsoever belongs unto me: lighten my minde, and inflame my heart with a love of those things that are good; and as my body (by thy power) is risen from sleepe so my soule may daily be raised from the slumber of sinne, and the darknesse of this world, and so both together may enjoy that everlasting light which thou hast provided for thy Saints and purchased with the blood of thy deare Son our Saviour Jesus Christ: to whom with thee, O Father, and the blessed Spirit, be all honour and glory for evermore. Amen.

Evening Prayer.

O Almighty and everlasting God the Father of mercy, and God of all consolation, that by thy mercifull Providence, defendest all those that walk before thee, and put their trust in thee: I poore and miserable sinner (unworthy of the least of thy favour) doe yet presume (in the name and meditation of Jesus Christ) to present my selfe before thee, and to offer up this poore sacrifice of praise and thanksgiving unto thee, that thou hast nourished and preserved me by thy power, and hast guided and governed me by thy Word and Spirit: and (as for all other thy blessings) so for that mercy that hath this day accompanied me, whereby I have both been preserved from many sinns, that the wickednesse of my nature was inclined unto,

unto, and also delivered from many punishments, that the sins that I have committed have deserved: I most humbly beseech thee, in the merits of Christ Jesus, to pardon and forgive me all my sins, which either in thought, word, or deed, I have this day, or any time heretofore committed against thee; whether they be the sins of my youth, or of my age, the sins of omission or commission, whether wittingly or ignorantly committed: good Lord pardon them unto me, and let them not cause thee this night (as justly thou maist do) to take vengeance of me, but be merciful unto me, O Lord, in forgiving the evill I have committed, in supplying the good that I have omitted, in restoring me to that which I have lost, in healing my sores, in lightening my blindness; in cleansing my filthinesse, and in altering the whole course of my corrupt minde, that I may be diverted from that which is evil, and enabled to perform that which is agreeable to thy blessed Will and Word. And Lord, as thou hast this day preserved and kept me in safety, so I most humbly beseech thee to protect me this night from all danger, both bodily and ghostly, and to give me such quiet and comfortable rest, as may enable me to walk on in that vocation, wherein thou hast placed me, and that I may both be delivered from the darknesse of this present night, and may also escape that everlasting darknesse, which thou hast provided for those, that without Repentance continue in their sins: from which, good Lord, deliver me, and all those that belong unto thee; and that for the merits of the death and passion of my blessed Saviour Jesus Christ: in whose Name I continue my prayers for my self, and thy whole Church, saying, as he hath taught us. *Our Father, &c.*

O Lord prepare our hearts to Prayer,

O Lord God our heavenly Father, we thy poore and wretched creatures, give thee most humble and hearty thanks for our quiet and safe sleepe, and for raising us up from the same. We beseech thee, for Jesus Christs sake, to prosper us this day in our labour and travell, that it may be to the discharging of our duty in our vocations; principally to thy glory; next, to the profit of this Church and common-weale; and last of all, to the benefit and content of our Masters. Grant, deare Father, that we may cheerefully and conscionably do our businesse and labours, not as men pleasers, but as serving thee our God, knowing thee to be the cheife Master of us, and that thou seest and beholdest us with thy fatherly eyes, who hast promised reward to them that faithfully and truly walk in their vocation; and threatened everlasting death & damnation to them that deceitfully and wickedly do their works and labours. We beseech thee, O heavenly Father, to give us the strength of thy Spirit, that godly and gladly we may overcome our labours, and that the tediousness of that irksome labour, which thou for our sins hast poured upon all mankind, may seeme to us more delectable and sweet. Fulfill now, O Lord, these our requests, for thy Sonne our Saviours sake. In whose Name we pray, as he himselfe hath taught us

Our Father which art in Heaven, &c.

FINIS.

SIX
SERMONS,
PREACHED

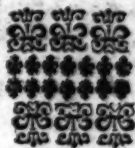
BY

M^r Henry Smith.

- 1, 2. Of *Fonahs* punishment.
3. The Trumpet of the Soule.
4. The Sinfull mans Search.
5. *Maries* Choyce.
6. *Noahs* Drunkenesse.

Two zealous Prayers.

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SERMONS PREACHED

BY

Mr Henry Smith.

1. Of Gods punishment.
2. The number of the souls.
3. The sinners state.
4. Mans duty.
5. Mans duty.
6. Mans duty.

Two sermons preached

and published by a more

LONDON

Printed by W. B. ...

THE
FIRST SERMON
OF THE PUNISHMENT
of JONAH.

Jonah 1. 4, 5, 6.

4. But the Lord sent out a great wind into the Sea, and there was a mighty tempest in the Sea, so that the ship was like to be broken.

5. Then the Mariners were afraid, and cried every man unto his God, and cast the wares that were in the ship into the Sea, to lighten it of them, but Jonah was gone down into the sides of the ship and laid down, and was asleep.

6. So the Ship, after came to him, and said unto him, what meanest thou, O sleeper? Arise, and call upon thy God, if so be that God will think upon us, that we perish not.

He sinne is past, but punishment is to come: for after disobedience followeth wrath the heavy companion of wickednesse. For although she love not sin, yet she will be alwayes where wickednesse is: Yea, also full of strength like a Lion which will not be tamed.

He that made the winds, commanded them, and they obey his voice, the winds and the waters obey him, but man will not obey him. He saith not that a wind arose, but saith, the Lord sent a great wind. Therefore we see the cause of this tempest, and so of Jonahs punishment. The just Judge of the whol world may not suffer sin unpunished,

Psal. 107. 25.
10 31.

Job. 1. 21.

Job. 2. 6.

nished, therefore he sends, the Lord sent out a mighty wind. Then it was not by chance, nor yet by witchcraft, for the Mariners (notwithstanding they were handels) were not so grosse as to ascrib it to any such cause, but rather though it to be sent from some revenging power, being provoked to indignation by some particular person among them, that committed some haynous fact: else why did they cast Lots to know him, and find him out that had sinned, and whose sinns did procure this tempest to be sent: Though this wind had almost drowned *Jonah*, yet he said, The Lord sent it: so the Lord sendeth winde to bring ships to land in safety, and the same Lord sendeth wind to drowne, and breake, and sinke other ships. Therefore *Job* said when he was bereft of all his substance at once, and left as poore as might be, that the Lord had taken them from him, who had first given all to him, adding all so thanksgiving even for the persecuting hand of God, which did so molest him. If some had so much losse by tempest as *Job*, and such dangers as *Jonah*, they would surely say with *Job*, Blessed be the name of the Lord for it: But moe (it is to be feared) would say with *Jobs* wife, Curse God and die,

And there was a tempest in the sea.

First God spake gently to him, *Arise Jonah goe to Ninive*, then he would not goe: but seeing words would not serve, the Lord would take another way, and try whether that could make him obedient to his voice. So the Lord caused a mighty tempest to arise in the Sea, like the messengers that were sent to compell folkes to come to the banquet, that seeing the commandement could not, the tempest might beare rule. For unlesse it be an imperious crosse, we will not yeeld, so head-strong is sinne. Therefore it is said, that God sent out a great winde, so that there was a mighty tempest, that sinne might have the foile, and God the victory.

He that sayles to *Tarshish*, or whither he is forbidden

don to goe, would have as good wind as he that sayes to Ninivie, or whiche he is commanded to goe. But he that doth one thing for another, shall receive one thing for another, as *Achab* did, hoped according to the saying of foure hundred false Prophets, to goe up and prosper, but he went up and perished. As surely as *Jonah* thought to arrive at *Tarshish*, so surely the Spaniards thought to arrive in *England*: but as *Jonahs* company wondered at this tempest, so at these Spaniards destruction, their fellows at home wondered, yea, were astonished, how their invincible power could be destroyed: But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and ashes.

And there was a great tempest in the sea.

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting, their sayles flouting, the waters calming, the winds gulling, so merrily sinne goes on before the tempest comes. The wind blowes not yet, therefore goe on yet a little, and yet a little more, but suddenly the tempest rushes upon them before they are aware of it, and tumbleth them up and downe, and suddenly all is like to be undone. He came to the hauen, and paid the fare, and entered the ship, and hold up sailes, and went on forward, and all to fly from God, but now it appeares he fled not from him, but to him; Therefore *David* saith, If I take the morning wings and flye aloft, lo, thou art there: If I goe into the uttermost depth, thy hand will finde me out: therefore whither shall I flee from thee? So that when we thinke that we flye from God, in running out of one place into another, we doe but runne from one hand to the other, for there is no place where Gods hand is not, and whithersoever a rebellious sinner doth run, the hand of God will meet with him to crosse him, and hinder his hoped for good successe, although he securely prophesieth never so much good unto himselfe in his journey. What I had hoe offended the winds, or the waters,

ters, that they bare him such enmity? the winds and the waters, & all Gods creatures are to take Gods part against *Jonah*, or any rebellious sinner: for though God in the beginning gave power to man over all his creatures to rule them, yet when man sinned, God giveth power and strength to his creatures to rule and bridle man. Therefore he that even now was Lord over the waters, now the waters were Lord over him.

But if *Jonah* had thought that God would have brought things to passe, he durst not have been so bold in this enterprise. Therefore we may see that sinne hath no eyes while it is on doing. Tush (saith the foole) it is faire weather yet, while he goeth to the stocks.

So that the ship was like to be broken.

We have heard of this cause and greatnesse of this tempest, the effects follow, thereby the greatnesse of it is the better exprest, First in the ship, then in the Mariners.

The ship was like to be broken.

The ship was faire and goodly, so strong that it might have encountred with instruments of warre, and so sure made, that it might have endured great tempest, and made many voyages. Yet now with one tempest, and at one voyage, it was so deformed, so weakened, in such a taking, that it was like to be shivered in peeces: and all because *Jonah* was in it. Such strife is alwayes betwixt Gods wrath and mans disobedience. When Gods word will not turne us, Gods winds and other instruments of his wrath must threaten to overturne us.

Pio. 7. 22.

Then the Mariners were afraid, and cried every man to his God, and cast the water out that were in the ship, to lighten it thereof.

The effects of this tempest in the Mariners were two: First, They were afraid, then used meanes to appease the tempest, and save themselves.

Then the Mariners were afraid.

Mariners living in the Sea, almost as fishes, having the waters

waters as their necessarist elements, are commonly men void of feare, venturous, and contempters of danger. Yet now seeing the tempest so vehement on a sudden, that their goodly and tall ship was tossed almost to a cock-boat, and crackt so, that it was like to be torne all to peeces, and thereby was fully perswaded, it was no common, nor ordinary storme, but a revenging tempest, for some extraordinary cause, sent out upon them by some great power provoked; now they are afraid, they tremble for feare, like women that shrink at every stirre in the Wherry, and like little children when they are frighted, lest their ship breake or leake, and so sinke, and they lose their goods, their ship, their lives and all.

Now these nought-fearing fellows, these high stomacked men, which desire danger, are brought downe by danger, feare and quake like a young souldier, which starteth at the sound of a Gun.

And cryed every man unto his God, and cast forth their wares into the Sea, &c.

The meanes which the Mariners use to save themselves, are divers. First they cry to their gods, then when that appealed, not the tempest, they cast out their wares, *They prayed.* This is then a manifest signe, that the Heavens acknowledged there is a divine power, seeing and governing the whole world, for they would not have prayed at all, but that they were convinced, there was a God, who beheld the affaires of men, and could in extremest danger deliver whom he would. Nature convinces them, the workes of God made them to acknowledge it. For In man, though the Lampe be wasted since *Adam* consulted with the devill to be a God, yet there is some little light left, which dwelleth in darkness, like a sparke hid in the ashes, whereby the stately and most glorious frame of the world, with all the wonderfull variety of the singular effects of all the excellent creatures therein considered, man cannot but acknowledge there is

is a God. Yea, his mighty power the blinded Gentiles saw expressly in all the creatures, that they imagined it to be impossible for one God to worke them all: therefore they thought that there were diuers Gods, as there were diuers seasons; diuers nations, diuers trades, diuers languages, diuers and sundry kinds of all things: and so diuers nations worshipped diuers Gods. When the wicked see that all their inventions will not bring their enterprise to passe according to their mind, but they are in extremity, and like to be call a way for want of succour, then they flye vnto God, being driven by compulsion, as a Beare vnto a stake, and they crouch and kneele, and make great shewes outwardly, of humillation and piety, all in hope of help from God, and as it were thinking to deceive him by their hypocrisie.

Every one vnto his God.

This sheweth, that they were of diuers nations, for among the Gentiles every nation had a severall God to worship, *Chamos* was the God of the Moabites, and *Bethorab* the God of the Ebronites, *Dagon* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessity we flye every one vnto his God, that is, in the time of necessity, every one doth flye for helpe and ease vnto that which most feedeth his owne humour, or best pleases him, that wherein he reposes most confidence, persuading themselves of sufficient reliefe from that: some runne to their coffers, thinking that there it is that is able to procure ease from any troubles: other some turne to their delights and wanton sports, supposing that there is no trouble so great, but they will enable them to forget it; some to their glorious attires and costly Jewels, imagining they will now as well reioyce their hearts, remedying their grief, as at other times they have delighted others eyes, pleasing their sight; some to their dainty meates, and some to their soft beds, and easie standing, hoping by those to feele reliefe. In heinelle we cry, Come Physick, helpe

1 Sam. 5. 5.
A.D. 19. 35.

help me: in heaviness we call, Come musick, cheere me:
in warre we sound, Come souldiers, succour me: in quarrells
we say, Come law defend me: evermore leaving the Crea-
tor, which is all goodnesse and powerfull in himselfe, run-
ning to the creatures, which have no goodnesse nor power,
saye that they receive of him: neither by their goodnesse
can do us good, but by his blessings.

And cried every man unto his God.

They did well in that they prayed, but they prayed not
well: for they prayed every man unto his God: that is, un-
to fained gods, gods in name, but not in nature, and gods
they were that could not help so much as themselves.

Every man unto his God.

Every of these Mariners did now in their extremity call
upon his God, every one upon that God, which he thought
most highly of, and whom he had in his prosperity repo-
sed most confidence in. Now while none could help, but
one, they cried to many, and by this meane while they
sought to lay the tempest, they furred it more: for there
prayers being idolatrous, were so wicked that the Lord had
utterly destroyed them. If his mercy had not been wonder-
ful over all his works: They prayed much like the Papists,
which in extremity cry out, some to one Saint, some to
another, some to saints of this place, others to saints of that
place, thinking as these Mariners did, if one will not help,
another will.

They cried, &c.

They prayed, and their prayers did beat the skie, though
they could not lay the tempest. They were not as many of
us be, when we pray unto God, without a sense of their
danger, or without great desire to obtaine their requests.
What an hypocrisie is this that is common among us, to
have vehement speeches, and loud cries, and long prayers,
without lively affection within?

They cried.

Here is a distinction of crying to be observed: The
K
righteous

Psal. 144. 19.

Psal. 144. 19.

Psal. 144. 19.

Psal. 144. 19.

Psal. 144. 19.

Psal. 144. 19.

righteous cry, and as well as when they are in prosperity, as when they be in calamity, though many nothing so fervently, but the ungodly then only, when the hand of God is upon them, and then also like beares without their prey alwayes much doubting, sometimes despairing of helpe, although they cry for it. And therefore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they do but cry in vaine. Let not the wavering minded man, think to receive any good of the Lord.

Jam. 2. 7.

And cast the wares that were in the ship into the sea.

Here is the second meanes which they used to helpe themselves. Now the Mariners are content to cast their wares into the Sea, in hope of some furtherance to save their lives thereby: for though many will venture their lives for riches, yet they rather part with all their riches, than with their lives. But they cast them out to appease the tempest, or lighten their ship: but it was sinne that procured danger, and being cast away would have saved all, which being retained, the tempest abating not, the Ship is not the safer, though it be the lighter. If I regard wickedness in my heart, saith David, The Lord will not hear me. And Paul saith, Though I cast my life into the fire, if I have no charity, if I retaine malice in my heart, it profiteth me nothing: If I cast not away sinne, I cast away all. Some will give to the poore, and yet use extortion and usury to get money by: but God saith to such, that if they regard wickedness in their hearts, it profiteth nothing, though they part with all that they have, and bestow it upon never so good actions, they do but as the Mariners did, cast all away, their desire nothing satisfied: for though they think themselves beneficiall to the poore thereby, and hope for reward therefore, yet God will accept of them but as hypocrites: He will none of their oblations, he abhorreth their very prayers, Prov. 15. 8. until they have humbled themselves, and reformed their own hearts before

Psal. 66. 18.

1 Cor. 13. 3.

Cast away sin,
or thou castest
away all.

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before him from such uncleanness.

They cast out the wares into the Sea.

They would faine have laid the tempest, that thus readily lost the wares, and cast out their very tackling into the sea: but the sea will not be satisfied, the waters must wash the sinner, or there is no safety, nay, the danger is greater, the sea continually more and more troublesome, vexing them. But *Jonah* was no sooner cast into the sea, but all was quiet, the winds are calm, and the sea ceaseth from her raging. O that justice were executed, and he that troubleth the Ship were in the Sea. He that troubleth, not he that against all reason is thought to trouble: then should all be safe, yea, peradventure *Jonah* too.

And they cast the wares that were in the ship into the sea.

Observe here, that oftentimes many are punished for one mans sin, and all the host of Israel were punished for the sin of *Achan*; and here all the Mariners and Owners of ship or wares for *Jonah's* sin, &c. to the end that men may learn thereby to admonish one another, when they see they doe amiss, with love, and not to say with *Cain*, Am I the keeper of my Brother? For he that is not carefull to keep his brother from sin, is not carefull to keep himselfe either from sin, or from sorrow: therefore let us take heed, that a wicked one be not found amongst us unadmonished. I would there were not many worse than *Jonah* among us. Will you know what I think of you? I think you are worse than Infidels, Turks or Pagans, that in this wonderfull year of wonderfull mercies, are not thankful, believe not in God, trust not in him, glorifie not his name; but like *Pharisees* forcerers, who seeing the great works of God, which *Moses* wrought passing their skill, confessed saying; Surely this is the finger of God: for you confesse it is the great work of God (as you must needs) but where are the fruits it hath brought forth in you? The captain saith, I have done nothing, the souldier saith, I stirred not, but the Lord sent out a mighty tempest upon them, and after that they esca-

Jonah 1. 12, 13

Many punished for ones sinne, therefore suffer sinne in none.

Exod 8. 19.

Mans extre-
mity, Gods
opportunity.

In necessity
first pray, then
use lawfull
means.

ped our hands, the Lord stretched out his mighty arme against them, and Pharaoh is drowned in the sea, so that he never attained the land of promise which he gaped for, and made full amount to possesse. Further herein we may note that extremity is Gods opportunity, for when the wind had almost overturned all, & the waters had almost drowned all, and destruction had almost devoured all, then and not afore, was Gods opportunity to Ret forth his glory. First they used prayer unto the divine powers for assistance: then they used such ordinary means as they knew best in such a time by casting out their wares to lighten the ship of them, which order is necessary to be used of all Christians in their necessity: First, to seeke for aid and assistance at the hands of God, and then to use all such good means to help themselves, as god shall enable them to, trusting that of his goodnesse he will blesse their endeavours, or else may they goe over all the earth to seeke help and have none, for there is no other way. God indeed is the last refuge, but he is also the first refuge, which is to be sought unto: for he will have us to acknowledge that man liveth not by bread only, and a horse is but a vaine thing to save a man, and except the Lord keepe the City, the watchman waketh but in vaine, no meanes can helpe without his blessing. But when he will not have us careless & negligent to use lawfull meanes, for he never or very seldome worketh without meanes, when the meanes may be used by us. Danger then we have seene made them to feare, but feare astonished them not, but gathered their wits together, for they used meanes with wisdom to save themselves. But when the Lord sendeth calamity upon many of the ungodly, they have so guilty a conscience, that whilst they feele the great hand of God, they are even distraight of their wits, and made as it were senselesse, that they know not what they doe: Yea when troubles come, it makes them like a headlesse Bee, which buzzeth about the knowes not whither, or like the Swallow, which by compulsion of the wind, flieth backward

and forward till it fell into the Sea: or like *Cain*, whose Gen. 4. head was fraught with fears, so that he knew not whether to go, doubting to be slain of every one whom he saw. But whatsoever befallen the child of God, he hath ever matter of consolation, and some moderation of mind to bear it withall, expecting a joyfull issue of all. Therefore blessed is he that hath the Lord for his God,

But *Jonah* was gone down into the sides of the fish, and laid down, and was fast asleep.

They prayed unto their gods, and their gods were now dead, while they were tossed, and *Jonah* is gone to sleep, when he should have been better occupied. We come hither to hear the Word, and here we fall asleep, but it were farne better we were away: for we sleep when we should hear, and so sleeping sinne, and sleep in sinne: therefore let them now give care that are asleep, for we are come to *Jonah's* sleeping, not that we should sleep with him, but by his sleeping to be warned of our security, and we shall see him waked, that we may learn to wake with him. *Jonah's* fast sleeping is noted, to declare the occasion of the Mariners speech to *Jonah*: but chiefly to note the dead security of *Jonah* in his sin, so much as though the Mariners cried for fear, and cast out their goods, nay, the very fenelless ship seemed to feel the anger of God, and to cry to *Jonah* by rowling and cracking, yet *Jonah* was not once moved thereat, but lay still fast asleep. So by *Jonah's* sleeping we see the nature of all the sinners of *Adam*, when they listen to the Serpent, they are like changelings, they are cast into a dead sleep: for when they forget God and his word, and bid conscience adieu, they sleep in sinne, and that to death, like one sick of the Lethargy.

Jonah signifieth a Dove: *Jonah* therefore was now indeed *Jonah*: I mean, like the Dove which *Noah* sent forth of the Arke: for as the Dove being gone out of the Arke, could finde no rest for the sole of her foot, till shee retur-

ned into the Ark again: so when *Jonah* arose up from the presence of the Lord, he could finde no rest for his minde, neither by Sea nor land, untill he returned again unto the Lord. For the cause of *Jonahs* going down to sleep was, it seemeth, to ease his minde, for it was disquieted, he felt it grievously troubled, the conscience of his sin tormented it. Therefore now, O that *Jonah* could sleep till the tempest were past: but it will not be, for the tempest is sent purposely to wake him.

And he was fast asleep.

*Jonah sleeps
while all else
lives.*

See how little *Jonah* is ashamed of his sin: all the world smarted for it, and yet he sleeps: as if he should say, Neither the winds blowing, nor the waters roaring, nor the ship reeling, nor the waters casting, nor the Mariners crying, with all the stirre, could move him, waken him from his sleep, or raise him from his sinne. Now *Jonah* might say, I was asleep, and all might have perished for me: if one God had not helped more than all the rest: for *Jonah* slept, but God waked, and called to the winds and the waters, saying, Toss him, but you shall not drown him: fear him, but you shall not kill him: whip him, and when you have whipt him, send him to me, that I may send him to *Ninive*. *Jonah* was fast asleep, when the winds over him were blowing, the waters under him tossing, the ship about him reeling, the Mariners by him crying, the wares in over-board casting, in all the stirre *Jonah* felt nothing, but slept, as if there were no stirring. Yet we go far beyond *Jonah* in security, for the Lord causeth the tempest to blow down houses beside us, the heavens to thunder over us, the earth to quake under us, the water to over-flow the land about us, the fire to consume all that we have before us, the ayre with cold ready to kill us, and all things in an uproar round about against us, thereby alwayes crossing us one way or another, and all to put us in minde of our duty, the neglect whereof is the cause of all these troubles which the Lord doth send us: but

but we sleepe more deadly than *Jonah* in our negligence, void of feeling, because we consider not what we have done, we looke not back on our sinne, yet every cross should ense us to examine our selves thorowly, and leave no sinne unviewed, that we might lively feele our wickednesse, and so duly repent it, and soone find release of our miseries: therefore if we sleep still, and will not be wakened, God will deale more roughly with us, than he did with *Jonah*, for the Lord caused a whale to swallow him, and afterward to cast him up againe, but we shall be swallowed of that serpent, which never restoreth againe.

He should have been their teacher, if he had not beene asleepe, he should have taught them to pray aright, if he had had any good feeling in him. But all this while we read not that *Jonah* once condemned his thoughts, nor so much as once said to himselfe, *Jonah*, take heed what thou doest, thou knowest how God may handle thee upon the waters: though thou slee, he can overtake thee: though thou hide thy selfe, he will finde thee out: though thou give thy selfe to sleepe, he shall give thee no rest, and awake thee to thy greater woe. How should we be strong, if a Prophet, and such a prophet as was the figure of Christ, could not withstand this one temptation, but suffer himselfe to be led away so farre, that when he should run, he lay still, and when he should cry, he held his peace, and when he should zealously bestire himselfe, he is fast asleepe.

In *Jonah's* sleepe, we observe two things: the first is, that when we think our selves most at rest, then we are in greatest danger: when ship wrack is most likely, then *Jonah* is asleepe: when Herod is vanishing, then he is stricken: when *Nabuchodonosor* is in his greatest pride, then he is turned out: when *Salomon* is banquetting, the hand writ his condemnation: when the rich man saith unto his soule, Thou hast enough, then his soule is taken from

In *Jonah's* sleep
two things.

1 Most secure
in greatest
things.

AM. 12. 27, 28.

Gen. 4. 27, 30.

Gen. 5. 4, 5.

Luke 12. 19, 20

Judg. 16. 25.
30.
Suddenly de-
stroyed.

2 Sinne. plea-
fant whiles it is
in doing.
2 Kings 5. 27.
30.
Gehazies bri-
bery.
Gen. 9. 21.
Nabhs wine.
Davids adu-
ltery.
2 Sam. 11. 4.
Prov. 10. 24.
33.

from him: when the Philistines are sporting, then the rooſe
is killing: ſo deſtruction overtaketh ſinners when they
leſt think of it. like a Leopard which is taken while he
leepeeth, or a bird when ſhe ſingeth: therefore ſuppoſe thy
pleaſure like a hawk.

The ſecond note is the nature of ſinne, which is here re-
preſented (while it is a doing) as to be not bitter but ſweet, not
painfull but pleaſant, like a ſnailers which ſeemeth new
thing but her bewery and heauy. Adam ſwallowed the
forbidden fruit with pleaſure. Gehazies lay for gold with
gladneſſe. Naah waken his wife with mirth. David com-
mitted whoredome with delight: ſo ſinners go on merrily
till wrath overtakes them as men wares, like the fool. I will
fir all the longer, and fold my hands together all day, yet a
little ſo a little longer, till poverty come as an armed man
and Gods iuſt judgement as the ſhale wind ſuddenly
unreſiſtable: then though thou haſt gotten gold with Ge-
hazies, or honours with Hame, or Nabhs wine, and with
that, or all the delights of the world, if they have not an
assurance of thine owne ſaluation, if thou beſt ill pleaſant,
it ſe be not bitter in thy belly, though it be ſweet in thy
mouth, deceiveth not thy ſelfe, believe Gods thy hope is but
doubting: thy ſtrongest confidence but a vaine truſt.

Then the ſhip-maſter came unto him and ſaid, what
meaneſt thou? Aſleep art thou and call upon thy God?

Here Jeſeph is taken napping: ſinne hath brought him
aſleep, and now the Ship-maſter wakens him. The Mi-
ſerers may do him more good than the worſt. Whom
ſinne ſhould waken, perill cannot waken: the winds are
not loud enough, nor the waters rough enough, therefore
the ſhip-maſter muſt waken him: if all ſhall be ſo ſo-
red: If the winds will not waken him, let the waves waken
him: if the waves will not waken him, let the Mariners
waken him: if he will not be wakened, let him periſh in
his ſleep and die in his ſinne.

A Prophe

awakened by a
Pagan.

Gen. 22. 12.
Exod. 17. 16.
1 Sam. 30. 6.
2 Sam. 1. 10.
1 Kings 18. 26.
2 Kings 4. 34.
Job 33. 14.
Pſalm 124. 4.
Iſaiah 55. 1.
Jer. 23. 18.
Ezek. 3. 10.
Dan. 9. 19.
Hos. 13. 7.
Amos 6. 1.
Hab. 2. 1.
Zeph. 1. 18.
Micah 3. 1.
Nah. 1. 1.
Hab. 2. 1.
Zeph. 1. 18.
Micah 3. 1.
Nah. 1. 1.

more

4 R

Now

Now mark who is asleep, and who wakens him: *Jonah* is asleep, and the Mariners waken him, an Israelite, an *Israhel*: what a thing is this, that he which is the Son of *Abraham*, who is wiser than a thousand Mariners: is now wakened and told his duty by a Mariner? This is a shame for *Jonah*, that he which had taught Princes, should now be told his duty by Mariners? he that long had and should still wake others, needs often times to be wakened by others: and he that should reprove sinners, is often removed of sinners. And thus the Lord sometimes chasteneth his servants, and doth vex them with a foolish nation, as he reproveth *Abraham* by *Abimelech*, and *Balaam* by an Ass.

So God often
shames his ser-
vants.

Gen. 10. 9.
Num. 11. 18.

Now we might ask *Jonah*, saying, Why didst thou write that thou fledst from God, or that when thou hadst most need to pray, thou didst sleepe? If thou hadst not thus laid open thine own shame, thou mightest have been reckoned as one of the best Prophets: therefore why didst thou so? *Jonah* did it to this end, that in him we may see the reward of disobedience: for as *Paul* saith, whatsoever is written, is written for our instruction, and *Jonah* would never have written it, had it not bin for our sakes. If he have done thus much for us, which way shall we requite him? That which he would have us to doe for him, is this to be warned by him, to suppress all evill motions, not suffering them to take effect as he did.

As if they should say, O reckless, altogether care-
less, quite senselesse man, art thou dead, that thou wa-
kest not; or benumbed, that thou feeldest not; or dumbe,
that thou hearest nothing, or carest thou not whether thou
live or dye? Have not the winds nor waters raging, nor
our loud cries so long thundering wakened thee? Canst
thou sleepe in all this stirre? Doe not our troubles, nor la-
bours, nor losses, nor the common danger move thee?
What meanest thou? Why doest thou not come and la-
bour

hour with us in this dangerous time? Is this a time to sleepe in, when we are all in perill of our lives? Shall we cry, and thou hold thy peace? Shall we labour, and thou rest? Shall we call away all our goods, and thou lye sleeping, caring for nothing? This is no time to sleepe, it is a time to pray unto thy God for his assistance, and to use the meanes that may save our lives: up, arise, help what thou canst. *Jonah* hearing this, did not snap like some currish Dogg, and bite him that wakened him, neither did he (as in publick danger most are wont) sit still devising with himselfe, to shift for himselfe, neglecting others, but he ariseth, he thanked him that waked him.

Against sleepers.

Many of you come to heare the Word, and here you fall asleepe when you have most need to be waking, but I am glad, I have now gotten a text to waken you, for now I cannot read my text, but I must say, *What meanest thou O sleeper? Arise.* But I pray you, have I not wakened you, and yet you sleepe again? If you mark not what is said unto you, you are asleepe, though your eyes be open: but if you were as wise as *Jonah*, you would not sleepe here in the sight of all the people, but would rather get you to sleepe in some corner, for *Jonah* went under the hatches to sleepe, and would not sleepe in the sight of the Mariners. If you were as wise as *Jonah*, you would thank him that wakened you, as no doubt *Jonah* did. *Salomon* saith, that he which reproveth, shall have more favour of a wise man, than he which flattereth. The Lord *Jesus* saith, Woe be unto that servant, that when his Master cometh he shall find sleeping: canst thou not watch one houre, saith he to *Peter*? Can you not wake while I speake to you? You would all be found in the Church when the Lord cometh, but you would not be found sleeping in the Church. You are watched (I see you not below) and none of you can steale a nap, and not be espied, but when your eyes be most shut, and see least, then most eyes be upon you; and I can as well stand in the pulpit

Prov. 28. 23.

Luke 12. 37. 45

46.

Mark. 14. 37.

pit unseen, as you can sit and sleep there and not be espied. I marvell how you can sleep having so many eyes looking on you, so many clamours in your ears, and God himself speaking unto you. Shall I continue jogging till you be wakened? How long shall I preach afore I can convert the Usurer, the Extortioner, the Drunkard, or the Blasphemer, seeing I speak thus long, and cannot convert you from your sleeping? What would you doe if I read some Homilies unto you, whereas you cannot walk while I preach unto you, and speak against you? if you should see a traitor sleep on the hurdle, or if you should see men sleep with meat in their mouthes, would you not marvell? Yet even so do you, while I denounce the great judgements of God against you, and while I am feeding some of you, you fall asleep, and so I preach in vain. There is a Country whereof it is said, that it is night with them, when it is day with us. I think that Country be here, for how many are here, which have lost their eyes, and their ears since they came hither? If all of you were as many of you, be (I mean asleep) the strangers which came hither to hear, would think that you were all dead, and that I preached your funerall Sermon: therefore for shame leave your sleeping. What meanest thou, O sleeper? Arise, sleep no more, and I will waken you no more.

Arise and call upon thy God, if so be he will think upon us, &c.

This is another means which they use, Jonah being wakened to appease the tempest, now that they see they cannot themselves allay the winds, nor assuage the waters, they desire, they exhort Jonah, to try what he can do by calling upon his God. *Arise call upon thy God, &c.*

After that the Ship master had wakened Jonah, he bids him call upon his God, as if he had said, Watch and pray: he speaks like a Saint, yet he is an Infidel; he said not, call upon Gods: but call upon thy God. The Ship-master would not call upon his God: but (saith he) call upon thy God, and it may be he will help us: if he had said
call

call upon our God, when he said, call upon thy God: and if he had said, He will help us, when he said, if so he will help us, then he had shewed some spark of faith. Because he wanted help and comfort, he bids him pray: It may be (saith he) he will think upon us, that we perish not. As if he had said, *Jonah*, we know that thou hast a God as well as we; and therefore we say, Call upon thy God, for now every God is to be tried, therefore if ever thou didst pray in thy life, call to it now. Thus Satan leads men a blind way with zeal, in hope of some relief being in trouble. They called upon them for help, which were neither willing to assist them, nor, able to hear them, and when they perceived by wofull experience, that there was no kinde of succour to be had that way, they flye to God, and then Satan labourerth so to undermine the confidence and expectation of help, and to place in stead thereof doubtfulnesse and infidelity. Thus Satan will be sure to lose nothing by this bargain any way. *Jonah* (say they) call upon thy God, for if he cannot help us, we are all undone and lost, for we have called upon our Gods, we have laboured hard to amend our state, we have cast away our goods to lighten the ship, but all in vain, for we are no whit the better, like the woman which had spent all her substance about Physick, yet all could not help her till Christ came. So the Papists while they are well, they pray unto every Saint and Angell for succour against the troublesome times, but in extremity, or at the point of death, none of them can help, so that then they are faine to flye unto God or be destitute, as like Idolaters; as one flye is like another: they are like the Heathen, which worship *Juno*, *Venus*, *Neptune*, *Pallas*, *Jupiter*, and the rest: some hold on the one, and some on the other. Some say, if *Isis* be with me, I care not for all the petty Gods, because I hold him chief: so another saith, if Saint *Gabriel* be with me, I care not for the rest: and some raise

Luke 11. 43.

with these disputations; whether this Saint or that Saint, the Angell or that Angell be better: whether our Lady of Bullen, or our Lady of Rome be surest: whether S. James of Callis, or S. James of Compostella be strongest: and so like buggers, which run from doore to doore, they run from one Saint to another. If one God will not helpe, another will, think these, as though the Gods were contrary one to another, and where the one bids, the other forbids; So some thought that *Venus* was a friend to the Trojanes, and *Pallas* was not their friend: as fooles think of Witches, one strikes, another heales.

Call upon thy God.

They bid him call upon his God, before they knew him; Infidels desire but the faithfull would not worship a false God, though the faithfull to they may be helped by him. By the example of these Mariners, if they thought that their God was the true God (and why else did they worship him?) we may learne the substance of every temptation that doth undermine us, namely, that it will bid us do this evill, that good may come of it: marke, whensoever thou art motioned to evill, if it doe not promise thee some goodnesse to come of it. But these wants of God oughte not to doe that which is evill, although they were sure to gaine all things that can be wished by so doing: for they have learned this lesson, & how to answer Satan at such times: Why temptest thou me Satan? for it is written, Thou shalt not do evill that good may come of it: and this is the armour called *Scripture* *ist*, wherewith the Lord overcame the devill in the wilderness. Rom. 3. 8.

Here also we may see the difference betweene the faithfull and infidels: for *Call upon thy God*, saith the shipmaster and the rest.

The Mariners bid *Jonah* pray unto his God in their behalf: but *Jonah* saith not to the Mariners, Pray to your Gods in my behalf. And this is also manifest, that a Papist will

The truly
faithfull de-
fire not infi-
dels to pray
for them.

Exo. 18. 27. &c
Pharaoh defi-
reth Moses, not
Moses Pharaoh.
2 Sam. 15. 25.

will say unto a Protestant, and one that lives well, Pray for me: but a Protestant if he be any thing zealous, will not say unto a Papist, Pray thou for me: knowing that when a Papist doth pray, he doth it to Idols, Saints, or Angels, or at least without faith, and therefore their prayers are abominable in the sight of God, and therefore they will not bid them do it, because they will not do evill, to the intent that good may come of it: whereby it is manifest, that our religion is the true religion, our adversaries themselves being judges. And so Pharaoh said to Moses, pray for me: but Moses said not to Pharaoh, pray for me: Saul said to Samuel, pray thou for me: but Samuel said not to Saul, pray thou for me: therefore the Mariners had need of Jonab to pray for them: but Jonab had no need of ignorant Idolaters to pray for him. And why should not all pray to Jonab's God, and Pharaoh pray to Moses' God, seeing God hath said; call upon me in trouble, and I will hear thee? Call upon thy God (say they) when they cryed and saw no help, they distroff their Gods, they thought they would not help: indeed they could not: therefore they ran to another whom they knew not, hoping to be helped by him: because they thought some God there was that could do it. So the Papists run from one god to another, from S. Dominick to S. Francis, and why should they run from S. Dominick to S. Francis, but that they mistrusted Dominick? they think he will not hear them, and so they go forward: but in the end the unknown God is thought to be the best: yet the Lord taught not Peter one Prayer, and John another, but tau. be them all one Prayer unto one onely God, and to wait still upon him, praying still, with assurance he will be a help in due time.

If peradventure he will think upon us that we perish not.

This if, perhaps, and peradventure, cost Adam paradise, God said to Adam, If thou doest eat of this tree, thou shalt surely dye. Then Evab reported these words, thus: lest peradventure we dye. The Serpent seeing her in such

a minde, so carelesse or forgetfull of the Commandement, he came and quite changed the matter, and said; You shall not dye. Thus sinne creeps upon us, while doubtfullnesse remaineth in us: so God saith, You shall be saved: the trembling flesh saith, peradventure I shall, &c. then cometh Satan, and he saith, Thou shalt die: so that if you will ask what is the faith of sinners, or if you would have it defined, it is this: peradventure yea, peradventure no: if you will ask me whereupon this faith is grounded. It is upon ifs and ands: this is the faith of the ungodly, to say, If so be God will help us: for they cannot assure themselves of any help. But we may not doubt of our God, and say, it may be, or, If peradventure: for we may freely pray to our God with confidence: and may say, our God, and the God of *Jonah* will surely help us, and hath helped us. But yet let us know that we have sinned like infidels, and doe deserve to be punished like the Egyptians.

The sinners
faith.

If so be he will, &c.

Thus it cometh in like a little leaven, which soweth the whole lump of dough, and like the moth, which eateth the whole wedding garment, and this same little theife hath stolen away all the Papists faith. Therefore with them wickednesse lieth sick in bed, and calleth to every one that cometh by, Call upon God, and pray for me, if so be he will looke upon us and help us: and so their hope, when the tempest cometh, is either an easelesse horrour, or a comfortlesse doubting.

If so be he will think upon us.

Our God thought upon us in the time of trouble: hee thought upon us, and laid the tempest when our enemies called upon their Gods, Saints and Angels, But what doe we meane beloved, when mercy is come to send for judgement? for though we be saved with Israel, we deserve to be plagued with *Pharaoh*, because we are not thankfull for this, namely that the Lord hath thought upon

us.

us in our distresse; for he travelled with meere, and labourer till he be delivered, he soon failed like a Bee, but wants a hive. There are two hands, a hand to give, and a hand to receive: Gods hand to give, and mans hand to receive: the hand of God is a bountifull and a mercifull hand, a hand laden with liberty, full of gracious gifts; therefore let us stretch forth the good hand to receive it; thankfully to embrace it, chearfully to entertaine it, and carefully to keepe it, let us receive it by the hand of faith, the hand of love, and the hand of prayer, for who is cometh with this hand shall be filled, and who is cometh without it, shall go empty away, because they have despised the wales of God: for when I instructed them, they would not heare, and what I taught them they would not learne, faith the Lord. *Jonah* wakened thus, and thus exhorted to call upon his God; soone no doubt perceived his danger, and partly with the horror of his sinne, partly for feare of the deserved, and thus threatned drowning and other punishments, without question was grievously vexed. For he could not but see, that the very dumbe creatures were bent against him for his disobedience: the wind blowes, as though it would overturne all; the water, roare, as though they would drowne all; the ship tumbles, as though she were weary of all; and albeit the Mariners had cryed, and cast out the wares, as though they would lose all, yet the tempest rageth still, their danger is greater than ever.

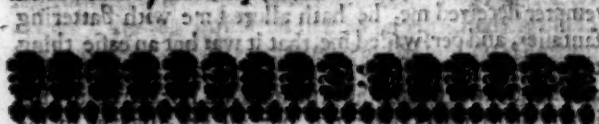
Wherefore now one might have said to *Sathan*, *Sathan* thou perswadedst him to flee from his defence for his safety, and madest him beleve that he should come safe to *Tarshish*, and there live at liberty and ease, enjoying all temporall benefits at his pleasure, but now thou hast brought him into the prison of the ship, and it is told this by this tempest likely to destroy him, thou leavest him in the greatest danger, and rejoycest that *Jonah* quaketh at the tempest, and hath his heart aking for feare of the danger

danger thus threatened due to rebellion: yea, seek off also to drowne him: and that also in hell, howsoever thou pretendedst a desire to preserve him from troubles and procure him many pleasures, with much security: O most wretched and deceitfull lyer, he that trusteth his enemy, and he that belserveth thee, shall ever be deceived. And now might *Jonah* say, Beware by me, for thus hath the tempter deceived me, he hath allured me with flattering fantasie, and perswaded me, that it was but an easie thing to flye from the presence of the Lord, that teach alwayes all things, and from whom no man, no nor secret lurking in any mans heart can be hid, but all are alwayes in his presence. He made me believe that light could be brought out of darknesse, that good may come of evill: for he assured me, that if I would set forth toward *Tarshish*, I should not only shun the presence of the Lord, but should live at ease like one unknowne, both for my vocation, and also for my behaviour in the execution thereof, and so I might creep into a familiarity with these people, and enjoy the benefit of their society: Otherwise, if I went to *Ninive* as the Lord commanded, they would hate and persecute me, yea, and so I should end my life in misery, both because they being Gentiles, and I being Jew, they cannot abide me, for the one holdeth the other in contempt: and also because of my message, namely the Prophecy of destruction, grounded upon a judgement to their vile and sinfull pleasures: Which message, *Sathan* perswaded me would be so hainously taken, that no death nor torment, that they could devise for me, would be thought sufficient, and so I should be sure never to escape their hands alive, if I went: As though the eternall and most glorious God, which sent me thither, were not able to defend me from all evill when I came thither, as well as he did *Daniel* in the Den of Lions, and *Christ* in the wilderness among the savage beasts: And when *Sathan* had thus perswaded me, I believed him, and so took my

L

journey

journey to flee from the presence of the Lord; if I could have performed my intention. But the Lord hath beheld the stubbornness and disobedience of my heart, and therefore followeth me with great displeasure: he hath sent out this tempest upon the sea, whereby we are like to be overwhelmed, and so near as we are to the water, so neere we are to death by all likely hood.



The Second SERMON of

I. the punishment of *Jonah*,

Jonah 1. 7.

Afterwards they said every one to his fellow, Come and let us cast lots, that we may know for whose cause this evil is come upon us. So they cast lots, and the lot fell upon *Jonah*.

Now followeth another mean, which the Mariners use to appease the tempest.

Now they cast lots. But first, they consult and consent to cast lots. The tempest was so strong that they concluded with themselves, it was the revenging power of some angry God, for the sinne of some notorious wretch that was amongst them.

Seeing therefore neither they, nor *Jonah* praying, had appeased the tempest, but it was rather increased; and no man confessed he was the sinner; they take counsell, and agree to finde him out by lots; wherein let us observe, first, never a one of them is of *David's* spirit, who when he saw the people plagued, said, Lord it is I: Every man exco-

sceth

such himselfe, for every man would extenuate his owne sinne, and diminish it, and every one thinketh his sinne small, when he hath excused himselfe. Let Adam be his owne judge, and he will say, The woman tempted him to sinne; and let the woman be her owne judge, and she will say, Yonder Serpent perswaded her to it. Let every one be his owne judge, and there will be such passing off of sinne, that never a one will be found guilty. There is none that will be so impudent, as to say he hath no sinne at all, yet few that will freely confesse they have grievously sinned. Therefore these here say every man within himselfe, though he be a sinner, yet he is no great sinner. None are accounted sinners, unlesse they be openly detected of some notable and hainous crime. If they be Drunkards, swearers, drunkards, brawlers, pickers, flatterers, profaners of the Sabbath, sleepers at Church, and such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, unlesse they be thieves, traytors, open and grosse Idolaters, and taken with such like capital crimes; no more these neither, were it not for feare of the law: as once among the Jewes, but Publicans, were counted sinners, all the rest were good fellowes, and just men.

The Papists say, some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy-water, &c. They are not deadly, they deserve not the wrath of God, they are but veniall. Did you ever reade of these veniall sinners in the Scripture? But think you they have nothing but Scripture? Yes they have Decrees, they have decretals, the Ceremonies whereof observed, these veniall sinns are soon pardoned, and they have a Pope that can forgive any sinns. Thus they lessen sinns, thus they abate the price of sinnes, and they can buy out sinns with money, or redeeme them with Masses, and by a little short penance purchase a large and long pardon.

And as the Mariners, every man thought he was no great sinner, so *Jonah* thought with himself, Though I be a great sinner, yet am I not so grievous a sinner as these Idolatrous heathens; or if he thoroughly condemned himself, yet unwilling to be known such a rebel, he thought it may be, it is most likely, they are many, I but one, peradventure therefore the lot will not fall upon me: like a thief, which notwithstanding in his own heart he acknowledge himself guilty of that wherewithall he is charged, yet will not confesse, untill the matter be thoroughly sifted, and so clearly proved to his own face, in such sort, that he cannot for shame (though with shame he confesse,) deny it: Therefore if God had not sifted out this sinner the better, *Jonah* would not have been known the man, and the Mariners would still have contended, who was the lesser sinner, therefore they consult to cast lots.

Let us cast lots.

They did not use to cast lots, this was no custom among the Mariners: but the tempest was so wonderfull that it made them seriously to think of God, and willing to use the meanes prescribed by God for the ending of doubtful matters, acknowledging that he ordereth all, and the lot is the sentence of God: by the falling of the lot, he revealeth the truth.

These like worldlings never confesse God, but when he cometh in a tempest: they will not see his mercy, untill his justice appear: they will not acknowledge Gods government, before he bring on them some judgement, like *Pharaohs* Sorcerers, who confessed not Gods Majesty, while they lived at ease, but when the Lord plagued them, they cryed out, This is the finger of God.

Let us cast lots, that we may know for whose cause this evil is come upon us.

Why? What are they the better when they know him? What would they doe with him on whom the lot should fall?

Prov. 18. 18.
Prov. 26. 33.

Exod. 8. 2.
Exod. 8. 10.

fall? Surely they supposing, or rather cleerly seeing this tempest to be sent from some wrathfull power, and that for some one mans sinne amongst them, they determined, having found him, to sacrifice him unto the God that was so offended by him: God turneth evill into good, but the Devill turneth good unto evill. The Gentiles had a custome in the time of the common plague, to sacrifice one for the rest. This custome they took by imitation of the Jews, in offering Beasts, and of Abraham in offering his sonne, the Devill, that father of lies and schoolmaster of all mischief teaching them. So the Devill took advantage to do evill by the service of God. In moving the Gentiles to work abomination by offering men, Imitating the Jewes commanded sacrifices. But if they had rightly known the true God, they would have taken their sins by the throat, and have sacrificed them.

Come, let us cast lots.

The Mariners were not so wise to prevent the tempest before it came, as they be diligent to allay the tempest, when it may not be laid: we, overtaken with Gods just judgements, are very carefull alwayes to use all means to be rid of them. But who keepeth a watch of his own wayes, and diligently laboureth to keep himself free from that, which necessarily draweth on it selfe Gods judgement? Who purgeth himself of his sinnes, lest he be sick? Who leaveth or fetcheth out his corrupt blood of pride, lust, covetousnesse, lest he be sore? Who keeps a good diet, and maketh his choise of holy exercises, godly companions, religious conferences? &c. But know we, he is not safe that is sound, neither he sound that is intemperate.

So they cast lots.

Whether it be lawfull to cast lots, it is not evident by this example, because they were Gentiles, and therefore no president for us: but so farre may we use them, as the word doth lead us, and no further.

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Levii. 16.

Numb. 34.

Iosua. 7.

There are two Goats brought to *Aaron*, that he might cast lots to see which Goat should be killed, and which should not, these Goats signifie Christ: for as he died, he lived again, and as he was buried, he rose again. Again the land of Canaan is parted by lots, to see what part each Tribe should inhabit. Again, that threel *Achan* is found out by lots, first by his Tribe, then by his Family, and lastly, by his particular person.

1 Sam. 10.

1 Sam. 9.

Acts 1.

Prov. 16. 33.

Again it is said, that *Saul* was chosen King by lots: and if any should have said, that it was his good luck, his good lot or chance to be King: Therefore the Lord appointed that he should be anointed before he was chosen by lots.

Again, *Mattias* is chosen by lots to the Apostleship in stead of *Judas*: so that it is lawfull in some causes to cast lots, so that they do attribute nothing unto them, and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lord: for they must not say that it is their chance, fortune, or good luck: for so they make an Idoll of it, and rob God of the honour due unto him. For it was not *Sauls* fortune to be King, but Gods mercy: It was not *Achans* chance to be caught, but Gods judgement. Lots may be used to prevent strife, when all other means have been used, and sometimes before all other means, when in wisdom it is thought the best means. Brethren often and godly at first divided their inheritance by lots, as the Children of Israel divided the land of Canaan. Therefore in the Church of Geneva there is an order, that in the time of plague, there should be an house set apart for the sick to lodge in, and if it they should be uncomfortable, they chose out a Minister by lots to do it.

So they cast lots.

Now we are come to put up our selves to the Court of Lawyers, to see if they will do any thing for God, for conscience, or for love, viz. that they would end mens suits quickly,

quickly and let the poore Clients have equirie. Some say that Lawyers be good untill they be counsellors, like Lions, which will be gentle untill their talions grow: be not offended, but amend, for malice speaks not.

I am perswaded, that if the lots were cast to see who troubles the ship, it would fall upon the Lawyers: be not offended, but amend, for malice speaks not. A poore Client cometh forth accusing one, and going home accuseth a hundred: for so many seek to hinder him, so few seek to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to Law, to strive for that, which with reason might easily be attained without such contention, and others seek to enrich themselves with contending for a small matter with their neighbours, yet in the end lose that they fought, and that they had beside: and so they contend and strive about a thing commonly, till the Lawyer hath gained more by them than the thing which is in controversie is worth. These are like the mouse and the Frog, which strove so long about Marsh-ground, that at length the Kite came and took them both from it. Others will come up to law about a small matter, and therein so intangle themselves, that they cannot rid their hands of it, untill it have almost undone them, like a silly sheep that is hunting a fly, which runneth from bush to bush, and every bush catcheth a lock of him, so that the poore sheep is threed-bare ere he hath done, and hath not a fleece left him to cover himself withall. So he runs from Court to Court, to sue, to complain, to plead, till he have spent his cloke, his coat: were it not better to have cast lots for the coat at first? For the Law is like a Bawlers box, play fill on, till all come to the Candlestick, therefore it is lawfull, to end any controversie in a hard matter, to use this mean.

Now whether it be lawfull to cast dice, if lots may not be used (as *Solomons words, Proverbs 18. 18.* The lot causeth

Arguments a-
gainst Dicing.
Prov. 13.

causeth contention to cease, compared with Heb. 8. 12. prove) but in hard matters and weightie causes, when the thing is doubtfull, and all good meanes are tried before to avoid strife: that question is decided, which none but volupencious men make question of, namely, whether dice-play be a meet exercise for a Christian soule. *Salomon* saith, the lot causeth contention to cease: therefore, lots are to end strife, but these lots make strife: for before thou takest the Dice, thou knowest thine owne, and no man striveth to take it from thee: but when thou castest the Dice, thou doest (as it were) aske whether thine owne be thine owne, and makest a strife of no strife. Art thou not worthy to lose the gifts of God, which venturest to lose them when thou needest not? Doest thou not deserve to forgoe thine owne, which art so greedy of another, that thou wouldest have his living for nothing, but for turning of a Die? *Esau* did not sell his birth-right so lightly, but he had somewhat for it, which refreshed his hunger, but God hath given thee a living, and thou spendest it for nothing: The Mariners did cast lots to find out the sinner: they did not cast Dice to see who should win, as Diccers do; for to whom the lot falls, he taketh all, which deserves to loose all as well as the other, and hath no right unto it by any law: for God hath not allowed one man to take anothers goods for the tripping of a Die, but either they must be merited, or they must be given, or they must be bought, or else it is unlawfull, ungodly, unconscionable, to take them: Besides the brawles, the cousonages, the oaths annexed to this game, which would not agree with it, unlesse it had been a meet companion for them. Thou takest anothers mans goods for nothing, whereas God hath appointed thee to get thy living, with the sweat of thy browes, for thou takest away that which others sweat for, and whereas thou shouldest live by working, thou seekest to live by playing, like as the Ape, which lives by toy-ing. Doth any Dicer think he doth well? Tell me what thinkest

Thinkest thou? for every sinner doth condemn in his prayer to God, that which he excuseth before men: If they which are Gamblers repent it, how can they which are Gamblers defend it? Thou shouldst do nothing but that thou wouldst have God see thee doing it, if he should come to judgement: wouldst thou have him take thee at Dice? I am sure thou wouldst not have God see thee so vainly occupied: neither canst thou think, that Childe, or his Prophets, or Apostles, or Evangelists, were Dicers, for no such loss are named in the holy Scripture, and yet the Lords day is much prophaned with this exercise, Cards and Dice, as though they kept all their vanities to celebrate holy dayes, what hall thou to alledge for Dice, now evidence is given up against them? hast thou any patron to speak for them, but thy vain pleasure and filthy covetousnesse, which are condemned already, and therefore have no voice by law? Take away these, and take away Dice. The Patron condemnes the Clients, when one voice condemnes another: If the exercise were lawfull, such Patrons as pleasure and covetousnesse would not speak for it. Take thy pleasure therefore in that which is good, and the Angels will rejoyce with thee: If this were good, God would prosper them better that use it: but neither winne, nor losers are gainers. I know not how, but there is not so much wonne as lost, as though the Devill did part stakes with them, and draw away with a black hand, when no man seeth, for the winner saith, he hath not won half so much as the loser hath lost. One would think that one of them should show, when so many do: there is never an ebbe without a flowing, never one looth, but another winneth, but at Dice. What a cursed thing is this, that turne no man to good, which robs others, and beggers themselves? The Schoole of deceit, the shop of oathes, and the field of vanities. Thou dost not onely hazzard thy money (in this game) but venturest thy salvation, and castest Dice with the Devill, who shall have thy soule. For every thing th t
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cometh well to man, he giveth thanks, but for that which cometh by Dice, he is ashamed to give thanks: which sheweth, that in conscience that gain is evill gotten, and that he sought it without God. Can this be good, when worst men use it most? If it were good, the evill would like worse of it than the good: but the more a man favoureth of any goodnesse, the more he begins to abhorre it, and his Conscience doth accuse him for it, as for sinne. They which doubt whether God doth allow it, need but look how he doth prosper them that use it: but they trust not in God, (the termes of their occupation deserue) for they call all their casts channes, as though they relyed not upon God but upon chance. Therefore if Dice make strife without cause, if they take away others good for nothing, if we may not live by playing, but by labour, if they which have been Dicers, repent it among their finnes, if the holy men never used this recreation, but the worst most delight in it if thou wouldest not leave God for thee when thou playst at Dice, nor take the at it when he comes to judgement, if nothing but pleasure and covetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not upon God, but relye upon chance, if thou dost not onely venture thy mony, but bazzard thy soule, then the best call at Dice is, to call them quite away.

And the Lot fell upon Jonab

The lot fell upon *Jonab*, not because he was the greatest sinner of them all, (for so is the opinion of the common people, to censure them worst whom they see most afflicted: Many one is faine to beare his crosse, then many will say, This is a wicked man, & so think well of themselves, supposing that God is not bent against them to punish them as well.) But because *Jonab* should feel the hand of the Lord both punishing and preserving him, and be reformed: for God corrected all as he did his Sonne, to learne them obedience.

Luke 13. 1, 2.

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Heb. 5. 8.

1 Pet. 4. 17, 18.

dilence. But if Judgement begin with the house of God,
what shall become of the ungodly?

And the lot fell upon Jonah.

Now when the sinner that troubled the ship is taken,
now Jonah can hide himself no longer. Now he might also
fear to be sacrificed by the Mariners presently. For the Ma-
riners, partly for the pain they had endured, partly for the
loss they had sustained partly for the danger wherein they
remained, were no doubt as the Wolves robbed of their
Whelpes, out of measure furious and fully bent to sacrifice
him on whom the lot fell, to appease the wrathfull God.
But God stayed and restrained the rage of the Mariners,
and made them after ward willingly to abide the tempest a
while, and put themselves to more pain to save him, en-
deavouring by rowing to recover land. For having heard
of the true God, and though they lost their goods, having
found who is all good, shall we (say they) destroy him that
hath saved us? Shall we give him up to death unnecessarily,
that hath brought us to life, and assured us to receive wth
God to all glory everlasting? Surely the thankless are
graceless; especially they that love not, and shew not forth
the labour of love for their gracious guide to God: but
therfore we may see that the hearts of men are in the hands
of God, and he turneth them which way he list, he fasten-
neth their hearts every one, yea, even Kings hearts, as rivers
of water doth he turn, to water and make fruitful his vine;
to pity and to persecute, to honour and to shame, to love
and hate his people: to deliver their power to the beast, Re-
vel. 17. 13. And again to eat the Whore's flesh and to burn
her with fire, Revel. 17. 16, 17. Therefore let us never
fear to perform our duties whatsoever; to whomsoever:
for he forceth the hearts of all, who hath promised to ho-
nour them that honour him, but to make them contemp-
tible that do despise him. Neither let us put confidence in
man, nor in Princes, for their hearts are rivers of water of
them-

Prov. 20. 1.

Psal. 33. 15.

Psal. 106. 40.

1/2y. 3. 10. 6.

Ezra. 1. 14.

4/2y. 3. 24.

Ne. 11. 1.

Psal. 105.

1 Sam. 130.

Pf. 146. 3.

1 Tim. 2.

themselves, floating easily as they be led following: But especially let us not forget daily to make prayers, supplications, intercessions, and to give thanks for all those, on the godliness or profaneness of whose hearts, the flourishing or defacing of the Gospel of Christ Jesus, and the chosen of God doeth most depend.

And the lot fell upon Jonah.

Now *Jonah* could not deny he was that sinner, unless he would accuse God of unrighteous judgment: for the lot is cast into the Lap, but the whole disposition thereof is of the Lord. Now therefore he must needs confesse it. The windes thundring, the waves tumbling, the ship cracking, the Mariners quaking, upon their gods crying, their waies forth casting, *Jonahs* prayers requested, to cast lots consulting, *Jonah* kept himself close, he would not be thought that sinner. The wind said, I will overturn thee: the water said, I will drown thee: the ship said, I cannot hold thee: the Mariners said, We cannot help thee: his prayers said, We cannot profite thee: his conscience within bleeding, and God at the doore of his heart knocking, and the lots now ready for casting, said threateningly. For thee the tempest is come, thou fugitive, and we will discover thee.

Yet *Jonah* conceals his sin, so much did he abhorre the shame of men, of strange men, a few men, fraile men, or the fear of the fury of the flesh. Therefore after the windes had roared, and also the waves rag'd, and the ship reeled, and the Mariners cryed, and the lot, his conscience, and God himself threatened him, the lot also condemned him, and the feare of being sacrificed by sinners to Satan terrified him, so that he forthwith repented thoroughly, he declares it openly, and confessed his sinne freely. Such a stir hath God before he can come by his own: he must crosse us, and set himself and all his creatures against us, he must strain our bodies, or leave our soules, and constrain us to it, before we will returne from our wicked wayes,

and

and throughly humble our selves to yeeld him due obedience. O the goodnesse of the great God! O long sufferance and bountifullnesse unspeakable, which not onely leadeth, but also in the chaines of love draweth us to true repentance!

It was Gods great goodnesse to *Jonah*, that the Mariners sacrificed him not: greater, that he truly repented: that God continueth in his calling, and blesteth his (whose flying from God, deserved flying to Satan) not so much solemne Preaching, as sudden confession, and short denunciation of vengeance: yea, made it so powerfull, that it converted Idolatrous Heathens, most hardened Idolaters: first Mariners, then *Ninivites*.

For what a blessing felt *Jonah*, God vouchsafing him of this honour, to offer them a lively, holy, and acceptable sacrifice to God, by whom he presently beore greatly feared to have been offered a dead, unholy, and so a delightfull sacrifice to Satan. This feare banished, and that joy possessing him, what a mercy of the Almighty did *Jonah* think it: But before he converted the *Ninivites*, he was more to be humbled, fuller to be strengthened, better every way to be prepared. Therefore God would have the Sea to wash him, the Whale to fast him, and yet miraculously safe to preserve him, that being purified, he might pray fervently: and being delivered, finde power, comfort, and courage abundantly. Therefore when he was being taken, and by his own confession found the man that procured the tempest, the Mariners in love and compassion of him, had assayed by rowing to get to land, but could not, the Sea raging more and more, and *Jonah* himself professed he knew the tempest was sent for his cause, and would be laid, he being cast into the Sea, *Jonah* at length was cast out of the ship, into the swelling surge of the tempestuous Sea. What hope of life then left? Is there any to swallow up all soon as ter he is swallowed whole of a Whale. Here let us mark, that after the tempest had terrified *Jonah*, the Mariners

Jonah. 1. 7. 10.

13.

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ners

ners reproved him: when they had reproved him, his conscience pricked him: when his conscience had pricked him, the consulting to cast lots grieved him: after griefe for consulting, their concluding to cast lots vexed him: vexed at the conclusion, the lot condemnes him: the lot having condemned him, in what an agony thinke we was *Jonah* partly that he should be held that notorious wretch that had brought this woe: partly lest they in their raging griefe, for their great trouble of body, losse of goods, and danger of life, should forthwith kill him for a sacrifice, to appease the unknown angry God? But after this agony, the terror of drowning followed, and after that the horror of that huge fish: first, lest it teare him in pieces, then lest it melle him, afterward, lest it poison him: lastly, three dayes and three nights the comfortlesse horror of darknesse, and noysome stinke in the fishes belly tormented him.

First then see, the winds could not further him, the waters could not bear him, the ship could not hold him, the Mariners could not help him: and being cast out, lest all for him be cast away, the Whale would not spare him, the Finch would ill feed him, the darknesse would lesse glad him, and light might not visite him. Now see then what *Jonah* got by his journey, notwithstanding all the promises of which Sathan assured him, and all the furtherances which the Serpent procured him, he lost his labour, lost his money, lost his joy, lost his credite, lost his quiet, and saw no hope but to lose his life too, finding plentifully, and bitterly feeling deadfull feares. He trusted to the winds, the windes could not save him: he trusted to the ship, the ship could not keep him: he trusted to the Mariners, the Mariners could not hold him: he trusted to the lot, the lot would not spare him: he trusted to the waters, the waters could not bear him, neither would the Whale forbear him, neither did any thing make shew of likelihood to save him. Therefore we may see in *Jonah*, what

what it profiteth a man to flee from God, forsaking his calling, and so practising the evill motions of Sathan in stead of the known will of God. Assurely, if we follow his flatteries, as *Jonah* did, we shall have as he had, accusing consciences, fearfull hearts, and the wrath of God upon our heads. For he hath nothing to give us, although he promise and make us believe he hath Kingdomes. Yes indeed, he hath horror of minde for all that obey him, and hell for the reward of his; which will make all their hearts, as which receive it.

See secondly, in this punishment of *Jonah*, the justice of God. The Bee, when she hath once stung, doth keepe her sting, so that she can sting no more: So doth not Gods justice punishing sinne: for it retaineth power, it hath store of stings to vex still: when one judgement is executed, he ever hath other enough ready, either of the same kind, in another degree more sharpe, or of another sort: for all the creatures with their severall powers, are Gods darts to strike us when he commands. Therefore if we be sick, sickness is not dead with us: if we be poore, poverty endeth not: if we be in danger, danger is not therefore put down for ever after: and if we be vexed, vexation hath not therefore lost his sting: his darts, his weapons also are as sharp now as they were at the first, and sharper too, because we are sinfuller. For according to the sickness is the medicine, and wounds more dangerous, require more dolorous plasters.

And if thou be disobedient, then he will lead thee thorow them all, untill he hath humbled thee, and made thee to glorifie him with obedience, or utterly destroyed thee.

Thirdly, let us not forget, neither lightly think of this, that God knoweth how to punish for sinne, yea, most severely to correct his children, thoughtrepenting. If our Prophet *Jonah* here may not keep thee some good while in a due meditation of it, let that man after Gods own heart,

Levi. 26. 18.
24. 28. 36. 37.
38. 39. &c.

2 Sam 18.

6 10 27.

2 Sam. 12.

13, 15, 16,

17, 18, 19,

20. Chap.

Psal 30. & 75.

Hos. 6. 4.

2 Pet. 2.

Jon. 1. 17.

Jer. 35. 6.

Dan. 6. 12.

Num. 1. 46.

Exod. 17. 3.

Exod. 16. 13.

Jo. 2. 10.

Je. 38. 13.

Dan. 6. 24.

& 3. 26.

Exod. 17. 6.

Exod. 16. 13.

Exod. 17. 3.

Exod. 16. 13.

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Exod. 16. 13.

heart; the sweet Prophet of *Israel* come to thy mind, and in him see; whether God cockereth his indred friends, or something surpely, if not bitterly, handleth them, setting themselves in their dregs, or securely serving the Lord.

Lastly, yet consider God is rich in mercy, and full of compassion, loth to punish unless too far provoked, content to shake his rod over us, to make us start onely; and keep us free from feeling his strokes, if that may have his due work in us, that is, recall, reform, and confirm us; for as the windes could not overthrow *Jonah*, nor the waters drown him: so neither could the Whale consume, poison, or annoy him, or ought bot fear him, though it had swallowed him: for *Jonah* remembring God, God shewed he forgot not *Jonah*. Therefore when and where *Jonah* thought verily and speedily to have perished, then and there God caused him to be three dayes; and as many nightes most safely preserve. O power omnipotent, O goodnesse all sufficient, in all things, at all times. God then as well knoweth to deliver his out of all distresse in due time, as to reserve the wicked to the day of judgement to be punished. And in what danger shall we despaire? In what extremities ought not we to hope in our most mighty Saviour, remembring *Jonah* in the Whales belly, *Jeremy* in the mire of the deep dungeon, *Daniel* among the fierce Lions, his three companions in the hot burning Furnace, nay, 600000 men of war, and three times as many moe, men and women, young and old in the Wilderness, lacking now drink, then meat: and all these delivered out of all danger, these last miraculously satisfied with drink out of the rock, and with meat abundantly from heaven.

Secondly, though *Jonah* be cast into the troublous Sea, and swallowed of a huge Whale, yet he must preach at *Ninive*: though *Moses* flye out of Egypt, yet he must be the leader of Gods people thence: *Joseph* is in prison, but he must be the Lord of Egypt, and preserve the Church alive.

Who

Who would have thought that *Saul* should become *Paul*, *Gen. 29, 30, 41.*
 or forswearing *Peter* a faithfull Preacher? Suspend then thy judgement and wonder at Gods works, whether of
 mercy, or justice, and think not the worse of a man though
 he were cast out of the Sea, as *Jonah*, or basely brought up
 as *Amos*, for the deliverer of *Israel* was brought out of the
 Flage, and the converter of *Ninive* out of a Whale, and
 the salvation of the whole world out of a Stall. *Gen. 12, 13.*
Exo. 2, 3.
Jonah, 1, 10.
Isa. 1, 17.

And the lot fell upon *Jonah*.

The lot fell upon *Jonah*; that he might be cast out of the
 ship, that as the ship was almost broken, but not altogether
 so *Jonah* might be almost drowned, but not altogether
 almost consumed; almost poyoned in the belly of the
 Whale, but not altogether: and that being in the double
 deep duely humbled, and as gold in a Furnace, fined and
 fit for Gods works, he might thence in a miraculous man-
 ner come forth like *Lazarus* in his winding sheet, that he
 might glorifie God once again, and courageously cry a-
 gainst *Ninive*.

And the lot fell upon *Jonah*.

The lot fallen upon *Jonah*, the Justice of God (both ma-
 nifesting the truth incorruptly, and chastising his disobed-
 ent servant severely) did appear, but with all singular mer-
 cy shined, and the Mariners minds were mollified, in that
 they sacrificed him not to Satan, but much more that he
 by that means truly repented. Inasmuch that the old
 idolatrous Mariners, presently by him were converted, and
 he cast into the Sea, was not drowned, swallowed of the
 Whale, and three days continuing therein perished not, but
 miraculously was preserved, and most graciously cast on
 land safe and lastly, crying against *Ninive* that sinfull City,
 had his Preaching so mightily prevailing, that he wonder-
 fully humbled them all. This mercy was marvellous, this
 goodness of God to *Jonah* most glorious. For the *Ninivites*
 hearing;

hearing; Yet forty dayes and *Nimvie* shall be overthrowne, first as the mariners had before done, believed the word of God, though they never heard it before? If we heard the word of God preached as the Marriners and *Nimvites* did, with trembling hearts, in the sense of Gods Majesty, it would not be but we should feele the power of it lively, and filled with all joy in believing speedily, but uneffe-
Mat. 11. 9.
1 Cor. 1. 26.
Mat. 23. 13, 14
Luke 12. 47, 48
Ab. 8. 20.
 all and fruitlesse preaching, because there is nothing almost, but unreverent and senselesse hearing. And why should God teach the heedlesse to learn? Why should he give pearls to dung-hill Cocks, nay, to very swine? But they believed the word as soon as they heard it, though they never heard it before. What doth that argue? Surely it sheweth, that the foolish and simple are more diligent & ready, both to hear and receive the word of God, than those that are wise in their own conceit, or also in the view of the world. What saith Christ? *The poore receive the Gospell.* What saith Paul? *Not many rich, not many wise.* For though we have knowledge, if our knowledge be like the *Pharisees*, that is, in shew offincerity onely, in counterfeit holiness, and hollow hearted friendship through hypocrisie, it had been better for us that we had been ignorant, for it will but leave us the more inexcusable, it will be found insufficient to save us, but sufficient the more fearefully to condemn us, because we know our Masters will and doe it not. Therefore as *Peter* said to *Simon Magus*, Thy money perish with thee: So will the Lord say unto such, Thy knowledge perish with thee, seeing it is fruitlesse.

Job. 3. 41

But when *Nimvie* had believed God, what did they secondly? They speedily, they notably repented, they proclaimed a fast, they put on sack-cloth, they humbled themselves before the Lord, they earnestly besought him to turn away his wrath from this wofull City. *Isaiah* preached at *Nimvie*, crying against it, it seemeth to have humbled them, and that without a miracle (without which seems any doctrine is of credit among the Gentiles) not on-
 ly

ly, within forty, but with in foure dayes, much within forty, dayes he converted Ninive, ruffling Ninive, old and idolatrous Ninive, long before forty dayes be ended, the seed is sowne, growne, increased mightily, and full ripe in a soile in reason most barren. Sow therefore, ye seed sowers where ye are set: If ye sow cheerfully ye shall reap plentifully in due time: Faint not; say not, I have a sony, or a starved, or a thorny ground: Ninive repents in sackcloth: In which willing submission of theirs, and (speedy lively repentance at the words of the Prophet, (after he had been three dayes and three nights in the Whales belly) the calling of the Gentiles by Christ, (after he had been three dayes and three nights in the bowels of the Earth) might well be signified, for they no lesse willingly than the Ninivites, submitted themselves to the Gospell preached no lesse speedily, and peradventure more truly repented. For though they now thus wonderfully humbled themselves, not the fearefull multitude onely, but the richest and greatest, the Nobles and King also, and so all escaped now: soon after they returned to their vomit, and never ceased to add sin to sin, till they were by open wars miserably weakened, and at length fulfilling the Prophecy of *Nathan*, utterly consumed: Therefore first, for the comfort of the godly, since *Abab* humbled himselfe before the Lord, *Abab* I say, that had done exceeding abominably in following Idols, and sold himself to work wickednesse in the sight of the Lord, submitted himself, under the hand of God, fasting in sackcloth, though he did all in hypocrisie: had not the evil threatened brought upon him in his dayes, seeing *Rehobam* (and the Princes of Israel, who had forsaken the Lord) and the whole Tribe of Judah, which wrought wickednesse in the sight of the Lord, & provoked him more with their sins than all that their Fathers had done, humbling themselves before the Lord & confessing him just, had not the wrath of the Lord poured on them, by *Shishak* King of Egypt were

Jona. 3. 7. 6.

Nab. 3. 16.

1 King. 22. 26.

27.

29.

2 Chron. 10. 3.

1 King. 14. 22.

2 Chron. 14. 6.

7.
12.
5.
13.
Nab. 3.
4.
Jonab.
7, 8, 10.

2 Chron. 7. 13. 14.

Jer. 18. 7, 8.

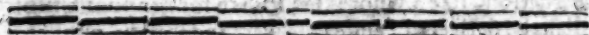
not destroy, but shortly delivered, yea, also things prospered in Judah, though the Lord had threatened to leave them in the hands of Sbisacks, albeit they truly repented not: lastly, for as much as Nineve that bloody city full of lies and robbery, the beautifull harlot, with multitude of fornications, that Mistrisse of Witch-crafts, which sold the people through their whoredomes, & the nations through her witch-craft, humbling themselves with fasting, and putting on of sack-cloth, the Lord repented of the evill he had threatened them, and did it not: how assured may we be that whatsoever judgement the Lord threatneth us, and howsoever he threaten it, it shall not light on us, when we unfeignedly humble our selves in true fasting, turning from our evil ways, and from the heart vowing to serve God in all holinesse? For this is the cleare promise of the faithfull God: *If I see the heaven that their be no raine, or if I command the Grasshopper to devour the land, or if I send pestilence among my people, if my people, among whom my Name is called upon, do humble themselves, and pray and seek my presence, and turne from their wicked wayes: then will I heare in heaven, and be mercifull to their sinns, and heale their land. Again, as generally most plainly saith Iehobab; I will speak suddenly against a Nation, or against a kingdome, saying, I will pluck it up, and root it out, and destroy it: but if this Nation against which I have pronounced this, turn from their wickednesse, I will repent of the plague that I thought to bring upon them.* Let us then, O beloved of the Lord, whatsoever love the Lord Jesus, be carefull to fulfill the condition, and then confident, not doubting of the performance of the promise, by so much the more, by how much the sower we be, and by how much the longer and clearer the Lord hath threatened most terrible judgements.

Now for the terror of the ungodly, as many of them as repent onely when Gods hand is upon them, and then humble themselves outwardly onely, & that but onely when the fiercenesse

Successors of his wrath appeareth, or else after they have escaped the feared judgement, fall to their wonted wickedness again: let them be sure the strong and just God, that consumed *Ninive* hidden back, will overtake them also in wrath, and for ever turn them over to chafelesse woe. For the greatnesse, the beauty, the strength, and riches of *Ninive*, could not withstand the hand of God, or keep it from destruction, but rather furthered and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grievous in his sight was the abuse of them. Therefore the hugeness, or the strength of this, or any other City, cannot save it from the judgement of God, being sinfull in his sight.

Great *Sodome* is destroyed: great *Jericho* is destroyed: *Gen. 19. 1*
 great *Ninive* is destroyed: great *Jerusalem* is destroyed, and *Jos. 6.*
 great *Rome*, the room of all unclean spirits, stayeth for her *1 King. 24. 25.*
 destruction, like a whore that stayeth for her punishment *Rev. 18. 2.*
 till she be delivered: and these were and shall be punished
 for unthankfulness and contempt of the word of God.
 Yet *Ninive*, *Jericho*, *Sodome*, nor *Rome*, have had half the
 preaching that we have had, yet we are unthankfull too,
 then what have we to look for; but when *Sodome* was bur- *Gen. 19. 31.*
 ned, *Zoar* stood safe: when *Jerusalem* was destroyed, *Bethel* *Jere. 41. 17.*
 stood still: So the Lord doth alwayes provide for his peo- *Gen. 17. 18.*
 ple, though he make never so great a slaughter and destru- *2 King. 19. 31*
 ction amongst his enemies. For the Lord, because of his *1. 6.*
 covenant, doth alwayes provide for his chosen, although *Gen. 45.*
 they be but a remnant, like the gleaning after harvest, or
 like a cluster of Grapes on the top of the Vine after the vin-
 tage, and though there be never so great calamity or trou-
 ble, as we see in the Book of *Gen. 45. Chap.* when there
 was a great time of dearth and scarcity to come upon the
 land where *Jacob* was, the Lord had sent *Joseph* to provide
 for his father *Jacob*, lest he should want bread, he or any of
 his sonnea and folks, and so ordered the matter that *Jo-*
seph was, treasurer over all the Corn in *Egypt*. And so

among the *Turkes*, and *Spaniards*, and *Infidels*, the Lord
 will finde means to do them good, which unfained-
 ly love him, and in the dungeon in prison,
 and in bonds, yea, and in death
 the godly shall finde
 G O D.



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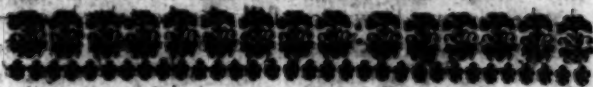
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THE TRUMPET

OF
The Soule sounding to
JUDGEMENT.

By HENRY SMITH.

The Text.

Ecclesiastes 11. Chap. 9. Verse.

Rejoyce, O young man, in thy youth, and let thy heart be merry in thy young dayes; follow the wages of thine own heart, and the lust of thine eyes. But remember for all these things thou must come to judgement.



When I should have preached under the Cross, I mused what Text to take in hand, to please all, and to keep my self out of danger: and musing, I could not find any Text in the Scripture that did not reprove sin, unless it were in the *Apocrypha*, which is not of the Scripture: this Text bids them that be voluptuous, be voluptuous still: let them that be vain-glorious, be vain-glorious still: let them that be covetous be covetous

tons

rious still: let them that be drunkards, be drunkards still: let them that be swearers, be swearers still: let them that be wantons, be wantons still: let them that be carelesse Prelates, be carelesse still: let them that be Usurers, be Usurers still: but saith Solomon, Remember thy end, that thou shalt be called to judgment at the last for all together. This is the counsell of Solomon the wisest then living: what a counsel is this for a wise man, such a one as was Solomon?

In the beginning of his Book, he saith, *All is vanitie*, and in the end he saith, *Fear God and keep his Commandments*: in the twelfth Chapter he saith, *Remember thy maker in the dayes of thy youth*: But here he saith, *Rejoyce O young man in thy youth*. Here he speaketh like an Epicure, which saith, Eat, drink, and be merry, here he counsels, and here he mocks: yet after the manner of doorners, although they deserved it in shewing their foolishnesse, as in the first of the Proverbs, *He laughed at the wicked in derision*, as in the second Psalm, *God seeing us follow our own wayes*. For when he bids us pray, we play: and when he bids us runne, we stand still: and when he bids us fast, we feast, and send for vanities to make us sport: then he laughs at our destruction. Therefore when Solomon giveth a sharp reproof, and maketh you ashamed in one word, he scoffingly bids you do it againe, like a Schoole-master which beateh his Scholler for playing the Truant, he bid eth him play the Truant again. O this is the bitterest reproof of all. But lest any Libertine should misconster Solomon, and say, that he bids us be merry and make much of our selves, therefore he shutteth up with a watch-word, and setteth a bridle before his lips, and reproveth it, as he speaketh it, before he goeth any further, and saith, *But remember that for all these things thou must come to judgment*. But if we will understand his meaning, he meaneth when he saith, *Rejoyce, O young man*: Repent, O young man, in thy youth; and when he saith, *Let thy heart* cheer

cheare thee, Let thy sins grieve thee; for he meaneth otherwise than he speaketh: he speaketh like Micai in the Book of Kings, the second Chapter, *Goe up and prosper: or like as Ezechieh, Go up and serve other Gods*, or as S. John speaketh in the Revelation, *Let them that be wicked be wicked still*. But if there were no judgement day, that were a merry world, therefore saith Solomon, when thou art in thy pleasures, haunting in the fields, and in thy brave ruffes, and amongst thy lovers, with thy smiling looks, thy wanton talk, and merry jests, with thy pleasant games and lusty looks, *Remember for all these things thou shalt come to judgement.*

Whilest the chiefe stealeth, the hempe groweth, and the hook is covered within the bait: we sit downe to eate, and rise up to play, and from play to sleep, and a hundred years is counted little enough to sinne in: but how many sins thou hast set on the score, so many kindes of punishment shall be provided for thee. How many years of pleasure thou hast taken, so many years of pain: how many drammes of delight, so many pounds of dolour: when iniquity hath plaid her part, vengeance leaps upon the Stage, the Comedie is short, but the Tragedy is longer: the black guard shall attend upon you, you shall eat at the Table of sorrow, and the crown of death shall be upon your heads, many glistering faces looking on you, and this is the feare of sinners: when the Devill hath entised them to sinne, he perswadeth like the old Prophet in the Book of Kings, who, when he had entised the young Prophet contrary to the commandment of God, to turn home with him and to eat and drink, he cursed him for his labour, because he disobeyed the commandment of the Lord, and so as a Lion devoured him by the way. The foolish Virgins think that their Oile will never be spent: so *Dina* straggled abroad, whilest she was deflowred: what a thing is this to say, Rejoyce, and then Repent: what a blank to say, Take thy pleasure, and

and then thou shalt come to judgment? It is as if he should say, Steal and be hanged, steal and thou dar'st, strangle sin in the cradle, for all the wisdoms in the world will not help thee else: but thou shalt be in admiration like dreamers, which dream strange things, and know not how they come. He saith, Remember judgment. If thou remember alwayes, then thou shalt have little life to sin: If thou remember this, then thou shalt have little life to fall down to the Devill; though he would give thee all the world, and the glory thereof. Solomon saith, The weed groweth from a weed to a cockle, from a cockle to a bramble, from a bramble to a bryer, from a bryer to a thorne, Lying breeds perjury, perjury breeds haughtinesse of heart, haughtinesse of heart breeds contempt, contempt breeds obstinacy, and brings forth much evil. And this is the whole progresse of sin, he groweth from a lyer to a thief, from a thief to a murtheer, and never leaveth until he hath searched all the room in hell, and yet he is never satisfied, the more he sinneth, the more he searcheth to sin: when he hath deceived, nay, he hath not deceived thee, as soon as he hath that he desireth, he hath not what he desireth: when he hath left fighting, he goeth to fighting again: yet a little and a little more, and so we slide from one sinne to another. While I preach, you hear iniquity in gender within you, and will break forth as soon as you are gone. So Christ wept, Jerusalem laugh'st thou brake one, and we breake ten: like children which laugh and cry, so as if we kept a shop of vices, now this sin, and then that, from one sin to another.

O remember thy end, saith Solomon, and that thou must come to judgment.

What shall become of them that have tryed them most? Be condemned most, Rejoyce O young man in thy youth.

But if thou mark Solomon, he harps upon one string, he doubt'st it again and again, to shew us things of his own

owne experience, because we are so forgetfull thereof in our selves, like the Dreamer, that forgetteth his Dreame, and the Swearer his swearing. So we begge of every uncleane spirit, untill we have bumbled our selves up to the throat, filling every corner of our hearts with all uncleaneesse, and then we are like the Dogge that cometh out of the sinck, and maketh every one as foul as himselfe: therefore saith Salomon, If any one will learne the way to hell, let him take his pleasure.

Mee thinks I see the dialogue between the flesh and the spirit, the worst speaketh first, and the flesh saith, Soule, take thine ease, eat, drink, and goe brave, be costly, what else should you doe, but take your pleasure: thou knowest what a pleasant fellow I have beene unto thee, thou knowest what delight thou hast had by my meanes: but the soule cometh in, burthened with that which hath been spoken before, and saith, I pray thee remember judgement, thou must give account for all these things, for unlesse you repent, you shall surely perish.

No, saith the flesh, talke not of such grave matters, but tell mee of fine matters, of soft beds and pleasant things, and talke to me of brave pastimes, Apes, Beares and Puppies, for I tell thee, the forbidden fruit is sweetest of all fruits, for I do not like of your telling mee of judgement: but take thou thy Jewels, thy instrument, and all the strings of vanitey will strike at once, for the flesh loves to be brave, and tread upon Corks, he cannot tell what fashion to be of, and yet to be of the new fashion.

Rejoyce, O young man, in thy youth.

O this goes brave, for while wickednesse hath cast his rubs, and vengeance cast his spurres, and his foote,
and

and thus she reels, and now she tumbles, and then she falls
therefore this progress is ended.

Pleasure is but a spurre, riches but an thorne, glory but a
blast, beaultie but a floure, sinne is but an hypocrite, honesty
in thy mouth and poyson in thy stomacke: therefore let us
come againe and take Salomon in good sooth, whether he
meaneth in good earnest, when he spake these words: O
(sayth Salomon) *It is the best life in the world to get bread by
sweat, and live merrily, if there were no judgement.* But this
judgement wars all, it is like a damp that puts out all the
light, and like a Box that murthereth all the oymenat: for if
this be true, we have spunne a faire threed, that we must
answer for all, that are notable to answer for onely why Sa-
lomon maketh us fools, and giveth us gaudies to play with-
all: what then shall we not rejoyce as all? Yes, there is
a godly mirth, and if we could hieen it, which is called he
merry and wise. Sarah laughed, and was reproved:
Abraham laughed, and was not reproved. And thus much
for the first part.

*But remember for all these things thou shalt come to judge-
ment.*

This verse is as it were a Dialogue betwixt the flesh and
the spirit, as the two Counsellors the word is first, and the
flesh speaketh proudly, but the spirit cometh in burthened
with that which hath been spoken. The flesh goeth laugh-
ing and singing to hell: but the spirit casteth rubs in his
way, and puts him in mind of Judgement, that for all
these things now ends Rejoyce, and here comes in Bur-
then: if this but were not, we might rejoyce still: if young men
must for all the sports of youth, what then shall old men do
being as they are now? Surely, if Salomon lived to see our
old men live now, as here he saith of young men: so high
as sinne rageth, yet vengeance sits above it, as high as high
Babel: in the height of the tower, yet the voice of the Lord
is there.

Me

Me thinks I see a sword hanging in the aire by a twine thread, and all the sons of men labour to burst it in sunder. There is a place in hell where the covetous Judge sitteth, the greedy Lawyer, the griping Land-lord, the careless Bishop, the lusty youth, the wanton dames, the thief, the robbers of the Common-wealth, they are punished in this life; because they ever sinned as long as they could, while mercy was offered unto them: therefore, because they would not be washed, they shall be drowned. Now put together, rejoyce and remember, thou hast learned to be mercy, now learn to be wise: now therefore turne over a new lease, and take a new Lesson, for now *Salomon* mocked not as he did before: therefore a check to thy ruffes, a check to thy cuffs, a checke to thy robes, a checke to thy gold, a check to your riches, a check to your beauty, a check to your muck, a check to your graves: Woe from above, Woe from below, Woe unto all the strings of vanity: dost thou not now marvel, that thou hast not a feeling of sinne? for now thou seest *Salomon* saith true, thine owne heart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as *Nathan* cometh to *David* after *Bathsheba*, so cometh accusing Conscience after sinne. Me thinks that every one should have a feeling of sinne, though this day be like yesterday, and to morrow like to day, yet one day will come for all, and then Woe, woe, woe, and nothing but darknesse: and though God came not to *Adam* untill the Evening, yet he came: although the fire came not upon *Sodom* untill Evening, yet it came: and so comes the Judge, although he be not yet come, though he have leaden feet, he hath iron hands, the arrow slayeth and is not yet fallen, Gods his wrath: the pit is digged, the fire kindled, and all things are made ready and prepared against that day; onely the finall sentence is to come, which will not long tarry.

You may not think so be like to the thief that hangeth
leth

let and is not seen; nothing can be hid from him, and the Judge followeth thee at thee heeles: and therefore whatsoever thou art, look about thee, and doe nothing but that thou wouldest doe openly, for all things are opened unto him: Sarah may not think to laugh, and not be seene: Gaberie may not think to lye and not be knowne: they that will not come to the Banquet, must stand at the doore.

What? Doe you think that God doth not remember our sinnes, which we doe not regard: for while we sin, the score runs on, and the Judge seteth down all in the Table of remembrance, and his scrowle reacheth up to heaven.

Item, for lending to Usury, Item, for racking of rents, Item, for deceiving thy brethren; Item, for falshood in warres; Item, for starching thy ruffs; Item, for curling thy haire; Item, for painting thy face; Item, for selling of Benefices; Item, for starving of soules; Item, for playing at Cards; Item, for sleeping in the Church; Item, for prophaning the Sabbath day: With a number more hath God to call to account, for every one must answer for himselfe. The fornicator, for taking of filthy pleasure: O soules, remember thou hast taken thy pleasure, take thy punishment. The careless Prelate, for murdering so many thousand soules. The Land-lord, for getting money from his poore Tenants by racking of his rents. See the rest, all they shall come like a very sheep, when the trumpet shall sound, and the heaven and earth shall come to iudgment against them, when the Heavens shall vanish like a scrowle, and the Earth shall consume like fire, and all the creatures standing against them: the rocks shall cleave asunder, and the mountaines shake, and the foundation of the earth shall tremble, and they shall say to the mountaint, Cover us, fall upon us, and hide us from the presence of his anger and wrath, whom wee have not cared for to offend: But they shall not bee covered, and hid:

hid; but then they shall go the black way, to the Serpent and Serpens; to be tormented of Devils for ever: O pain unspeakable: and yet the more I expresse it; the more horrible it is: when you think of torments passing all torments; and yet a torment passing all that: yet this torment is greater than them, and passing them all.

Imagine you see a sinner going to hell, and his Father gape at him; his acquaintance look at him; the Angels shout at him; and the Saints laugh at him; and the Devils smile at him; and many look him in the face; and they that Gild, they would live and die with him, forsake him; and leave him to pay all the scores: Then Judas would restore his Brether: Esau would cast up his Pottage: Achan would cast downe his Gold; and Gehai would refuse his gifts: Nebuchadnezzar would be humbler: Balas would be faithfull, and the prodigall would be tame.

Me thinks I see Achan cunning about, where shall I hide my gold that I have stolne, that it might not bee scene, nor stand to appear for a witness against me?

And Judas running to the high Priests, saying, Hold, take again your money, I will none of it, I have betrayed the innocent blood.

And Esau crying for the blessing when it is too late, having sold his birth-right for a mess of Pottage.

Woe, woe, woe that ever we were born, O woe is that Diuer that would believe this, before he falls into hell, or that would believe the poorest Lazarus in the world, to be better than himself, before the death doth come when they cannot helpe it; if they would never forsake, when repentance is too late: Herod shall then wish that he were John Baptiste: Pharisee would wish that he were Moses, and Saul would wish that he had been David, Nabuchadnezzar, that he had been Daniel: Haman would have

been *Maddox*: *Esau* would wish to be *Tob*, and *Ben* would wish he might die the death of the righteous: then he would say, I will give more than *Escriba*, cry more than *Esau*: fast more than *Moss*: pray more than *Daniel*: weep more than *Mary Magdalene*: suffer more stripes than *Paul*: abide more imprisonment than *Michael*, abide more cruelty than any mortall man would doe: that he might be, *He*, Go ye cursed, might be, come ye blessed. Yea, I would give all the goods in the world, that I might escape this dreadful day of wrath and iudgement, and that I might not stand among the Goes. O that I might live a begger all my life, and a leper: O that I might endure all plagies and sores from the top of the head, to the sole of the foot, fast in all sicknesse and griefs, that I might escape this iudgement.

The guilty conscience cannot abide this day. The silly sheep when she is taken will not bleat, but you may carry her and do what you will with her, and she will be subject: but the swine, if she be once taken, she will roar and cry, and think she is never taken, but to be slain: So of all things, the guilty conscience cannot abide to heare of this day, for they know that when they hear of it, they hear of their own condemnation. I thinke if there were a general collection made through the whole world, that there might be no iudgement day, then God would be so rich, that the world would go a begging, and be as a waste wilderness. Then the covetous Judge would bring forth his bribes: then the crafty Lawyer would fetch out his bags: the Usurer would give his gains, and the idle servant would dig up his talent againe, and make a feast thereof. But all the money in the world will not serve for our sins; but the Judge must answer for his bribes, he that hath money, must answer how he came by it, and just condemnation must come upon every soule of the n: then shall the sinner be ever dying, and never dead, like the *Satan*, that is ever in the fire and never consumed.

But if you come there, you may say as the Queen of Saba said of King Solomon, I believed the report that I heard of thee in mine own Countrey, but the one half of thy wisdom was not told me. If you come there, to see what is done you may say, Now I believe the report that was told me in my own Countrey concerning this place, but the one half as now I feel, I have not heard of: now chuse you whether you will rejoyce, or remember: whether you will stand amongst you blessed, or amongst you cursed: whether you will enter while the gate is open, or knock in vain when the gate is shut: whether you will seek the Lord whilest he may be found, or be found of him when you would not be sought, being run into the bushes with Adam to hide your selves: whether you will take your heaven now here, or your hell then there: or through tribulation, to enter into the kingdom of God, and thus to take your hell now here, or your heaven then there in the life to come, with the blessed Saints and Angels, so that hereafter, you may lead a new life, putting on Jesus Christ and his righteousness.

FINIS.

N 2

THE SINFULL MANS SEARCH

Job. 8. 5,6,7.

5. If thou wilt early seeke unto God, and pray unto the Almighty.

6. If thou be pure and upright, then surely he will awake unto thee, and make the habitation of thy righteousnesses prosperous.

7 And though thy beginning be but small: yet thy latter end shall greatly increase.



N a sick and evill affected body (dearly Beloved) we usually see preparatives ministered, that the maladies may be made more fit and pliable to receive wholesome medicines. The like, yea, and greater regard ought we to have of our soules, which not being crasse only, or lightly affected with sinne, but sick even unto death, had need to be prepared with threats and exhortations, comforts and consolations, one way or other, that they may be made fit, not to receive the preparative, but the perfection of happy salvation. And for this cause have I made choice of this part of Scripture, as of a light to shine unto us in darkness, a direction to our steps, and a lanthorne to our paths, while we wander through the boystrous waves of this wicked world. The text is plaine an object to every mans capacitie, naturally budding

N 3

unto

unto blossomes. The first containing our duty which we are to perform towards God. The second, Gods promises, if we perform this duty.

Division.

Our duty towards God, is implied in these three conditions. First, *If thou wilt early seek unto God.* Secondly, *If thou wilt pray unto the Almighty.* Thirdly, *If thou be pure and upright*: so that the whol consisteth on these three points. First, what it is that God requireth, namely, a diligent and speedy search, in these words, *If thou wilt seek early.* Secondly, how thy search is to be made, in Prayer, in these words; *If thou wilt pray to the Almighty.* Thirdly, what effect these things ought to work in us, a purity and sincerity of life, in these words; *If thou be pure and upright.*

As our duty towards God consisteth in three points, so Gods blessing towards us is also threefold, answerable to the same. First, for seeking, he promiseth, *He will awake unto thee.* Secondly, for praying unto him, *He will make the habitation of thy righteousness prosperous.* Thirdly, for being pure and upright, *He will make thy latter end increase exceedingly*: yea, though the beginning be but small.

Concerning
the Search.
Psal. 107.
Mat. 6.

First, therefore considering the search, it is a work both in desire and labour to be joyned to God. In the Psalms, this standeth for the burthen of the song: *They called upon the Lord in the time of their trouble, and he delivered them:* It is but, *Ask and give, seek and finde, knock and it shall be opened unto you*: Saving that here these things ate to be regarded, to wit, How, by Whom, and When we must seek the Lord.

Mat 17.20.
Eccl 35.

How, first faithfully: for if ye have but as much faith as a grain of Mustard seed, and say unto this mountaine, *Remove, it shall remove, and nothing shall be impossible unto you.*

Then next, humbly, for it is the humble Petition that pierceth the skies, and that shewed the Publican to depart

part home to his house more justified than the boasting Pharisee : and they alone that be humbled and meek, find rest for their soules.

And last of all, continually : for we must not faint in well-doing, because the reward is not promised to him that *Gal. 6.*
1 Thes. 6.
doth, but to him that continueth to do.

But we may long seek and never finde, except we seek *1 Tim. 2.*
the Father by the Sonne : For no man knoweth the Father, but the Sonne, and he to whom the Son shall disclose him : He is the way, the truth, and the life ; and no man cometh to the Father but by him. There is one God, and one mediator betwixt God and man, the man Christ Jesus. So that if we sin, we have an Advocate, Jesus Christ the Just, and he is the propitiation for our sins : only let us seek the Lord while he may be found.

And to this end, the word *seeking* is used in this place, that we may learn, that as the heavens and the planets, and the whole frame of nature were ordained to finish their course by motions and operation : so man, as he was ordained to a most blessed and happy end, should attaine thereunto, not by sloth and idleness, but by an earnest seeking of the same.

The Kingdome of heaven is like a Treasure, which *Mat. 13. 12.*
cannot be found without seeking and digging. It is like the precious pearle, for which the wise Merchant was content not onely to seek, but to sell all that he had to buy it. God hath placed us here in this world as husbandmen, to plough upon the fallow of our hearts : as labourers to work in the Vineyard : as travellers to seek a Country, as souldiers to fight the bartell of the LORD, against the flesh, the world, and the Devil.

And for this purpose hath he proposed unto us an uncultivated land, a Vineyard, a triple enemy to fight against : that we might remember, that we must till the ground, if we will reape the fruit, that we must prune

Prov. 28.

Judg. 1.

Prov. 24.

the vine, if we will drink of the grape: that we must fight, if we will overcome. *He that tilleth the land (saith the wise man) shall be satisfied with bread, but he that followeth idlenesse shall be filled with poverty.* Idlenesse is a moth or canker of the minde, and the fruits thereof are wicked cogitations, evill affections, and worse actions: corrupt trees without fraile, twice dead, and pluckt up by the roots, engendring in the minde a loathing of God and godlinesse.

Eschew therefore idlenesse, I beseech you, and by the want ye sin: in other, learne instruction for your selves. Be not forgetfull how busie your enemy is, if he finde you idle: first he putteth you in minde of some vanity: then offereth opportunity to practise: then he craveth consent, and if you grant him that, he triumpheth by adding practices: he leaveth no meanes unattempted, whereby he may subvert and bring you to perdition. To one (as to *Esau*) he promisseth the knowledge of good and evill. Another he seduceth with lying speeches, as he did *Pharaoh* the king, whom he deceived by false Prophets. To the Jewes he pretended the Temple of the Lord. To the Heathen he sheweth universalities and antiquities. And to other particulars, he leaveth nothing unattempted, whereby he may intangle the soule of the simple, and wrap them in the snare of death. Flee idlenesse therefore, & seeke vertue, and the way thereof: seeke learning as for a Jewell, make diligent search and inquisition after her: seeke early and seeke late, in the morning sow thy seed, and in the evening let not thy hand rest: seek him in the day of trouble, and he will deliver thee, and thou shalt glorifie him.

Seeke him, there is the commandement: he will deliver thee, there is the promise: and thou shalt glorifie him, there is the condition. To disobey the commandement, is rebellion: to distrust his promise, is infidelity: so refuse the condition, is vile ingratitude. Wherefore let

Gen. 31.

Exod. 7. 31.

1 King. 13.

1 Cor. 2.

us seeke, and seeke earnestly, with a fervent spirit, and humbleness of heart, and let us perswade our selves that there is no finding without seeking, no opening without knocking.

The second circumstance to be considered in this point, is to whom we must seek for these things. Our direction is made unto God. *for every good and perfect gift is from James 1. 17.* above, descending from the Father of lights. And as for many causes we are to seek God, and to God alone, so especially for these foure.

First, because we have nothing of our selves, nor of any other creature, but whatsoever we have, we have it of God. For what hast thou that thou hast not received? In him we live, we move, and have our being. Art thou wise in thine owne conceit? O remember that the wisdom of the world is foolishness with God. O consider that the naturall man understandeth not the things of God. These things are hid from the wise and prudent, and are revealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A map of misery, and a sink of calamity. Alas, how were he able to resist the fiery darts of the adversary, who continually goeth about like a roaring Lion, seeking whom he may devour? Here ye may note, first his malice, for he daily accuseth us before the chiefe Judge of the Kings Bench: when he cannot prevaile in this Court, but seeth his bills of accusation repelled, then he removeth the matter to the Court of our own conscience, where on the one side, he layeth the bookes of the Law, and statutes made against him: on the other side, the bills of accusation brought in against us out of the booke of the Law, alledging these strict places against us: *The soule that sinneth shall die the death. Cursed is he that abideth not in every point of the Law, to doe it.* On the other side he bringeth in our consciences to witnesse against us, and then inferreth this hard conclusion: *Therefore there is no hope in salvation.* *1 Pet. 2. Revel. 2.*

Then

Then if he see that we appeale from iustice to mercy, and say, At what time soever a sinner repenteth, the Judge putteth all his wickednesse out of his remembrance, he dealeth with us, as crafty worldlings deale in matter of Law, who when they see their matters passe against them in higher Courts, being downe their case into the Countrey to be decided by their Neighbours: Who, either for their simplicity cannot, or, for their favour dare not judge of the truth of the matter.

1 So our aduersarie, though God himself doe discharge us, though our conscience doth testify our Inno- cency: yet he accuseth us in the third Court before men, where he is bold to poure out his whole venome and poi- son of his malice against us, and to forge what lies, and flanders, and libels he list, because he knoweth they shall be received as true.

2 Thus he accuseth Christ Jesus our blessed Lord and Saviour before Pontius Pilate, and caused divers false and untrue witnesses to come in against him. But if he were malicious onely to wish our destruction, and not mighty to wreak his malice, we should have little cause to feare. But he is mighty, therefore he is termed a Lion, the power of darkness, a great Dragon, which drew to the earth the third part of the Stars of heaven: that is, with earthly temptation to have overthrowen them, which seemed to shine in the Church of God as Lamps and Starrs. O then how easie is our overthrow, if the Lord did not hold us up, which shine not as Starrs in heaven, but creep like worms on earth.

3 Yet if he were but malicious and mighty, it were better with us, but he is fierce, and therefore called a roaring Lion, who laying wait for the blood of the godly, stirreth up blood-thirsty persecutors to make themselves drunk with the blood of Saints: as most grievously he did from the time of *John Baptists*, to the reigne of *Max-*

entius

*Luke 11:
sphe. 6.
Revel. 12.*

entire the space of 294. years, slaying some by the sword, burning others with fire, hanging some on the gallows, drowning some in rivers, stabbing some with forks of Iron, putting others unto death with stones, devouring many thousands of the tender lambs of Christs flock.

4. To this malice, might and rage, is added his subtile policy, which he useth in circumventing the faithfull: he *Job 1.* doth not pitch his tents in any one place, but walketh about from place to place to spy out his best advantage, in the night he soweth tares, and in the day he hindreth the growth thereof.

5. He proceedeth after further, and addeth to his policy industry, he considereth our natures and dispositions, and to what finnes we do most incline: and thereunto he applieth himself, sometimes by flattery, sometimes by feare, sometimes by feeding our humour, he subtilly inticeth us, sometimes by violence he goeth about to enforce us, sometimes by changing himselfe into an Angell of light, he endeavoureth to betray our soules into his hands, and in whatsoever estate he findeth us, he thereby taketh occasion to lay siege to our souls.

Thus you see noted in a word, the force of our adversary: examine now your selves, whether you have any thing in your selves, and you shall finde nothing but weakness and corruption. It is God that giveth strength to the mighty, wisdom to the prudent, and knowledge to the understanding: he teacheth *David* hands to fight, and his fingers to battell, he giveth strength to his armes to break a bow, even a bow of Steele: wherefore let neither the wise man glory in his wisdom, nor the strong man in his strength: but let him that glorieth, glory in the Lord.

Psal. 144.

Secondly, we are to seek unto God alone, because want is so present as he; for God, because he is Almighty and

and with his power filleth both heaven and earth, is present alwayes with them that feare him, and ready to succour them in distresse. The Lord is neere to all that call upon him in truth, he heareth our groanings and sighs, and knoweth what things are necessary for us before we aske.

The third reason why we must seeke unto God is, none is so able to help as he. But of this I shall have particular occasion to speak when I come to this point, *And pray unto the Almighty.*

The fourth reason why we must seeke Christ alone is, because there is none so willing to help as he. It is a great courage to us to make suit, when we are perswaded of the willingness of him to whom we make suit: and I pr. ye, who was ever more carefull for our salvation, and more watchfull over us than the Lord? who ever put his trust in him, and was confounded? In this respect he is called a Father, because as the father tendereth his sonnes, so the lord doth all those that put their trust in him. Can there be any more willing to help us than Christ, whose whole head was sick, and whose heart was heavy for our sakes? yea, in whole body, from the sole of the foot to the crowne of the head, was nothing but wounds, and swellings and sores? but alas, this was nothing to that he suffered for our sakes. He was compassed about with feare and horrours, till his sweat was drops of blood, and his bones bruised in the flesh, he was whipped, and scourged, and chastised with sorrowes, till he cryed out in the bitterness of his soule, *O Lord, if it be possible, let this cup passe from me.* The heavy hand of God was so grievous upon him, that he bruised his very bones, and rent his reines asunder: he could finde no heale in his flesh, but was wounded, yea wounded to the death, even the most bitter death upon the Crosse. His tender fingers were nailed to the Crosse, his face was wrinkled with weeping and wailing; his sides imbrued and gored

red with his own blood: spitting and gushing blood
from his ribbes, the shadow of death was upon his
eyes.

O what grief could be like this, or what condemnation
could be so heavy, such were no wickedness in
his hands? such he was the brightness of his fathers glory
and the Sun of righteousness that shined in the world, to
see his dayes at an end, to see such chrobbing sighs and
carnall thoughts without cause of this, to see deeply ingra-
ven in the cables of his cross? But was this all? No, my
brethren, such his excellency was such above all reasoners
that the world was not worthy to give him breath: it was
a greater grief unto him, to see himself made a worme
and not a man, a shame of men, and comect of the
people: to see his life shut up in shame and reproach;
how could it but shake his bones out of joynt, and make
his heart melt in the middest of his bowels: who was
ever so full of woe, and brought so low into the dust of
death? upon whom did the malice of Sathan ever get so
great a conquest?

This though it were exceeding, yet it was not all, no,
it was but a taste of grief in comparison of the rest: behold
therefore if your weary eyes will suffer you to behold the
depth of all miseries yet behind: the same time he hated,
he must take upon his own body, and beare the wrath of
his Father poured out upon him: This is the fulness of all
pains that compassed his round about, to which no tongue
is able to utter, or heart conceive: the anger of his Fa-
ther burned in him, even to the bottom of hell, as a
deep sink of confusion: it wrapped him in the chains
of eternal death: it crucified him, and choaked him down
into the bottomless pit of calamity: and made his soul
by weeping and wailing to melt in those bitter tears
trickling from his eyes: O God my God, what dost thou for
Jehovah.

O that my head were a well of waters, and a fountaine
time

rain of tears, that I might weep day and night at the remembrance thereof: but lest I linger too long about one flower, while I have many to gather, I will conclude this one point in a word.

Such Christ hath suffered for us, and an infinite number more such like torments for our sakes: it is hisphemous once to dream or breathe, any to be more willing to help, than he may be: he is more ready to hear our prayers, than we to offer the same unto him, in so much as he complaineth by the Prophet Esay: I have been found of them which sought me not, all the day long have I stretched out my hand unto a rebellious people, which walked in a way that was not good, and after their own imagination. And unto Jerusalem, he saith, O Jerusalem, how often would I have gathered thee together, as a Hen gathereth her chickens, but ye would not.

2/aj 65.

Matth. 23.

Wherefore to end this point: Seek for knowledge as for a treasure, and for wisdom, as for the wedge of gold of Opim. No mention shall be made in comparison of it, of Corall, Gabish, or that precious Onix: For wisdom is more precious than pearls.

But above all things, seek it where it may be found: and where is the place of understanding? Surely, man knoweth not the path thereof: The deep saith, It is not in me: the sea saith, It is not in me: death and destruction say, We have heard the fame thereof with our ears: all creatures say, It is not with us: But God understandeth the way thereof: and unto man he saith, The fear of the Lord is the beginning of wisdom: and to depart from evil is understanding.

Job 28.

Prov. 9.

The third circumstance is, when we must seek unto God, and holy men, sincerely: Each, even in a time when he may be found. Let us redeem the day, which we have foreclosed so many dayes, wherein we have so long hardened our hearts: let us take up this day, and make it the day of our repentance, let us make it a day

2/aj. 32.

of

of newnesse of life, as it is the first day of the new year, *Ps. 1.*
 let even this moment be the last of a sinfull life, and the
 first day to godlinesse. And as the wise man saith, *Make*
no long tarrying to turne unto the Lord, and put not off from
day to day: for suddenly shall the Lords wrath break, and in thy
secretly thou shalt be destroyed, and thou shalt perish in the time of ven-
geance.

Art thou a Magistrate, placed in high roome and Au-
 thority, and seated in the Throne of Dignity? Then use
 not this thy might to wrong an l oppression, grinde not
 the face of the poore, swell not with pride, despising
 his low estate: *Sell not thy righteousness for silver, pre-*
fering the merchants of Babylon, before the Citizens of Je-
rusalem. *Amos 8.*

Art thou a private labouring man? Do thy duty truly,
 be subject, and live in dread to displease the good Magi-
 strate *1 Pet. 3.*

Art thou old, and hast consumed the flower of thy
 youth in wantonnesse? Break off thy course, and frame
 thy life to sobriety: give the water no passage, no, not a
 little: for if it have never so little issue, it will over flow
 thee: and if thou do slack the reines never so little, thy
 finnes will carry thee (like a wild horse) thorow brambles
 and bushes, and will leave no outward line in thy flesh: work
 this reformation in thyselfe betimes, even to day, even
 this first day of the new year: *If you will hear my voice, bar-*
den not your hearts.

Art thou young, and dost begin to flourish like the
 young Palm-tree? O consider, that the onely way to re-
 taine the blossomes of thy beauty, and to keep thy
 flower from withering, and thy life from falling away,
 it is to seek early unto God, and to apply thy mind to un-
 derstanding, to prevent the morning watches, and to
 give thy body to be fruylened of his evening dew.
 For these the good houres, that are well employed
 in some good study and holy exercise, early rising
 bring eth

bringeth in ill to thy body, and increaseth the number of thy dayes.

Eccle. 12.

Seek therefore, and seek early, to bring your sinnes Natures unto the Lord, touch no uncleane thing, give no provocation to the flesh, Strive with the Cock in wantonnesse, and rise with the chirping of the birds: sacrifice your body a sweet smelling sacrifice unto the Lord: This sacrifice is like a sacrifice of fine flowers: it is like the incense taken from the grate offering: yea, it is better than any sacrifice: it is like the flower of roses in the spring of the year, and like the lilies in the spring of water, and like the branches of frankincense in the time of Summer: And as a vessel of masie gold beset with rich precious stones, as a faire Olive tree that is fruitfull, and as the tree that groweth up to the clouds.

Ecc 32. 47, 50.

Having spoken of the Starch, it followeth that I speak of the mannes, how it is to be made. In prayer, by these words, If thou pray unto the Almighty.

I shewed you before, the force of our adversary: receive now a shield against his force, even the shield of prayer. He is not to be cruell by ringing of an hallowed bell, nor by sprinkling of holy water, nor by the reliques of Saints, nor by our own works and merits, for these are weapons of his own making: but by an earnest seeking to God, which search and seeking must be made by prayer, against which, his poysoned venome taketh no effect.

Mat. 1.

It is his malice that accuseth, prayer pleadeth thy case before God: and repelleth all his accusations: for all the Prophets doe witness, that whatsoever wee aske in prayer, if we believe, we shall receive it. It is his rage and fury that should stricke us: not, that prayer shal strengthen Sampson to rent a young Lion, nor one should have rent a kid, having nothing in his hand: shall smite and shut up the mouth of the Lion. As for his policy and walking up and downe, seeking to devour us, it can

shall prevail? For the prayer of the righteous shall be heard. James 5.15.
and the Lord shall raise them up, and if they have committed sin, it shall be forgiven them, and after this comfort ended, they shall triumph for ever with Jesus Christ our Saviour. But in any case see you unto your prayer knowledge, that you be not seduced to offer your petition to strange Gods, as Saints, Rocks or stones. Then consent that we ask only in the name of Christ Jesus. Acts 15.18.
not for any desert of our own: for whosoever believeth in Christ, shall have remission of sins, he shall not perish, but have life everlasting, he shall not come into judgement, but shall passe from death to life. Lastly confidence, which is a certaine perswasion of Gods mercy towards us: this is that prayer, of which the Lamb testifieth, *That whatsoever we ask by prayer in that name which is by God the Father.* A thing (dearly beloved) is precious, that nothing is more accepted in Heaven, nothing more gratefull to God: a service commanded of God himselfe, taught by Christ our Saviour, and requested by the Angels: a thing of more force with God than any oration of the eloquent.

Hast thou not heard how the Sunne stood still in the firmament, and was not suffered to run his course? Joshua and Achish prayed, and the Sun stood still. Hast thou not heard of the stopping of the Lions mouths? Daniel prayed, and this prayer stopped the Lions greedie and devouring throats. Hast thou not heard of the dividing of the red sea? The Israelites prayed, and the waters of Jordan were dried up: yea, the Israelites prayed, and the waters stood a round him like to a wall. Hast thou not heard how the fiery furnace lost his heat? The three children prayed, and the fire lost his heat. Hast thou not heard how the heavens were opened and shut? Elias prayed, and the heavens were shut up three yeares: Elias prayed, and the clouds poured down rain from heaven.

O sure fortress, more forcible than any engine, and stronger than the gates of hell, and to conclude the summe and substance of all in few words, the onely thing whereby mortal men have the clouds, and the flares, and the Angels, and all the powers of heaven at commandment. For as *Deborah* sung in her song: They fought from heaven, even the flares in their courtes fought against *Sisera*: for all creatures have been subject to the prayers of the faithfull to revenge the Lords quarrell, to help the Lord, to help the Lord against the mighty. Prayer hath ever been the cogitance, and the victory and the triumph of the faithfull: for as the soul giveth life to the body, so prayer giveth life to the soul.

O that I could engrave the love of it in your hearts, as with a Diamond, and to imprint your minds, that my words might be pricks to your consciences, and thereby give you occasion to pray often. It is a wonderfull matter to be able to perswade men: but if prayer be able to perswade the living God, O how great is the force thereof. It goeth through the clouds, and ceaseth not til it come neere, and will not depart till the most high have respect thereunto. O that you would therefore pray often, and learne of Christ (the most absolute patterne of our life) to pray continually. He prayed in his baptisme, in the wilderness, in preaching, in working of miracles, in his passion on the mount, in the garden, in his last supper, in commending his spirit to God at all times, and in all places, that he might leave unto us an example of the same. It so loveth, *And pray to the Almighty*. To those three former reasons which I brought, why we must seek and pray to GOD alone, I aded this as a fourth: because there is none so able to help us as the Lord. He that triumpheth in the Lord, shall be as mount *Sion*. If God be on our side, who can be against us? It is God that justifieth, who condemneth? the Lord destroyeth the counsell of the heathen, he maketh their devices to be of none effect:

Christ

Luke 6.
John 11.
Asa 10. 25.
John 18.
Luke 22.
Luke 23.
Matth. 19.
Psal. 40.
Rom 8.
1 Tim 4.

Christ is the Angell of great counsell, wisdom, and understanding, and there is no device against the Lord. The world notwithstanding is come to that frame, that every man hath got him a strange kinde of belief: Some believe not the Law, but the Prophets: Some he put-
 swayed in the Supremacie, but not in the Sacrament; some in free-will, but not in merit: Some in invocation on Saints, but not in Purgatory: some in pilgrimages and pardons, but not in Images: Some like the doctrine well enough, but not the Preachers: the most believed little, yet many believe somewhat, few believe all: therefore to deale plainly, because plaine dealing is best, you must not believe by the halies: I meane you must not repose some trust in GOD, and some in Saints, but all in the Lord. *The Gods of the Gentiles they have mouthes and speak not, eyes and see not, eares and heare not: Their visit can be looked for at their hands: But the Lord is strong and mighty, a mercifull God, and therefore through the Scriptures, he is called a Rock, a fortreffe, a tower, a shield, a horn of salvation, a refuge, the Lord of hosts, with other such like appellations, that we might be assured, that our help and deliverance cometh from the Lord.*

*Psalm 124.
 Psalm 124.
 Psalm 124.*

Psalm 124, 5.

Psalm 124.

Purcell thou any trust in man, whose breath is in his nostrills? Cursed is he that maketh man his strength, and flesh his arme: Surely Pharaoh, and all Princes are a broken staffe, on which if a man leane, it will strike into his hand and pierce it, and lay him groveling in the dust. *It is better therefore to trust in the Lord, than to put any confidence in Princes.* Thinked thou, that Angels, or Saints, or Images can help thee? O foolish and impious people, to ascribe more unto the Angels than they dare ascribe unto themselves. The Angell in the Revelation comendeth Iesus to worship him. As for the Image we read that to turne the glory of the incorruptible God, into the similitude of a corruptible creature, is idolatry.

*Jerem 6. 7
 1 King 16.
 Psalm 124.*

Revel 19.

Rom. 1.

Now Gods promises doe like golden chaine
 hold us in with their full power of binding and con-
 solation. Shall the affliction, that is here will suffer us
 unpunished, so he will suffer us good will be rewarded,
 brought to every severall affliction his service live, and
 just recompence of reward. Shall the house come out
 which all these in their times shall have a scope, and
 come forth, they that have done well, as the redemption
 of life they that have done ill as the destruction of con-
 demnation? Shall the Lord search Jerusalem with
 them? Shall all that sorners for sleep, and all whole
 and whole be wounded? Shall the Grace, Death,
 and Hell put up all that is in them? And shall all that
 (both small and great) stand before God, when the books
 are opened? and shall every man have praise of God ac-
 cording unto his deserving? Shall we then differ as be-
 tween the vessels of honour, and of wrath, between Jew
 and Gentile, the just and unjust? Finally shall there be an
 infallible, eternal, and incorrupt judgement, wherein the
 book of all our offences shall be laid wide open? Now
 God be mercifull unto us: be favourable, O Lord, be fa-
 vourable. But to proceed, it is my sitting, O Lord, to ge-
 ther up the wheat, and burne the tares, to cut down all
 brittlest ewes, and cast them into the fire, yea, into a fiery
 furnace, that never shall be quenched, into an utter dark-
 nesse, where is weeping, wailing, and gnashing of teeth,
 then be favourable, O Lord, be favourable.

1 The 5.

Ephes. 4.

Dost not the Lord spare David, a King and a Prophet
 for much? Dost he not spare the Simeon for adul-
 tery? Nor Absalon for treason? Nor Sam for tyranny?
 Nor Eli for negligence? Nor Achis, Ferusai? Nor Jona-
 dan for cruelty? Nor Hiram, Nabuchodonosor, and Lusi-
 for pride? Nor Samson for incredulity? Then be fa-
 vourable, O Lord, be favourable unto us, in which almost
 every one of these sinners doe dwell and remaine. O Lord
 the Lord for corruption overflow the world with grace? And

he burn Sodome for her villainie? Did he cast *Adam* and *Eve* out of *Paradise* for eating of the forbidden fruit? Did he stone a poore wretch to death for gathering chips on the Sabbath day? Then be favourable, O LORD, be favourable unto us. But doth not the Lord spare the Cedar tree for his height, nor the Oke for his strength, nor the Poplar for his smoothnesse, nor the Laurell for his greenesse? No verily, from the Cedar that is in *Lybanon*, even to the Hylop that groweth out of the wall, yea, every one that belongeth not forth good fruit is hewen down and cast into the fire: it is a righteous thing with God, to render vengeance to those that disobey him, and to destroy such as have forsaken the Law, by everlasting perdition.

Behold, the Lord shall come in the great and latter day of judgement, when none shall escape his judgement seat, with clouds shall he come, and every eye shall see him, even they which pierced him thorow, shall also waile before him, being summoned all to appeare most fearfully before his imperial throne of Majesty: then be favourable, O Lord, be favourable. Alas with what eyes shall we miserable sinners behold him, so glorious sitting in his royal kinedome, with all his mighty and holy Angels, and whole number of Saints, sounding with the voices of the Archangel, and trumpet of God, causing the heavens to passe away with a noise, and the elements to melt like wax, and the earth to burn with the works thereof? Yea, with what eyes shall wee behold him, when we see the Sunne darkned, the Moone eclipsed, and the stars fall downe from heaven? But alas, when he taketh the furbushe d blade into his hand, when he is ready to throw the fiery thunderbolts of his wrath, when he summoneth before him the worm that never dieth, the fire that never shall be quenched, to revenge upon the wicked, into what a plight are they then driven? Then leave they off, Be favourable, O Lord, be favourable, and say to the hills,

● ye mountains, come and cover us: O ye waters, come and
overwhelme us: Woe, woe, woe, how great is this dark-
nesse? The godly on the other side are bashed in such
streames of blisse, and advanced to such happinesse, as nei-
ther tongue can utter, nor heart conceive.

The second thing we have to note in his promises, is
his mercy, which exceedeth all his works. For God, though
he hath given a curse of the law against sinners, yet seeing
Christ for the penitent hath borne the curse, whereby his
justice is not impaired, he is content to accept our weakness
as our strength, to recompence our imperfection with re-
ward of greatest perfection, and that which we can per-
forme but in small part, he is content to accept as whole,
not for any desert of ours, but in satisfaction of his sonne,
who paid with the seale of his own blood, the ranfome
for our sins, he hath cancelled the hand-writing that
was against us. Wherefore we are to pray unto God,
that whensoever our sins shall come in question before
him, that he would look upon Christ Jesus, the true
looking glasse, in whom he shall see us most pure and
innocent, and to shine most clearly in the righteousness,
which he had given us by faith: so that we appeare not
in our own righteousness, but in the righteousness of
the Lambe, who having taken away the sinnes of the
world, and having made us as white as snow, though
we were as red as crimson, saith, he will be mercifull to
our iniquities, and will remember our sinnes no more.
Of him do all the Prophets beare witness, that through
his name all that believe shall receive remission of their
sins. Again, Drink ye all of this, for this is my blood
which is shed for the remission of sins. Christ gave him-
selfe for our sinnes, that he might deliver us from the
curse of the Law, even according to the will of the Fa-
ther. Christ bare our sins in his own body on the tree,
that we being delivered from sin, might live in righteous-
nes, by whose stripes we are healed, for we were as sheep
going

unto death

going away, but are now returned to the Shepherd and Bishop of our souls. It is no more but believe and be saved: believe and receive remission: believe and lay on this own righteousness, and live by this with the righteousness of the unpolluted良心.

Dead, very young, and after was old, yet in all his dayes he never saw the righteous for them. Sometimes he scourged his children, but like a loving Father, he layeth no more upon them than they are able to bear: for he afflicted them for his own justice, because they are sinners, for his wisdom, to exercise their faith, for his mercy, to cause them to repent: but this is the end of all, he helpeth them in their distresses, he revengeth himself upon his enemies, and giveth to his people rest and quietness. O that we would therefore praise the Lord, and forget not all other his good benefits. O that we would confesse, that his mercy endureth for ever.

The third thing to note in his promises is his bountifull kindness, in requiring so small a thing, with so great and liberal blessings: and bindeth himself by obligation (as it were) that before as we perform the one, so he will not fail to recompence the other.

The fourth, is his patience and long suffering, which is not slackness, as some men account slackness: but is patience because willingly he would have no man perish, but gladly would have all men come to repentance. He is content to stay our leisure, till we seek and pray unto him, and never desisteth till there be no hope of redresse.

The fifth is his love, in that he is content to stir us up to holy exercises, and purity of life, and to assure us with faire promises of rich and prosperous increase of all his blessings in this world. The particular examination of these blessings would require a larger discourse, than fearing righteousness. I dare presume to trouble you with all: wherefore a word of each, and so I end.

gning

Touching

Touching the first, where it is said, *God will awake thee*, it is a greater benefit than the word itself; for it is not only that he will wake thee, but that he will also do what thou desirest, and satisfy thy request. As long as the sinner sleeps, the Lord is able to be asleep; but as soon as the finger awakes from him, God will awake (saith David) and his enemies shall be scattered, and they that hate him, shall die before him, as the smok vanishes before the winds, and as the wax melteth before the fire, even so shall the wicked perish at the presence of God, wherefore as Paul exhorted the Ephesians, so I exhort you, *Awake thou that sleepest, stand up from the dead, and Christ shall give thee light*: awake unto God, and God will awake unto thee, and Christ, even the Sonne of God, the bright morning Starre, shall give thee the light of life.

Psal. 98.

Ephes. 5.

In the second, he promiset abundance of worldly blessings. In recompence of prayer, for it is said, *He will awake thee*, the habitation of thy righteousness shall prosper, that is, the Lord will make peace within thy walls, and prosperity within thy palaces: he will command his blessings to be with thee in thy store-house, and in all thou shalt thy hand unto: he will open unto thee his good treasure, even the heavens to give rain on thy land in due season. Thou shalt lay up gol as the dust, and the gold of Ophir as the flint of the river: thou shalt wash thy paths with butter, and thy rocks shall come out rivers of oyle: thou shalt call salvation thy wall, and praise shall be in thy gates. Lo, thus shall the man be blessed that feareth God.

Revel. 22.

Psal. 122.

Pro. 28.

Job. 12.

Psal. 118.

Lastly, for being pure and upright, he will make thy latter end greatly increase, and that thou mayest the lesse mistrust his promises, he will do it, though thy beginning be but small.

Here brethren ye see what a sea of matter is offered me whereunto if I would commit my selfe, I might discourse unto you, what strange events (by Gods providence) have

N. 1. 8.
Gen. 30.
Dan. 6.

have happened in the world, what great Kings and Potentates have been plucked down from their thrones, and what contemptible persons in the eyes of the world, have been advanced to their rooms. How *Mordecai* a stranger was exalted into *Sassanis* place: how *Joseph* and *Daniel*, the one a bondsman in Egypt, the other a captive in Babylon, were made Princes in those kingdoms. But because I will not overmuch transgresse the bounds of modesty, or hold you longer than in this place I have been accustomed, onely remember what the Prophet saith; *He raiseth the needy out of the dust, and lifteth the poore out of the mire, that he might set him with the Princes, even with Princes of the world.*

Psal. 78.

Remember the example of *David*, whom the Lord chose and took from the Ewe great with young, that he might feed his people in *Jacob*, and his inheritance in *Israel*. Remember the example of *Job*, how the Lord turned the captivity of *Job*, as the rivers of the South, how he blessed the last dayes of *Job* more than the first, how he gave him sheep, and camels, and oxen, and three asses in more abundance than he had before, how he increased him with sons and daughters, even to the fourth generation, so that he died being old and full of dayes. Remember even our own estate, for whom the Lord hath done great things already: as created us, and redeemed us, and sanctified us, and not long since delivered us from the gaping jaws of those that sought to suck our blood. Upon some he hath bestowed humility, whereby their minds are adorned with

Psal. 126.

Psal. 41.

Virtue; honour upon others, whereby their persons are invested with majesty: upon others comeliness, whereby the other two are graced: upon others Orchards, which they planted not, at least unto which they gave no increase: upon others, increase of vertuous children, whereby their posterity is preserved: upon others, the free passage of his word, which a long time had been obscured by ignorance, the mother of deviation, as the *Itavelings* call it, but under

a headame of distraction, as we perceive it; and though he bestow but some one or two of his blessings upon us, yet how much are we bound for these blessings to sing praise, and honour, and glory, unto him that sitteth upon the throne, and unto the Lamb for ever. But upon whom he hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to rejoyce in God their Saviour. Examine then your own consciences, I beseech you, whether God hath bestowed all these blessings upon you, or no: and if he have, O what great cause have you to come before his face with praise, to sing loud unto him with psalms, to worship and to fall down before him, to give unto the Lord the glory of his name, to bring an offering of thanksgiving, and to enter into his courts with praise. And yet who knoweth whether the Lord hath greater blessings for you in store; ye may be sure he will pull down the mighty from their seat, and exalt the humble and meek. Surely, the Lord doth use vertue as a means to bring us to honour, and whosoever you shall see endued with the vertues of this Text, I mean, with seeking unto God with prayer and purity of life, ye may be sure there is a blessing reserved for him of the Lord, yea, such a blessing, as though his beginning be but small, yet his latter end shall greatly increase.

God increase the love of these things in our hearts, and make us worthy of Christs blessings, which he hath plentifully in store for us: that after he hath heaped temporall blessings upon us, he will give us the blessing of all blessings, even the life of the world to come.

FINIS.

Maries Choice.

Luke 10. 38, 39. Now there was a certain town, and a certain woman named Martha, received Jesus into her house. And she had a sister called Mary, which also sat at Jesus feet, and heard him teaching. And Martha was troubled about much serving, and came to him and said, Master, dost thou not care, that my sister leave me to serve alone? Didst thou therefore that she help me? And Jesus answered, and said unto her, Martha, Martha, thou carest much, and art troubled about many things. But one thing is needful, which hath chosen the good part, which shall not be taken away from her.



For Christ had showed himself loving unto Lazarus & his sisters, in raising him from the death of the body, and then from the death of the soule: so do they here shew their thankfull minde to Christ againe, the one by receiving him into her house, and the other by entertaining him into her heart. As he was God, he was received of Mary; as he was man, he was received of Martha. They both desired to embrace our Saviour, as Jacob and Esau desired to please their

Job. 16

Gen. 27

their aged Father: but *Mary* made choice of the better part, and was preferred before her sister, as *Joseph* found soonest of most dainty venison, and preferred his brother of the blessing. And although the care of *Mary* in entertaining of Christ be not to be misliked, yet *Maries* diligence in hearing his doctrine, is of purpose preferred, to teach us, that it is much better with *Mary* to study in the word, and first to seeke the kingdom of God, than with *Marytha* to labour in the world, and to neglect that heavenly kingdom. And yet notwithstanding, such is the corruption of this rusty age, that our *Heavenly* care is to provide for this present life, as the rich man Luke 12. enlarged his Barns, wherein to put his store for many yeares: but we never or very late remember to provide for the life to come like that other rich man Luke 16. that never thought of heaven, till he was tormented in the flames of hell.

Mat. 6. 33.

Job 2.

Gen. 45. 1.

Gen. 4. 7.

In the 11. of *Job*, Christ is said to love the whole Family, and here he is said to come unto them: For whom he loveth, he cannot chuse but visit, like the friends of *Job*, that came to comfort him in his great adversity: yea, and the greater love he beareth to any, the oftener he will resort vnto them, yea, he will come and dwell with them, *John* 14. 23. Like *Joseph*, that came downe into *Egypt*, to his beloved Sonne *Joseph*, and dwelt in *Goshen*. But Christ is yet more kinde than *Joseph* was, for he came not, till he was called by withborder and chariots, but Christ came at his own accord to this beloved family.

Thus doth he always, prevent us with his blessings: before he was desired he came into the world, he called his Apostles before they came to him, and before he was requested, he came unto this noble house. O happy house that entertained such a guest, but thrice happy inhabitants to whom such a guest would vouchsafe to come! When he came to the Iwinish *Godarens*, they

they desired him to depart out of their house, preferring Lat. 2.
their swine above their Saviour: but this Godly family
received him into their houses, preferring their God be-
fore their gold, and the health of soules before their
worldly wealth. They received him into their house, who
had not a house wherein to put his head, wherein their
hospitality is commended; and shall certainly be rewarded
at the dreadfull day: for with this and such like works of
mercy, the Lord shall answer the sentence of Judgment, Mat. 25. 39.
which is to be denounced against the wicked, that never
exercised those works of mercy.

Let us learne by their example to be harbourers, and
given to hospitality, which is so often commended unto
us in the scripture, and shall be so richly rewarded at the
last day. Those godly Fathers, *Abraham* and *Lot*, enter-
tained Angels in the habite of strangers: so we may daily
entertaine Christ Jesus in the habit of a poore man, of a
blinde man, or of a lame man: and whatsoever is done Gen. 18.
to any of these that are his members, he accounteth and ac- Gen. 19.
cepteth as done unto himselfe.

Now as the vertue of hospitality is commendable in all
sorts of men: so is it more especially commended to the
Ministers, who are expressly commanded by the Apostles
among other things, to be given to hospitality. Unto 1 Tim. 3. 2.
the Levites in time of the Law, the Lord appointed cities Num. 35.
of refuge, to signify that the ministers house should be the
poore mans harbour, and his store their treasure: but the
true Ministers of our dayes have no cicles of refuge for
others, for they have none for themselves: they have not
wherewith to relieve the wants of others, for they have
not to relieve their owne.

When *Martha* had thus entertained Christ, as he
was man, into her house, *Mary* began to entertaine him,
as he was God, into her heart, she sat at his feet to heare
his preaching, for no sooner was Christ come into the
house, but that he took occasion to teach and to instruct
the

Luke 15.

Mat. 5. 13.

the family, and in kind of bodily food, which they bestowed upon him, to give unto them the feed of the fowle. Thus doth he always live idle life, a thankfull goest into what house soever he cometh, he leaveth better things behind him than he findeth, he leaveth not to be in Zuchan debt for his dinner, for in kind thereof he bringeth salvation to his house: neither doth he leave his supper unpaid for here, for in kind thereof he bestoweth upon them an heavenly Sermon. This should be the charge of faithful Ministers, when they are invited to great feasts, that as they are called the salt of the earth, which serve to season the meats, to make them savory, and preserve them from putrefaction, so they should season the table with some Godly conference, to minister grace unto the hearers, Eph. 4. 29.

These sisters were godly women, and both earnest followers of Jesus Christ, and yet in the manner of their devotion there is such difference, that the worldly affliction of the one may in some sort be remedied, in respect of the godly exercise and practice of the other, none is free in comfort with much suffering, whose a little service had been sufficient, but they is unwilling to hear the word of God, which never can be heard sufficiently.

Mat. 16. 5.

Luke 4.

John 3.

Matth. 5. 13.

Luke 8. 14.

Many strive to hear the word, as Christ used to sit which he preached the word, to shew that the word is to be preached and heard with a quiet mind, for a still night every voice is heard, and when the body is quiet, the mind most commonly is quiet also. But many is troubled with other affairs, & therefore unfit to hear the word, as the ground that is furcharged with stones, or overgrown with weeds and thornes is unfit to receive the seed, or yeeld any fruit to him that sileth it. As often therefore as we come to heare the word of God, we must not come with distracted minds, we must not trouble our selves with the cares of this life, which (as our Saviour said) are thornes to choke the word, and to make it unfruitfull.

For

For *Moses* was unfit to walk with God, till he had put off *Exod. 3.*
 his shoes, and the blind man unfit to come to Christ, till he
 had thrown away his cloak: so we must think our selves *Mat. 10.*
 unfit to hear the word, and unfit for every heavenly ex-
 ercise, till we have put off our shoes, that is, our worldly
 cogitations and affections, and till we have cast away our
 cloak, that is, all lets and impediments which might hin-
 der us from profiting in our profession.

When our minds are quiet, we are fit to deal with hea-
 venly matters: therefore the Doctors conferred sitting
 in the temple, and God delighteth to deal with us when
 we are most private: he appeareth to *Abraham* sitting in the *Gen. 18.*
 doore of his Tent. The holy Ghost came downe upon the
 Apostles, and filled all the house where they were sitting.
 The Eunuch sitting in his chariot, was called and con-*Acts 8.*
 verted by *Philip* preaching.

Mary sat at *Jesus* feet, yet sat she not sleeping, as
 many sit at the preachers feet, but she sat at Christ his
 feet, and heard his word: As *Paul* was brought apart the
 feet of *Gemael*, and was perfectly instructed in the law of *Acts 22.*
 the fathers.

Her humility is commended, in that she sat at *Jesus*
 feet, to shew that the word is to be heard with all humil-
 itie: her diligence and earnestness appeareth, in that she
 would not depart to help her sister, to signify that she
 hearing of the word must be preferred before all worldly
 business.

Her diligence and humility serveth to condemn
 our negligence and contempt of Christ and his word,
 we doe not sit at Christ his feet, say, we rather see Christ
 at our feet, when we are so negligent in hearing his
 word.

We are as slow to come to the Church, as the Ru-
 ven was to come to the Ark, and as loth to spend any
 time in the service of God, as *Mary* was loth to leave the
Uzzabell to go to serve the Lord. If a commodity were
 to

to be seen, whereof some profit might arise, how carefull would we be to procure it? What paines would we take to get it? *Aspholus* was not more desirous of a Kingdom, than the Rich men of our time are desirous of golden gaine. But if it be a matter of cost or trouble, if they cannot heare the word preached without some hinderance to their worldly businesse, and some extraordinary charge to their purse, then like the *Gadarens*, they are content to take their leave of Christ and his word, and had rather lose that heavenly pearle, than they would part from their worldly pelfe.

Thus in Christ we have the patience of a good Patient, and in *Mary*, the patterne of a good hearer. Let Ministers learne by his example to take all occasions to preach the word, to be instant in season and out of season: and let Christians learne by her example, first to seek the Kingdom of God and his righteousness, and then to provide for the things of this life.

While *Mary* was carefull for the food of the soule, *Martha* was curious to provide food for the body, her greatest care was to entertain Christ, and to make him good cheare, to resseise her thankfull minde into him, that had done so great things for them, he had raised her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

If *Mary* deserved to be well dealt withall at the hand of his hostesse, whose sonne he had restored to life, or *Martha* deserved such entertainment for her sonnes reviving, then surely our Saviour Christ is worthy to be welcome hither, where he had raised *Lazarus* out of his grave, wherein he had lye by the space of foure dayes before.

It was well done therefore of *Martha* to shew her thankfull minde unto Christ, but it was not well done at that time to shew her selfe thankfull in that manner, it was then time to heare the word, for at that time Christ preached

ches the word it was no time for her to spend that time in
other affaires, & to neglect the greatest affaires, the meanes
of her own salvation, and saw how she might have been
it was not lawfull for Miriam to labour on, more
than it was lawfull for Peter to sleepe, but when Christ
was preaching, it was no time for her to be so busie in ser-
ving, no more than it was time for Peter to sleepe, when
Christ willed him so earnestly to watch and pray. When
Christ preached out of the ship to the people that stood
upon the shore, it was no time for Peter to play the fish-
man. But when Christ had left speaking and commanded
him to launch into the deep, then it was time for Peter to
let down the net.

There is a time wherein we ought to labour in our vo-
cations, and a time wherein we ought to heare the word,
and as we may not utterly neglect our lawfull callings, so
follow sermons, so must we bestow the Sabbath, which
is consecrated to the service of God, in following the works
of our vocation. All things have their appointed time (saith
the wise man) Ec. 3. and every thing is seemely in his con-
venient season, but when things are done preposterously
and out of order, there followeth confusion: it is not lawfull

Although Miriam did not heare Christ, yet did she la-
bour for Christ: many in our dayes will neither labour for
Christ, nor heare of Christ: but as the Israelites were weary
of their journey in the wilderness, & loathed that heavenly
Manna, so these men are weary of every godly exercise,
and are soone cloyed with the word of God.

The five foolish Virgins wasted their oile to no purpose,
and while they went to buy, were excluded the marriage
feast, and these foolish men spend this time of grace vain-
ly and wantonly, as though after this life there were no
time of justice and vengeance to be feared. The day serv-
eth for their pride and profit, the night is spent in sport
and pleasure, and no time is left to heare the Word.
When we are praying, they are playing: When

Gen. 6.

Heb. 11.

1 King. 18.

we are preaching, they are eating and drinking, like the old world; that eat, and drank; that married wives, and gave in marriage while Noah was preparing the Arke for the saving of his household. And as Baal Peoris wounded themselves, to serve their idols, so these men take dangerous courses, and strangely trouble themselves to serve the devill.

Gen. 37.

1 Sam. 17.

Now Martha findeth her selfe aggrieved, and begins to envy her sisters exercise, as Josephs bretheren envied him for his dreams; and the sonne of Iſai, ran disdaineth their brother David, for his forwardnesse in the combat with Goliath.

These two sisters, that in other things agreed so well together, in this do differ so much, that Christ must have the hearing of the matter, and decide the controversy. Martha playeth the plaintife, and accuseth her sister Mary the defendant, answereth by her Advocate, and Christ himselfe, that took upon him the office of an advocate, is become the Judge, and giveth sentence on Marys side. Martha complaineth of her sisters slothfullnesse, and fermeth after a sort to blame our Saviour for winking at it, requiring him to see the matter redressed speedily. But Christ reproved Marthas curiostie, and then excuseth, yea, and commendeth Marys care.

In Martha it appeareth how willing we are to please our selves in our owne courses, & how ready to conceive an ill of others doings, yea, sometimes to preferre our owne defects before the perfections of other men, If David chasten his soul with fasting, it shall be turned to his reproach, if he put on sackcloth to testify his contricion, they jest at him, and the drunkards make songs of him. If John Baptist be temperate in his apparel, and diet, they will say he hath a devil. If Paul answer discreetly for himselfe, he shall be charged to be mad with overmuch learning, yea, if our Saviour Christ himselfe frequent the company

Psal. 69.

Luk. 7.33.

Mat. 26.

Luk. 7.34.

pany of sinners, to reclaime them from sinne, they will not
 stick to call him a friend and companion of Publicans and
 sinners. Amongst us, if there be any that be more for-
 ward in religion than the rest, and more diligent to be-
 reave the world, as Mary was, there shall not want some or o-
 ther to censure them at their pleasure, yea, to finde fault,
 and condemn them for so doing: yet are not the godly
 to be discouraged herewith, or to desist from their god-
 ly exercises: for as the Lord answereth for Mary, when
 she held her peace, so the Lord will defend their Cause,
 and take their part against their adversaries. The Lord
 cannot abide to heare his servants ill spoken of, but is
 alwayes ready to maintain their right, and to answer
 for them. He will not suffer *Laban* to speak an ill word
 to his servant *Jacob*: And if *Aaron* and *Miriam* murmur
 against *Moses*, the Lord will punish it with leprosie. What
 a comfortable thing is this to the godly, that the King of
 Kings will take their parts and will not suffer them to (u-
 strain any wrong? He is a most sure and trusty friend, that
 will not abide his friends to be back-bited or ill spoken
 of; but either he will answer in their defence, or he will
 finde some means to stop their mouths, and restraime the
 slanderous tongues of their enemies, as sometime he
 stopt *Balaams* passage, when he went to curse Gods people,
 and caused the dumbe beast to speak and reprove the mad-
 nesse of the Prophet, rather than he would have his people
 to be cursed.

Gen. 3. 14.
 Numb. 12.

Numb. 22.
 2Pet. 1. 5.

The repetition of *Mariæ*s name argueth the vehemen-
 cy and earnestnesse of this admonition. The Lord is
 faine to be very earnest and importunate with us, before
 he can reclaime us. So when God spake unto *Abraham*,
 he called him twice by name, Christ called *Peter* thrice
 by name, *John* 21. to cause him to make his threefold con-
 fession, to make amends for his threefold deniall. And
 when the Lord spake unto *Samuel*, he called him foure se-
 verall times by name before he answered: for such is the

Gen. 22.

1Sam. 3.

great mercy of God, that he is content to admonish us often of our duty, and such is the dulness & perverseness of our crooked nature, that we cannot be gained by the first admonition: but the Lord must call us often and earnestly, before we will hearken unto him.

There are two things in the speech of Christ to be observed. The first is, his modest reprehension of *Martha's* immoderate care: the other is, his friendly defence of *Maries* choice. Though *Martha* was very carefull to entertain Christ in the best manner, yet if he perceive any thing in her worthy reprehension, he will not stick to tell her of it: he will not soothe her in her saying, nor smooch her in her own conceit, for all the trouble and cost that she bestows upon him. If we be often invited to some mans table and kindly entertained, it would be unkindly taken, if we should find fault with any disorder: but for as much as all Christ his actions are the instructions of Christians, therefore every Christian, but especially Preachers, whom it more specially concerneth, must learn by this example how to behave themselves, when they are invited to great feasts, namely, speake their conscience freely when they see a fault. The best requitall that we can make of our good cheer, is to give good counsell and wholesome admonitions to them that invite us. When Christ dined with the Pharisee, *Luke 11.* and was mistreated for not washing before dinner, he took occasion to reprove their hypocrisie, their outward shew of holiness, which was the sin of the Pharisees, and at another time he reproach them for preasing to the chief places at banquets, and sheweth what modesty is to be observed in sitting down to meat, and what guests should be bidden to our table. So should Preachers behave themselves towards those that invite them to great feasts, when they see perhaps some fault or disorder, either in the master of the house, or in some other of the guests, to say unto them thus, or otherwise as the case requireth, I will warn you

you of one thing that will do you good, that you would leave your Usury and extortion, your covetousness and oppression; that you would leave your swearing and blaspheming the name of God; that you would forbear to prophane the Lords Sabbath, that you would leave your pride and excess in your diet and apparel, that you would forbear to speak ill of any behind their backs, or to bear any malice or hatred to any of your neighbours.

These are the faults which are easy to be espied almost in every place, and these are the faults, which the faithful minister of Christ Jesus should not leave unreprieved, where- soever he cometh. But as Elias told *Ahab* of his idolatry, though he were his King, and *John Baptist* told *Herod* of his ministry, though he did many things for him, and heard him gladly: so should the Preacher reprove the people for their notorious offences, not withstanding some favours and sweetenings received from them. If *Charles* had cause to find fault with *Martha* for her too much diligence in his entertainment, it seems he was not curious in his diet, but would have been content with simple eating, he was no delicate or dainty guest, he did not affect or delight in sumptuous banquets, or costly fare, he rather required a religious heart, a constant faith, a willing minde to hear the word, with an earnest care to live thereafter. These are the things wherein the Lord delighteth: these are the junctures which he desireth, and which he preferreth before all earthly cheer.

1 King. 18.
Math. 14.
Mar. 6. 19.

Thus is *Martha* reprehended for her curiosity: now let us see how *Mary* is excused, and commended for her godly care. One thing is necessary (saith Christ) and what is that one thing? Even to hear the word preached, which is the power of God to salvation, to every one that believeth. A man may better want all things than that one needfull thing, and yet we desire all other things, and neglect that one thing, which is so needfull.

This one thing hath *Mary* chosen, and therefore hath chosen the better part. *Martha's* part is good, because it provideth for this present life: but *Mary's* part is better, because it leadeth to eternal life. It is good to be occupied about our eating, to get our living: but it is not euer to be occupied in hearing the word, which is able to save our soules. As the head and the foot are both needfull in the body, so *Mary* and *Martha* are both needfull in a Common-wealth: man hath two vocations, the one earthly, by his labour: the other heavenly, by his prayer. There is the active life, which consisteth in practising the affaires of this life, wherein man sheweth himself to be like himself: and there is the contemplative life, which consisteth in the meditation of diuine and heavenly things, wherein man sheweth himself to be like the Angels: for they which labour in their temporall vocations, do liue like men, but they which labour in spirituall matters, liue like Angels. When they hear the Word, God speaketh unto them: when they pray, they speak unto God: so that there is a continuall conference between God and them, because they are continually exercised in hearing and praying.

Christ loved *Martha* for her hospitality, as *Isaac* loved *Esau* for his Venison. So did he love *Mary* for diligence in hearing his Word, as *Rebecca* loved *Jacob*, for harkening to her voice. A Nurse which hath her breast full of milk, doth love the child that sucks it from her: and Christ which hath his breast full of heavenly milk, is glad when he hath children to suck the same: let us therefore (as the Apostle willeth us, 1 *Pei.* 3. 12.) lay aside all maliciousnesse, and all guile, and dissimulation, and enuy, and all euill speaking, as new born babes, desire the sincere milk of the Word, that we may grow thereby to be perfect men in Christ *Jesus*: let us breathe after the fountain of the living water, which springeth up unto eternal life: and as the faint Hart desireth the water brook

Gen. 29. 28.

1 *Isa.* 43. 3.

quench his thirst: and for as much as many things are so troublesome, and one thing is so needfull, let us seek that one needfull thing, the end of all things, even to fear God and keep his commandments, which we learn by hearing the Word of God, whereby faith (without the which it is impossible to please God) is begotten and nourished, in the hearts of Men.

This is that good part which Mary hath chosen, by so much better than her sisters choice, because it concerneth a better life, and hath the fruition of this present life; Mary hath a double portion: she heard the word, and eat of the meat which her sister dressed, for godliness hath the promise of this life, and of the life to come. As for all other things, whether they be honours, promotions, pleasures, and what not? they serve onely for the maintenance of this present life, which is so short and subject to mutability, but the Word of GOD is the food of the soule, the tread of life, that immortall seed which bringeth forth fruit unto eternal life. Let the word of God therefore be precious unto us, because it was so permanent: for heaven and earth must passe, but the word of God endureth for ever. If we make choice of any thing beside, it must be taken from us, or we shall be taken from it: but if we make choice of this one thing, it shall never be taken from us, neither in this world, nor in the world to come. The Lord grant that we be not onely hearers, but doers of the Word, that it may be truly said of us, as Christ said of his disciples, that heard his Preaching, Behold my brother, my sister, and mother: or as he answered the woman that commended his carnall kindred, Blessed are they that hear the word of God and keep the same.

Eccle. 12. 13.

Heb. 1. 6.

Rom. 10. 17.

1 Tim. 4. 8.

1 Pet. 1. 13.

Luke 21. 33.

1 Pet. 1. 25.

Jam. 1. 22.

Mat. 12. 50.

Luke 11.

FINIS.

The first
SERMON
 OF
Noah's Drunkenesse.

Gen. 9. 20, 21.
*Noah also began to be a husbandman, and planted a vine-
 yard.*

*And he dranke of the wine and was drunken, and was uncovered
 in the midst of his tent.*

First, we are to speak of Noah, then of Cham,
 his wicked son, and after of Shem and Je-
 pheth his good sons: In Noah first, of that
 which he did well, and then of his sinne: In
 Cham, first of his sin, and then of his curse:
 In his brethren, first of their reverence, and
 then of their blessing.

Now we will speak of the Father, and after of his chil-
 dren. Then (saith Miste) that Noah began to be a husband-
 man.

This was the first name which is given to Noah after the
 flood, he is called a husbandman, and the first work which
 is mentioned, was the planting of a vineyard: one would
 think when all men were drowned with the flood, and
 none left alive to possess the earth, but Noah and his sons,
 that he should have found himself something else to do,
 than

than to plant vineyards: and that the holy Ghost should have intitled him King of the world, and not a husbandman of the earth; seeing there be no such men as *Noah* was, which hath more in his hand, than any King hath in the world, or shall have to the worlds end: but thereby the holy Ghost would shew, that God doth not respect Kings for their titles, nor men for their riches, as we do, and therefore he nameth *Noah* after the work which he did, not after the possessions which he had, an husbandman.

It seemeth that there was great diversity between this age and ours: for if we should see now a King go to plough, a noble man to drive the teame, a gentleman keep sheep, he would be scorned for his labour, more than *Noah* was for drunkennesse: yet when we read how this Monarch of the world thought no scorn to play the husbandman, we consider not his princely calling, nor his ancient yeares, nor his large possessions, to commend his industry, or modesty, or lowly minde therein. Which may teach us humillity. though we learn to disdain husbandry. Of whom will we learn to be humble, if kings give example, and the sonne of God humbled himself from heaven to earth; and yet we contemne the example of the Kings of the earth, and the example of the King of heaven?

The time was, when *Adam* digged and delved, and *David* kept sheep, and all the house of *Isaac* were called men occupied about cattell: but as they for this were abominable to the Egyptians (as *Moses* saith in the same verse) so they which do like them, are abhorred of their brethren and they which live by them, scorn them for their works, which would be chaste in themselves, because they work not for wealth: but as the Egyptians did not scorn *Isaac* for his labours, so there was no art nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit unto her selfe than may

so justly complaine of her fall without cause, and her des-
 spight from them that live by her, as if a painfull sickness
 of husbandry, that it is marvell that any man will take
 the paine for the pelfe, as to be constrained for his labour,
 and be a scorne for the rest, which might hunger and
 starve, if he did not labour for them more than they do
 for themselves. No marvel then though many of the
 poore Countryes murmur and complaine, that other
 cannot live by them, and they cannot live themselves;
 but it is marvel if their complaints do not grow in time
 to rebellion, and pull others as low as themselves;
 for why should the greater paine yeeld the lesse profit, yet
 this is their case, for if you marke, you shall see, that the
 husbandman doth bate the price of his fruits so soone as
 the dearth is past, though he raise them a while, while that
 dearth lasteth: but they which raise the price of their
 wares with him, seldome fall downe, but make men pay
 as deare when the dearth is past, as if it were a dearth still.
 Thus a plentifull yeare doth damage him, and a hard
 year doth advantage them. So this painfull man is faine
 to live poorly, fare meanly, go bare, house homely,
 rise early, labour daily, sell cheap, and buy deare; that I
 may truly say, that no man deserveth his living better,
 no man fulfilleth the law better: that is, *Thou shalt get
 thy living in the sweat of thy browe*; than this poore Sonne
 of Adam, which picks his crumme out of the earth. There-
 fore he should not be mocked for his labour, which hath
 vexation enough, though all men speake well of him; and
 in my opinion, if any deserve to be loved for his indu-
 cency, or for his truth, or his paine, or the good which
 he bringeth to the Common-wealth, this Realme is not so
 much beholding to any sort of men, (but those that feed
 the soyle) as those that feede the body, that is those that
 labour the earth: yet you see how they live like drudges,
 as though they were your servants to provide food for
 you, and after to bring it to your doore: as the beasts

serve

serve them: so they serve you as though you were another kind of men: I cannot thinke upon their misery, but my thoughts tell me, that it is a great part of our thankfullness, that we never consider what an ebie life and living God hath given unto us in respect of them.

If the Apostles rule were kept, they which doe not worke, should not eat: but now they which do not worke, eat, both the hus and men, which worke, eat not, but as like Bees, which provide food for other, and pinch themselves: let us consider this, for they had not one law and we another: but the same curle, which was denounced upon Adam, was denounced upon all his children: That every man should get his living in the sweat of his browe. Although I know there be divers works, and divers gifts, and divers callings to worke in: yet alwayes provided they which doe not worke should not eat, for in the sweat of my browes, that is, in labour and travaile: Thou King, and thou Judge, and thou Prelate and thou Land-lord, and thou Gentleman shall get thy living, at Adam thy father did, or else thou shalt avoid the curle, and a greater curle shall follow, that is, they which will not sweare on earth, shall sweare in hell.

Adam had food as well as thou, and so had Noe, and more than thou, unless thou hadst all, for they had all, and yet they might not be idle: because their hands were not given them for nothing: some work with their pen, some with their tongue: some with their fingers: as nature hath made humane idle: but that he which is a Magistrate, should doe the work of a Magistrate: he which is a Judge, should do the work of a Judge: he which is a Captaine, should do the work of a Captaine: he which is a Minister, should doe the work of a Minister: as when Noe was called a husbandman, he did the work of an husbandman. This contempt of the Country doeth threaten danger to the land, as much as any thing, ebie in our dayes,

dayes, unless their burthen be eased, and their condition qualifie in some part of their paines. Thinking that you have not heard of this I came be ore, seeing the words of my Text did be for it: thus much I have spoken to put you in minde, how easily you live in respect of them, and to rectifie our minds towards our poore brethren, which indeed seem too base in our eyes, and are scorned for their labours, as much as we should be for our idleness.

Then (saith Moses) Noah began to be husbandman. In that it is here said that Noah began, it is not displeasing that he gave not himself to husbandry before, but is importeth, that Noah began to set up husbandry againe after the flood before any other, for this good man comforted with the experience of Gods favour, which had exempted him and his seed out of the world, and enjoying to see the face of the earth againe, after the waters were gone, though an old man, and weaker than he was, yet he animated to his labour afresh, and scorned not to till and plow for all his possessions, as though he were an old and feeble man, which lowliness he wayes joyned with the fear of God, and thereby are humbled with selfe glory do not think themselves too good to do any good thing.

Here note by the way, that none be ready to come and take to them this working but that themselves should make the heavy yoke, and tedious tomes to beare, which the new and new the former the way how they should provide for their families, and how all the world after should labour and travell, till they receive reward, to the old man, whom age had made feeble, which to take this ease, is more willing to provide for the way of his children, than they are who do have bound to labour for themselves and their parents too, as the Sicario doth feed the game when he is old, because the game feed him when he is young. What a sickness is

this is to show and teach that it is to us which are young and strong, that the Father should be called a labourer, when the sons stand by: Now the ground was barren because of the flood, and could not bring forth fruit of it selfe, because of the curse: therefore it is called Now to see the desolate, and barrenesse, and slime upon the face of the earth, which he had sene so glorious and sweet, and fertile, with all manner of herbs and fruits and flowers before. Therefore he setteth himselfe to manure it, which waited for nothing now, but a painfull labourer to till and drudge it, that it might bring forth delights and profits for sinfull man, as it did before.

By this we may learne to use all meanes for the obtaining of Gods blessings, and not to lose any thing which we might have or save for want of paine; for that is false, as Salomon saith in the 12. of the Proverbs, when he reproveth the slothfull husbandman, because his field brought forth nettles and thistles, in stead of grapes; not because the ground would not beare grapes, but because the slothfull man would not till it. Shall GOD command us to labour, and shall not we further their increase for our selves? As we increase and multiply our selves, so we are bound to joyne hand and helpe, that all Christians may increase and multiply too, or else the fathers should eat the childrens portion; and in this there would be nothing left for them that come after: this our good Neighbour should leave unto his posterity, and therefore he gave himselfe unto husbandry, which is commended in him unto this day, and shall be recorded of him so long as this booke is read; whereby we are warned that he which liveth only to himselfe, is not to be remembered of them which live after: But as David cared how the Realme should be governed after his death, as well as he did during his life; so though we die, and depart this world, yet we should leave that example,

or those books or those works behind us, which may profit the Church and Common wealth, when we are dead and buried, as much as we did when we lived among them: Even as Noah planted a Vineyard, not for himself, but for the ages to come after.

Some doe think that Noah planted the first Vineyard, and drunk the first Wine, and that there was no use of grapes before: which opinion they are mistaken, that they might excuse Noah, and mitigate his fault, if he fell too deep of that cup; the strength and operation whereof was not known unto him, nor unto any man before. But it is not like, that the excellent liquor and wholesome juice of the Grape did ly hid from the world to many hundred yeares, and no doubt but there were Vines from the beginning, and created with other trees: for how could Noah plant a Vineyard, unless he had slips of other vines, or grapes at that time before, seeing he did not create them, but plant them in his world? For this principally we are noted, that so soone as he had opportunity to doe good, he would not tarry, but professedly after the Flood was gone, and that the earth began to dry, he plied it with seeds, and wrought for all the fruit of the field. By this we learn, to omit no occasion to doe good; but whensoever we may doe good, we cannot tarry, if we looke at not.

But if we be so enervated, then all our works shall prosper like the Vineyard of Noah, because the fruit of the Vine doth decay the soonest, and yield the least of man. Therefore some have gathered upon the planting of this Vineyard, a foolish fiction of gladness, and that Noah in Noah for his last best ventur, and the Jews, by their Levitical feast did celebrate the memorial of some great triumph, or rather juggle, that God would have us see in this example what men did in these dayes, and how we are degenerate from that passage, that we may prepare against the day, as Noah prepared against the waters, and I do not think to meet that signification.

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This is worthy to be noted too, GOD did not so regard his husbandry, but that he had an eye to his drunkenesse, and speaks of his fault as well as his vertue, whereby we are warned, that though God blesse us now while we remember him, yet he will chasten us so soon as we forget him: though we be in a good name now, infame will rise in an houre: though we be rich at this present, poverty may come presently: though we be whole while we be here, yet we may fall sick before night, even as Noah is praised in one verse, and dispraised in another verse: even now God commendeth him for his lordliness, and now discommendeth him for his drunkenesse: as though he had forgotten all his righteousness, so soon as he had sinned, and would call in his praise again.

This was to shew, that Noah was not saved from the Flood, because he deserved to be saved, but because God had favour unto him: for he which was not drowned with water, was after drowned with wine. As the Pharisees, when they had done well were proud of it, and lost their reward: so when Noah had done a good worke, he spotted it with sinne, and was dispraised where he was praised, as though God had repented him that he commended him. He planted well, but he drank not well: therefore that which was good did him no hurt: then seeing he was trapped with a good worke, whatsoever we do, we may remember how easie it is to sinne, if we misse in the matter, or in the manner, or time, or place, or the measure, as Noah did. He which planted the Vineyard, is worthy to taste of the grape: but if thou have found honey, (saith Solomon) eat not too much, lest thou surfeit. So if thou hast found wine, drink not too much, lest thou surfeit. A little wine, is better than a great deale, and if thou wilt follow the Apostles counsell, thou must drink it but for thy stomachs sake, lest that happen to thee which thou shalt hear of this noble Patriarch.

idT

Q

Though

Though he were never so righteous before God, and men; though he escaped the destruction which lighted upon all the world, though he had all the fowles of the ayre and beasts of the land at his command, though he passed the pilgrimage of man nine hundred years, yet Nash was but a man, so ancient, so righteous, so mighty, so happy. Nash shew'd himself but a man, for drinking the Wine, which himself had planted, he was drunken. This was Nash's fault; he was drunken with his own Wine, as Lot was defiled with his own daughters. If Cham his sonne had taken too much, and stript himself, as his Father did, the holy Ghost would scarce have spoken of it, because he was a man of noot, but when the Father forgate himself, and gave his offence, mark the manner of the holy Ghost, as though he would shew you a wonder: he displayeth Nash's drunkenesse, as Cham displayed his nakedness: as if he would say, Come and see the strength of man. He which was counted so righteous, hee which belloyed the threatening like Lot, when the rest mocked, he to whom all the fowles of the ayre, and the beasts of the earth, flocked in couples as they came to Adam, he which was reserved to declare the judgments of God, and to begin the world againe: Nash the example of sobriety, the example of moderation, is overcome with drink, as if he had never been the man. How easie, how quickly the just, the wise, the prudent, hath lost his sense, his memory, his reason, as though he had never been the man!

And how hard is it to avoid sinne, when occasion is at hand, and pleasant opportunity tempteth to sinne? it is easie for the Bird to go by the Net, than to breake the net: so it is easie for a man to avoid temptations, than to overcome temptations: Therefore God forbade Balaam, not onely to curse the people as Balaam would have him, but he forbade him to go with Balaam's servants, knowing that if he went with them, and saw the
 trail
 Q: pompe

pompe of the Court, and heard the King himselfe speake unto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or bless.

Peter, but warning himselfe at Capthas fire, was overcome by a silly damell as doe that which he never thought, even to forsware his Lord God: therefore Daniel would not eat of the Kings meat, lest he should be tempted to the Kings will, shewing us that there is no way to escape sinne, but to avoide occasion. Therefore David payeth *Taxes to sinners from vanity*: as though his eyes would draw his heart, as the bait tilcheth on the hook. Nash thought to drinke, he thought not to be drunke: but as he which cometh to the field to sound the trumpet, so he which cometh to fight: so this fine wine distempers Nash, which hath distempered thousands since. Where he thought to take his reward, and taste the taste of his own sweat, God set an everlasting line upon him, which sticketh till this day, like a barre in his passage, so long as the name of Nash is spoken of: that we cannot read of his virtue, but we must read of his sinne: where by every man is warned to receive the gifts of God reverently, to use them soberly, and to sanctify himselfe, before he reach forth his hand unto them, that they may comfort and profit us, with that secret blessing which God hath hid in them for every thing, the best gift of God; may hurt us, as the pleasant wine stayned and confounded the great Patriarch, when he delighted too much in it, which he might have drunk as Christ did at his last supper, and this disgrace had never beene written in his story: But God would have a fearfull example, like the pillar of salt, to stand before those beasts whose only strife is to make triall, who can quaffe deepest, and shew all their valiantness in Wine.

Because there is such warning before us, now we have

have the Drunkard in schooling; I will spend the time that is left, to shew you the deformity of this hune. If any beire me which have been overtaken with it, let them not marvell, why he cannot love his enemies, which loveth such an enemy as this, which leadeth till he recoleth, duls him till he be a foole, and steales away his sense, his wit, his memory, his health, his credit, his friends: and when the bath stripped him as bare as *Noah*, then the expoleth him like *Noah* to *Cham*, and all that see him do mock him: it is a wonder almost, that any man would be drunk, that hath seen a drunkard before, swelling and puffing and foming, and spuing, and groveling like a beast, for who would be like a beast for all the world? Look upon the drunkard when his eyes flare, his mouth drivels, his tongue falters, his face flames, his hands tremble, his feet reel: how ugly, how monstrous, how loathsome doth he seem to thee? so loathsome dost thou seem to others when thou art in like taking.

And how loathsome then dost thou seem to God? Therefore the first Law that *Adam* received of God, was abstinence, which if he had kept, he had kept all vertues beside, but Intemperance lost all. In abstinence the Law came to *Moses*, and he fasted when he received it, to shew, that they which receive the word of God, received it soberly. A temperate man seldome sinneth, because the flesh which doth tempt, is mortified, lest it should tempt, but when the handmaid is above the millesse, and a man hath lost the Image of G O D, and scarce retaineth the Image of man, all his thoughts and speeches, and actions, must needs be sinne, and nothing but sinne, because the band of vertue, sobriety is broken, which kept all together: when dost thou want discretion to consider? when dost thou want patience to forgive? When dost thou want continency to refrain? When dost thou want heart to pray, but when sobriety was fled away, and Intemperancy filled her roome? If shame let to sinne, it

Man's drunkenness.

casteth out shame: If feare let to sin, it casteth out feare: If love let to sin, it expelleth love: If knowledge let to sin, it expelleth knowledge, like a covetous Landlord, which would have all to himself and dwell alone.

There is no sinne but hath some shew of vertue, onely the sinne of drunkennesse is like nothing but sinne: There is no sin but although it hurt the soule, it beautifieth the body, or promisseth profit, or pleasure, or glory, or some thing to his servants: onely drunkennesse is so impudent, that it descrieth it selfe: so unthankfull, that it maketh no recompence: so noysome, that it consumeth the body, which maketh sinners spare, least they should appeare to be sinners. Every sinne defileth a man, but drunkennesse maketh him like a beast: every sinne defaceth a man: but drunkennesse taketh away the image of a man: every sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: every sinne deserveth punishment, but drunkennesse upbraids a man, while the Wine is in the stomack: and though he would dissemble his drunkennesse, yet he is not able to set a countenance of it, but the childe descrieth him, the fool knoweth that he is drunk, because his face betrayeth him, like the leprosie which brast out of the forehead: so worthily hath he lost his opinion of sobriety, which hath lost it self. His sonne thinkes himself more master now than his father: his servant makes him a foole: his children lead him like a childe: his wife seeth him like a servant, and although his drunkennesse leaveth him when he hath slept, yet no man seeks to him for counsell after, no man regards his word, no man reckons of his judgment, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompany with him, but so soone as drunkennesse hath made him like a beast, every man abhorreth him like a beast, as they did Nabuchadnezzar: the spirit flyeth from him, lest it should grieve it, his friends

friends go away lest he should shame them, and no vertue dare come neere, lest he should defile them.

How many things sit out when Wine goes in? How is it then that he which loveth himself, can be so cruell to himself, that he should love his life, and shorten his life? that he should love his health, and destroy his health? that he should love his strength, and weaken his strength? that he should love his wealth, and consume his wealth? that he should love his credit, and crack his credit? that he should love his understanding, and overturn his understanding? that he should love his beauty, and deform his beauty? The Poets need saying no more, that men are transformed into beasts: for if they were living now, they should see men like beasts: some like Elephants, some like Wolves, some like Foxes, some like Beares, some like Swine: Who is the beast, when the beasts feed his nature, and man feedeth appetite? when the beasts keep measure, and man exceeds measure? when the beasts are found labouring, and man found surfeiting, who is the beast? I have read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger she will sit upon a man and slay him: after, when she comes for thirst unto the water to drink, seeing the face in the Water, like the face of him whom she devoured, for griefe that she had killed one like her self takes such sorrow, that she never eateth nor drinketh after, but beats and frets, and pineth her self to death. What wilt thou do then which hast not slain one like thy self, but thy selfe, thy very selfe with a cup of Wine, and murderest so many vertues and graces in one house?

As *Esau* sold his land and living for a messe of porrage, so the drunkard selleth his soule, and wit, and memory, and credit, for a cup of Wine. Thou hast not murdered thy brother like *Cain*, but thou hast murdered thy self like *Judas*: as the *Reebottle* abstaining from Wine, as *Judas* had them, obtained the blessing which God had

appointed to the Israelites: so let us take heed, lest they which we account idolaters, whilst they fast and watch, obtain the blessing which God hath appointed for us, (get away the blessings) while we sit down to eat, and rise to play. Therefore, as Christ said, remember *Lot's* wife, to I say, remember *Lot*, one house of drunkenness did him more hurt, than all his enemies in *Sodom*; remember *Noah*, one house of drunkenness, discovered that which was hid six hundred years. Ten times more might he said against this vice: but if I have said enough to make you abhor it, I have said as much as I would. Some say, because he was an old man, and therefore might soon be taken upshot; some because the Wines were hotter in those countries than they are with us; some because of his change of drink, which had not wonted himself to Wine before; some because as most men delight in that, which by great labour they have brought to passe of themselves.

So no marvell though *Noah* had a longing to his own Grapes, following herein the example of a curious Cook, which doth sup and sup his broth, to taste whether it be well seasoned; that he may mend it, if he can, or mend the next; but as the Flie by often dallying with the candle, at last scorseth her wings with the flame: so taking, he was taken; and at last was drunk, yet this is imputed to him for his fault, that he was drunk, as the punishment which follows doth witness. Such is the providence of God, that his mercy might be glorified in all, he hath concluded all under sin, and suffered the best to fall, that no man might trust in his own strength; and that we seeing their repentance, may learn to rise againe, how grievous so ever our finnes be, if we have been idolaters, if adulterers, if persecutors, if murmurers, if murderers, if blasphemers, if drunkards: *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *David*, and *Salomon*, and *Peter*, and *Paul*,
 homage and

and *Noah*, have been the like, who reign now in the kingdom of Christ with his Angels, and so may we, if we repent like them. These examples, saith *Paul*, are not written for our imitation, but for our admonition.

Thus you have seen *Noah* sober, and *Noah* drunken, whereby you may see that a man may be drunk with his own wine, he may surfeit with his own meats, he may lust with his own wife, he may offend with his own gifts, his own honour may make him proud, his own riches may make him covetous, his own strength may make him venturous, his own wit may make him contentious: therefore as the child plucks out the sting before he takes the hony: so let every man, before he receives the gifts

of God, sit down and look what baits, what snares, what temptations *Sathan* hath hid in them, and when he hath taken out

the sting, then eat the hony,
and he shall use the blessings of Christ, as

Christ did
himself.

FINIS.

A Godly Prayer to be said at all times.

Because I have sinned, O Lord, and done wickedly in thy sight, and provoked thee to anger by my abominable wickedness, making my body, which thou hast ordained as a vessel for thine honor, an instrument of most detestable filthiness, O Lord, be mercifull unto me, and pardon me this great wickedness: look not upon me, good Father, with the eyes of justice, neither doe thou draw against me the Sword of judgement, for then how shall I that am but dust stand in thy presence, when thy wrathfull indignation cometh forth as a whirle-winde, and thy heavy displeasure as a mighty tempest, seeing the earth trembleth, the depths are discovered, and the very heavens are shaken, when thou art angry? Exercise not therefore thy fury against me, that am but chaff before the winde, and as stubble against a flaming fire: though I have sinned grievously in thy sight, preferring my wicked desire before thy holy commandments: esteeming the pleasure of a moment before eternall and everlasting joyes: nay, which is worse, making more account of vilenes and vanity, and extreme folly and madness, than of the glory and majesty of the most excellent, wonderfull, and blessed God, nothing dreading his displeasure, whose wrath maketh the devils to quake, & burneth unquenchable unto the bottomless pit of hell, whose might is so great, that by the breath of his nostrils, he can in the twinkling of an eye destroy a thousand worlds: yet am I bold, prostrating my self before the throne of thy majesty, heartily to beseech

beseech, and humbly to intreat thee, that thou wilt not deal with me according to my merits; for I have deserved, that thou shouldst rain down fire and brimstone, from out of heaven upon me to devour me, or to open the earth under me, to swallow me up quick into hell: but thou art gracious and full of compassion, and rich in mercies, therefore do men put their trust under the shadow of thy wings. I have none in heaven to fly unto but thee, nor in earth, of whom I may receive any comfort, but at thy favourable hands, which are stretched out day and night, to receive all that by earnest repentance turn to thee, being ready to ease all those that are laden with the burthen of their sin, and to refresh their distressed consciences. In the multitude of thy mercies I approach unto thee. O Lord, desiring thee to look down from the height of thy sanctuary, upon me poore and wretched sinner, and to wipe away mine offences, and to blot out my misdeeds: especially this my ungracious, unclean, and ungodly act, that it may not come up in remembrance with thee, nor be imputed to me for ever for thy Sons sake, O Lord, in whom thou art well pleased, in whom thou wast fully satisfied upon the Cross for my sinnes: Grant me free pardon and remission of that, I have so foolishly by my exceeding frailty, committed against thee in this shamefull deed. But, O thou my unclean and unthankfull soul, my ungodly and rebellious heart, what did I sinfull wretch and execrable caitiff, so blindly and desperately attempt? How art thou become quite senselesse, that thou wast so ready to anger thy most loving God, and to provoke thy most mighty Judge, that thou mightest satisfy thy filthy flesh, suborned both by thine and Gods most malicious adversary, to grieve and vex the spirit of the Lord, and to damne thy self for ever? Hath not God of his singular favour, made the heavens of old, and placed the Sun and Moon in them, two glorious lights, with innumerable Stars, a wonderfull workmanship for thy use and benefit? Hath he not lifted up the clouds by

his strong arm, and heaped treasures of rain, hails, and
 snow, to doe thee service? Hath he not in the midst of the
 world, laid the foundations of the earth, that thou might-
 est have a stable habitation, and mightest from thence be-
 hold every way thou lookest, the walls of this beautifull
 place? Hath he not gathered the waters into one place, and
 made the dry land appear, and drawn forth by his power
 a pure substance of aire between heaven and earth, that
 fishes might multiply in the sea, soules in great abun-
 dancy in the open face of the firmament, tender plants, herbs,
 flowers, and trees in all variety grow and fructifie upon
 the ground: yea, creeping things, cattell and beastes in-
 crease in infinite number, in pastures, fields, gardens, or-
 chards, and groves, and all these to doe thee pleasure?
 Hath he not further given thee Springs and rivers, gold and
 silver, pearls and Jewell, even plenty of streames, stones,
 and metall, to further thee with what ever for profit
 thou needest, or for pleasure desirest? Hath he not made
 thee Lord and ruler over all his creatures, even over all the
 huge Elephants, the Whale, the strong Lion, and Unicorn,
 and Horse of Warre? over the savage Tigers, Beares, and
 Wolves? Over the mighty Eagle, Griffin, Vulture, Os-
 trich, and Hawke? Are thou not clad and defended, fed
 and enriched, cheered and renowned by these his creatures,
 and that all the parts of the body, and senses of the minde,
 might be partakers of his goodnesse, and with his sweet-
 nesse refreshed, comforted and delighted in great measure?
 yea, above all this, hath he not breathed into thy body an
 immortall soul, that thou mightest remain with him in
 glory forever? Did he not at the first frame thee like unto
 himself, that he might therefore love thee as his son? Did
 he not cast into thy spirit the beames of his wisdom, that
 thou through thy understanding mightest behold him and
 his glory, and stir up sparkes of goodnesse in thy heart,
 that thou mightest by thy affection embrace him and his
 bounty, and be made perfectly blessed by his infinite hap-
 pines,

pinest, who, when *Adam* by ungrateful father, by distrust-
 ing him that hath faithfully promised, was thoroughly able to
 fulfill his will, and resolutely determined exceedingly to ad-
 vance him, having given him this whole world in testi-
 mony thereof, by discontenting his minde with the excel-
 lent estate he was placed in of unspeakable love, unless he
 might be as good as God himself, proudly aspiring to
 make dust the fellow of him, who was from everlasting in-
 finitely full of wisdom, power, grace and majesty, and
 had done all this at the perswasion of the most traitorous
 rebel of his right gracious King, and spitefull enemy of his
 most bountifull master, even then when this most villanous
 conspiring with Gods notorious adversary, had deserved
 immortal hatred against him, and all that pertained unto
 him: yea, they are yet unborn, but contained in him,
 whose whole make by this impious disobedience, became
 by just judgement a temple of cursed estate for ever, and
 for ever: thou also thy self bringing forth fruit of con-
 tempt of his law, which is most holy, mercifull, & mighty:
 yet even then I say, of unspeakable pitie and compassion
 intended, nay promised, nay laboured to deliver him and
 thee from that dreadful vengeance which ye have purchas-
 ed by your wicked and ungracious demerits, and to re-
 concile you, base objects and vile cast-aways, and yet stub-
 born and spitefull haters of the great God *Jehovah*, who
 when there was no means to be found in heaven, nor seas,
 nor in the earth, nor under the earth, but that he should
 damne his onely begotten Sonne, the very brightnesse of
 his glory, who never offended him, but was an eternall de-
 light unto his soul, and rejoying unto his spirit, that thou
 mightest be saved, a grosse lump of slime and clay, still vex-
 ing him by thy wickedness? yet delivered his son into the
 full power of *Sathan*, to put him to a most shameful death,
 by the hands of most detestable person, and did cast him
 far away out of his favour, and threw him down into the
 bottomless pit of his unsupportable weath and indignati-
 on,

on, that thou mightest be placed between his own arms in
 the kingdome of heaven in all royalty and glory, as his
 dear and entirely beloved Son. Why therefore wast thou,
 O my unholy and unthankful nature, so ready and prone,
 so violent and head-strong to commit things highly dis-
 pleasant in his sight, who in a manner, & as far as was pos-
 sible, flew himself for thy safety, when he had no creature
 so disobedient as thee? O thou my inward soul, and spirit
 of my mind, awake & stand up to defend thy self, for thou
 art besieged with mighty enemies, the Prince of darkness,
 the rulers of the ayre, the spiritual craftynesse and policies
 of hell! why arisest thou not, thou sluggard? thy foes in
 great number are prepared with many ambushments, ha-
 ving a huge army all maliciously bent, with venomous darts
 to pierce thorow thy heart: they are entered thy holds at
 all five gates of thy outward sense, yea, they have broken
 down thy inward doore, and have left thee but one win-
 dow towards heaven to escape by, even by thy prayers
 whereto the spirit of God waiteth thy speedy coming:
 make haste, O thou heavy with sleep, or thou art taken by
 thy cruel enemies, whose hands are of iron, and their teeth
 of steel, to grind thy very bones to powder: hearken no
 longer to that stinking harlot, thy wicked appetite, which
 lying in thy bosome, desireth nothing but thy utter destruc-
 tion, she perswadech thee that thou art in no present dan-
 ger, that she may rejoyce at thy miserable end. It may be thou
 art led to the slaughter, that though thou go on a little way
 in thy pleasant path, thou maist return back when thou
 wilt, and thy little wandring will not greatly be regarded.
 O thou unwise & scornful heart, when wilt thou understand
 hath the Son of God endured such pain for the smallest of
 thy sins, and maketh thou so light account of so grievous
 crimes, doth the law thunder curses, and plagues, & everla-
 sting torments against thy lest inordinate motions, & didst
 thou not dread to perform so shamelesse a practice? Know-
 est thou not that the eyes of God & his Angels behold thee
 doing

doing that thou wouldest be ashamed to do in the presence of ungodly men, or uncleane beasts: or dost thou consider how thou dost grieve the spirit of God, who hath vouchsafed of his infinite mercy, to dwell in thy house to this end, chiefly that he might mortifie thy carnall lusts? Why dost thou then defile this temple which he hath sanctified to be a house for himselfe to dwell in: as hee had thou drive not out so worthy a guest by such swinish and filthy behaviour, who if hee once depart, when shall thou be a hold for devils & legions of damned spirits, that they may fill thee full of all manner of iniquity, & then at length become pitch & brimstone, to maintaine the fire of Gods scorching wrath in thy sinews, spirit and inward bowels drinking out in full measure the dregs of the wine of his rage, and fury: and canst thou be blind and wretched, that for the vaine pleasure of sin for a little while, thou wilt constrain God to torment thee everlastingly, who it may be, even at this instant, if thou wilt still try his patience and long suffering, will suddenly take thy spirit from thee, or come in judgment to recompence to all sinners by his final sentence, as the burning of the whole world, the stenge of horror, shame confusion, & utter reprobation, & weigh with thy selfe that to approach to God, is the chiefest joy of his chosen, to behold his glorious countenance in the face of his son, whereas thy sins do separate thee from him, and make thee afraid to speake to him by prayer: which is thy chiefest & greatest solace in this mortal life: how much more will thy ungodlines make thee with delay of the last judgement, the speedy and present coming whereof is a chief prop of our faith: and wilt thou remember how the devil, that roaring Lion, laboureth by his impure acts to make thee most filthy and loathsome in the sight of God, and rejoiceth to see thee gratiois Father, mercifull Saviour, and comfortable Sanctifier, so abused and wicked, and angered by thee, whom he hath wonderfully made, carefully preserved, and dearly redeemed, & tenderly loved, that if it may be, thou

thouldest

shouldst by utter apostasy, dishonour him in the face of the
 world; who hath advanced thee in the presence of all his
 Angels; and though thou be so sure in faith that thou canst
 not utterly fall (the consideration wherof should make
 thee more cautious, & not encourage thee in a sinful course)
 yet mayest thou by idle and idle; and by often falling,
 bring thy self into a better liking, both of the wicked and
 of wickedness it self, whom thou oughtest to hate with a
 perfect hatred, and then God by just judgement call thee
 into a sure sleep, that thy filthinesse may be seen of men;
 and thou condemned to the grief of the righteous, and
 scorned to the shame of the ungodly, and in the mean sea-
 son; by provoking Gods judgement, be spoiled of thy
 goodly ornaments, of thy godly desires, of religious
 thoughts, of zealous affections, of Christian communica-
 tion, of holy en-levour, of assured persuasions of faith, of
 steadfast waitings through hope, of constant suffering by
 patience, and hearty rejoycings from love. In the perfect
 consummation of which things, because all happiness
 consisteth, beware thou careless wretch, lest suddenly by
 thy abominable filthiness, thou either for a time wholly
 deprive thy self of comfortable feeling of these things, or
 much diminish thy present graces and blessings received of
 the holy spirit, to the glory of God the Father. But why
 do I utter my voice, or strive to make a dead carke move?
 O quicken thou me that art the fountain of life, and call
 thou out of heaven thy dwelling place, that my wandring
 soul may hear the voice of her shepherd, and follow thee
 whithersoever thou leadest: nay, of thy tender compassion
 take me up upon thy shoulders, and carry me gently into
 thy fold again: for thieves have stoln me away, and have
 bound my feet, so that I cannot go, and they watch for
 me untill thou are gone, that they may carry me away
 quick from thy pastures: O do thou therefore presently
 deliver me, and give me thy helping hand: O cast thou
 down by thy spirit my raging lust, and by thy grace sub-
 due my untamed affections. I am weak, O Lord, and in-
 able

able to resist the force of my mighty adversary: send thy
 help from above, and save me out of the jaws of this cruel
 Lion: thou hast delivered me out of the mouth of hell:
 O let not the gates thereof any more prevaile against me:
 let me not any longer be occupied in ungodliness, lest my
 enemy triumph over me, saying, in his malicious heart,
 There, there, so would I have it. Let this sin be far from me,
 O Lord, lest I should defile my self any more with this hor-
 rorously wickedness: worke therefore in my heart an in-
 ter deduction of it, that I may ever hereafter keep my self
 pure and unspotted for thy kingdom. Thou that art able
 to make of stones children to Abraham, mollify I pray thee,
 my stony heart, that all manner of stone-like affections may
 be implanted therein: pluck up, O good Father, these roots
 of bitterness, that no unseasony fruit may come of the tree,
 which thou by thine own hand hast planted: I desire, I look
 I call, I cry for thy assistance, that I may conquer this un-
 ruly motion. O blessed Saviour that hast granted so ma-
 ny petitions upon earth, to them that were careful for
 the body, fulfill I pray thee this my desire, not for health,
 nor strength, nor riches, nor honour, nor for food, nor
 apparel, but for thy heavenly grace and inspiration: yea,
 let me lose all these rather than be left in my sinful flesh,
 that I should be ruled any longer thereby. Most wise, good
 Father, in me the old body of sin and give unto me a new
 body, purged from these dead works, to serve the living
 God: renew my spirit daily, that I may cast away these
 works of darkness: let it be enough, O mercifull Father,
 that my weakness in falling heretofore, hath been made
 known unto me, lest I should be too proud. Now let thy
 strength appear in quelling this mine enemy under my
 feet, that thereby I may be hold to put my confidence in
 thee. Why should my body made by thine hand, and my
 soule framed according to thy image, be given over as a
 prey into the hands of Satan? Deliver me, O Lord, from
 the snare of the hunter, and preserve me from the hand of
 mine enemy, who lieth in wait for my spiritual life, and
 labourerth

In both my everlastings confusion, shall I praise thee for
thy great goodnes, and magnifie thy name for giving me
conquest over my sinners, that is now being seen in
thee. I fly for succour till this cannot be over past hide me I
pray thee under thy shield and buckler that none of the fier-
ry darts of Satan take hold on me. Good Lord for the love
thou bearest unto mankind, for thy Sons sake, who hath
taken our nature on him, grant that I may not be tempted
above my strength, & that in all temptations I may fly unto
thee as a horse of my salvation, yeelding thee most hum-
ble and hearty thanks for that thou hast given me a desire
to worship my sinfull flesh, which thy work I beseech
thee for thy names sake to perfect, and fully accomplish.

*Mat. 26. 41. Watch and pray, lest ye enter into temptation:
the spirit is willing, but the flesh is weak.* now you
may see how the spirit is willing, but the flesh is weak.
Another excellent Prayer.

Eternal God, Almighty and most mercifull: we thy
unworthy servants prostrate before thy Throne, of-
fer up to thee our selves body and soule unto thee
for all thy benefits, which thou from our birth hast
heaped upon us, as though we had alwayes done thy will,
although we, occupied about vaine things, never marked,
never loved, never served, never thanked thee so heartily for
them, as we esteem a mortal friend for the least quittance.
Therefore we come with shame and sorrow to confess our
sins, not small but grievous, not a few but infinit, not past, but
present, not secret, but presumptuous, against thy expresse
word and will against our own conscience, knowledge and
liking. Many had done them but our selves. O Lord, if thou
shouldest require but the least of them at our hands, Satan
would challenge us for his, and we should never see thy face
again, nor the heavens, nor the earth, nor all the good things
which thou hast prepared for man: what shall we do then,
but appeale unto thy mercy, and humbly desire thy fatherly
goodnes, to extend that compassion towards us, which thy
beloved

be and our loving Saviour Jesus Christ, to inwardly, to graciously, and to deeply comfort, we believe and know the children of men, and to minister to them, our infirmities, hardness our infirmities, and supply our weakness, but without the grace of God, our strength, our guide, we are able to do nothing but sin, as would expect, once hath tasted to not long, and the example of them which are saved, that which life to nothing, but the service of the world, the flesh, and the devil. Therefore good Father, as thou in special favour hast appointed us to serve thee, thou hast bestowed all other creatures to serve us, so may it please thee to send down thy heavenly Spirit into our hearts, to purge our affections, subdue our reason, regenerate our will, and purify our nature to this duty: O shall not thy friends, nor thy chastisements, nor thy word become void, but accomplish that for which they were sent, until we be renewed to the image of thy son. Good Lord, we beseech thee, look downe in the multitude of thy compassions, upon thy militant Church, this sinfull Realme, thy gracious servant, our dread Sovereigne, his honorable Councell, the Civil Magistrates, the painfull Ministers, the worldly varieties the people that sit in darkness, and all that beare thy crosse. Gather us into one communion of thy truth, and give unto every man a spirit to his calling, that we being mindfull of the account, and that we are called Christians, may firmly resolve, speedily begin, and continually persevere in doing & suffering thy holy will. Good Lord blese and sanctify our meeting, that no temptation hinder mee in speaking, nor thou in hearing, but that thy word may be heard and spoken as the word of God, which is able to save our souls in that day. There is no cause, O God most just, why thou shouldst hear sinners, which are displeased with sinne, but for his sake which suffered for sin and sinned not: in whose name we lift up our hearts, hands, and voices unto thee, praying as he hath taught us: *Our Father which art, &c.*

FINIS

An Alphabetical Table, referring the Reader to the Chief Common places, or Heads of Divinity, the principal matters and things, dispersed throughout the foregoing volume of Sermons, &c. Wherein also is to be noted that where T. precedes the figure, it refers to the three last Sermons, where A. precedes, it refers to Gods Arrow against ATHEISTS, and I. bid refers to the figure foregoing.

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Two properties of VVifdomes. 446

As a man useth all means to be rich quickly, so should hee so be wise quickly. 445

Five marks of a wise man. 446, &c.

If we be VVise to do evil, then are we not wise as Serpents, but wise serpents. 147

was denounced to the Pharisees, not because they were Pharisees, but because they were hypocrites. 226

Wolves are not the Lambs Feeders, but the Lambs Butchers, as applied to Disciples. 16

The duties of Women to their husbands. 34

Women now are like the pictures of vanity. 35

VVomens vanity in their apparel. 35

DATE: 11/11/84

...more than all my-
... (p. 36).

...and therefore
...T.30

The Word might not be mislaid for
 the Teacher, for Religion is her
 foundation for the Professor thereof.

The Word in the flesh of abe (coul) 136

...by besting the Word here [in
...], but in that the Word ur-
...any was committed to God 139

Worden sein doch kenne ich,

and will attain it, striking fire and
flaming both together at the heart.

...to the Word, yet chill and

the old Jew of this land. 1461
the World is everlasting food, and im-

Amount feed. 462
Amount water. 100 lbs. 100

...be mingled with the water
...inventions... 3/11/66

The Word goes before us as the fiery
pillar, and the fire, and the pillar, and the

[illegible]

818

the Word of God is revealed by the
revelation of all things from earth

...of this profession.
...with right

Prayer is godly and xalopa. Prayers
 should be given; look above.

When God reveals fully, he cannot fail
to bring forth works. — T. 22

Works are like a mark. In our way to
find us when we are in and when we
are out of our way. 588

Wee are saved by faith without the
Works of the Law. 1561

Good Works are the way to come to
Heaven, though they be not the cause
why we shall come into heaven. 562

**Saving faith cannot be without gold
Works.**

1. *Aske Works that Christ did, bare*
 2. *Witnesse that hee was Christ, In*
 3. *Aske Works that hee do, must becom*

I profess that we are Christians. 387
 God doth set an edge of bitterness

Open the World to make us laugh
and to see a nation like us 336

The World is often condemned by many men who will not for/ake it. 361.

1900, the right V. L. Van Vleet & Co.
1914, the right V. L. Van Vleet & Co.

Youth is the best fortune of virtue.

the seed is sown in Youth, which com-
busts up in age. 1643 01779 01233

Zeal in man is the fire of the spirit.

11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846.

Love and devotion united together are
like the iron chain, which supports

and White

134

which the pious Author hath
Prayer, as in the following

FINIS

James the younger of London
James the younger of London
James the younger of London

~~James the younger of London~~

~~James the younger of London~~